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THE

THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy, Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

VOL. LIII

PART I. October, 1931 to March, 1932

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1932

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INDEX

PAGE

ADYAR Birds, A few, by A. J. W. 710
Anniversary of the Theosophical Society, The Fifty-sixth: Vice-Presidential Address 601
Armistice Day Celebration at Adyar 349
"Artistic"? What Is Meant by, by C. Jinarājadāsa 315
Arcor, The Lives of, Clairvoyant Investigations, by Annie Besant and C. W. Leadbeater ... 433, 529, 663
As Above, So Below 451
Asiatic Thought, The Unity of, by Bhagavan Das (*Concluded*) 91, 187

BEETHOVEN, LUDWIG VAN, by Norman Ingamels 704
Belief, The Basis of Our, by Rt. Rev. C. W. Leadbeater 537
Besant, Letters of H. P. Blavatsky to Annie ... 377, 509, 633
Besant's, 85th Birthday, Dr. 239
Besant's "Faith," Dr. 659
Blavatsky, H. P., A Letter from Madame ... 32, 161
Blavatsky, H. P., A Reminiscence of, by E. G. K. Holt 527
Blavatsky, H.P., Centennial Conference, London ... 103
Blavatsky, H. P., Esoteric Teachings of 27, 157, 299, 409, 506, 635

PAGE

Blavatsky, H. P., Reminiscences of 41
Blavatsky, H. P., "The Ideal Before Each Theosophist" 30
Blavatsky, H. P., to Annie Besant, Letters of 377, 509, 633
Books and Magazines Received 112, 248, 367, 471, 591, 720

CEYLON, Work before Theosophists in, by C. Jinarājadāsa 404
Changing Civilization, Our, by G. N. Mallik 219
Civic Life, The Reconstruction of, Convention Lecture, by Jamshed N. R. Mehta 498
Convention, Lectures, Summary of, "Theosophy and the World's Present Needs," by C. Jinarājadāsa, Rt. Rev. G. S. Arundale, Ernest Wood, Jamshed N. R. Mehta, Rt. Rev. C. W. Leadbeater 487
Convention, The 56th Annual, Adyar, by G.N.M. ... 582
Convention, The President at the Annual 481
Correspondence 106, 583, 712

DARK Powers Work, How the, by Rt. Rev. C. W. Leadbeater 381
Death, Friend or Foe? by C. Nagahawatte 77
Democracy, The Shaping of, Convention Lecture, by Rt. Rev. G. S. Arundale 492
Devotion, The End of, by Krishna Lall 352
Difference Without Distinction, by F. H. Dastur ... 356
Dispensation, A New, by Rt. Rev. C. W. Leadbeater 289
Dream, A 580

ECONOMIC Problem, The, Convention Lecture, by C. Jinarājadāsa 488

PAGE

Esoteric Teachings of H. P. Blavatsky 27, 157, 299, 409, 506, 635

Eternal "Now," The, by Leonard Bosman 419

FIELD, The Theosophical ... 235, 353, 466, 574

Future and the Theosophical Society, The, by Dr. S. A. Wickremasinghe 399

GIVING, On 578

Goal, Man and His, by Norman Ingamells 555

Great War, and the Sixth Sub-Race, The, by Rt. Rev. C. W. Leadbeater 9

H. P. B., Centennial Conference, London, by A. Trevor Barker 103

How Do We Become Conscious of the Outer World?, by Hedwig S. Albarus, B.A. 81

Human Relations, The Groundwork of, by Rt. Rev. C. W. Leadbeater 502

IDEAL Before Each Theosophist, The, by H. B. Blavatsky 30

ILLUSTRATIONS:

Annie Besant in 1891 ... ... *to face* 70

Dr. Annie Besant in 1931 ... ... " " 1

Impulse, The Original, by Geoffrey Hodson 669

JUDGE, Letters of W. Q. 67, 196, 304

KĪMIYĀ-US-SA'ĀDA, by Mohammad Ghazāli 86, 179, 342, 454

Kingdom of the Wonderful, The, by Rt. Rev. G. S. Arundale 309, 414

PAGE

Krishnamurti, The Teachings of:
I. Liberation, by Harjivan K. Metha 516
II. Life, by A. Rangaswami Aiyar 648

LETTER, A, from H. P. Blavatsky 32, 161
Letters from W. Q. Judge 67, 196, 304
Letters of H. P. Blavatsky to Annie Besant ... 377, 509, 633
Liberation, The Three Points of, by C. Jinarājadāsa 21
Life, The Curve of, by M. R. S. John 216
Lives of Arcor, The, Clairvoyant Investigations, by Annie Besant and C. W. Leadbeater 433, 529, 633

MAGAZINES received ... 112, 248, 367, 471, 591, 720
Man and His Goal, by Norman Ingamells 555
Masters' Gardens, In the, by Dr. Anna Kamensky ... 102
Mozart, by Norman Ingamells 231

NATIONAL Needs, by H. E. Armstrong 391
Netherly Grange, A Story, by "The Blue Moth" ... 568
Notes and Comments 108, 358
Notes on Occult Healing, by Geoffrey Hodson ... 428

OCCULT Healing, Notes on, by Geoffrey Hodson ... 428
Olcott, Henry Steel, by A. Schwarz 274
Olcott's History of the Theosophical Society, Colonel, by Bertram Keightley 439
Olcott's Visit to New Zealand, Colonel, by S. A. Gilbert 267

PHILOSOPHY of Pain, by G. N. Mallik 443
Physical Science and Occult Science, by D. Jeffrey Williams 71

PAGE

POEMS:

Castles, by D. R. Dinshaw 25
H. P. B., by F. H. Aldhouse 166
The Earth, by D. R. Dinshaw 699
The Heart of Adyar, by Dr. Anna Kamensky 70
To Revered Mother Besant, by Srimati Kanuben C. Mehta 26

Poetry, The Religion of, by S. Sivaraman ... 238, 462
Polynesian Mana, The, by Clara M. Codd 694
President at the Annual Convention, The 481
President, The Theosophical Society and Ourselves, The, by George S. Arundale 639
Problem? Is the Individual Problem the World, by D. Jeffrey Williams 559
Proposal, A, by A Russian Member 564

REINCARNATION, Schopenhauer, Huxley and Hume on, by Alex. Horne 211, 328
Religions, The Doom of, by Ernest V. Hayes 333
Religious Thought, On, by M. Venkataramaiya ... 339
Reminiscence of H. P. Blavatsky, A, by E. G. K. Holt 257
Reminiscences of H. P. Blavatsky, by
I. C. W. Leadbeater 41
II. G. Soobiah Chetty 47
III. B. Ranga Reddy 50
IV. N. P. Subramania Iyar 52
V. T. Hari Rao 54
VI. C. Jinarājadāsa 55
VII. Annie Besant 56

REVIEWS:

Adyar Pamphlets 714
. . . And After, by H. Dennis Bradley 716

PAGE

Ancient India, Series of Booklets, by Aksaya Kumari Devi 367
Art of Contemplation, by C. J. Winslow 719
Art of Religion, The, by John Walker 362
Astrology, The Eloquence of, by Kutbudin Sultan, M.R.A.S. 366
Beginnings of the Sixth Root Race, The, by C. W. Leadbeater 586
Behind the Electron, by W. Henry Lewin 244
Book of Genesis Unveiled, The, by Leonard Bosman 470
Book of Happiness, The, by Bo Yin Ro, transl. by Cyril and Hulda Wood 121
Cause of Cancer and the "Cure," The, by E. E. Burnett 122
Children's Questions, by Len Chaloner 717
Consecrated Life, The, by Clara M. Codd 715
Earth and Its Cycles, The, by Elizabeth W. Preston, M.Sc. 587
Eloquence of Astrology, The, by Kutbudin Sultan, M.R.A.S. (Madras) 366
England, India and Afghanistan, by Annie Besant 114
Esoteric Writings of T. Subba Row 113
Evolution of Man, The, by J. Emile Marcault, M.A., (Paris), LL.B., and Iwan A. Hawliczek, B.Sc. 588
Future of the Theosophical Society, The, Convention Lectures 1930 115
Great Pyramid of Ghizeh, The, by Francis W. Chapman 365
H. P. B. (Centenary Number of THE THEOSOPHIST) 118
Ibn al 'Arabi, by Moulavi A. Q. Husaini 361
Inner Teaching and Yoga, The, by Charles Wase 242
Intuitions, by Pohug-Na-Qua 718
Kamia of Imperial Valley, The, by E. W. Gifford 718
Karma-less-ness, Theosophical Essays on Art, by C. Jinarājadāsa 713

PAGE

Life of Vivekānanda, and the Universal Gospel, The, by Romain Rolland 243
Madame Blavatsky, Occultist, by Josephine Ransom 361
Marriage to India, A, by Frieda Hausworth, (Mrs. Sarangadhar Das) 118
Meister Eckhardt, Vol. II, transl. by C. de B. Evans 364
Men and Machine, by Stuart Chase 363
Messages of Annie Besant 586
Musings on the Bhagavad-Gītā, by Nehalchand Vaish, M.A., B.Sc., LL.D. 469
Mystery of the Mahābhārata, The, Vol. I, by N. V. Thadani 242
New Age, The, Vol. I (Karachi) 471
Nutrition Simplified, by Edward Staves 471
Original Programme of the Theosophical Society, The 586
Osiris—A Study in Myths, Mysteries and Religion, by Harold P. Cooke 715
Overcoming Diabetus Mellitus, by H. W. 112
Parenthood: Design or Accident, by Michael Fielding 717
Primitive Man, by Cæsar de Vesme, transl. by Stanley de Brath 119
Procession of the Gods, The, by G. G. Atkins 119
Psychology of Character, The, by Rudolf Allers 588
Quest for Health, The (Pamphlet) 122
Realm of Light, by Nicholas Roerich 590
Reminiscences of Colonel Olcott, by Various Writers 586
Revolt, by Krishna J. Roy 719
Romance of Sugar, The, by H. Valentine Knaggs ... 122
Sanskrit-Tamil Dictionary, by N. E. Venkatesa Sarma 591
Science of Brotherhood, The, by Ernest Wood 585
Scientific Religion, Vol. I, by G. N. Gokhale, B.Sc., L.C.E. 363
Soundings, by Marsyas 241
Song of Life, The, by J. Krishnamurti 241

Song of Praise to the Dancing Shiva, The, Sanskrit Text with English translation by Ernest Wood ... ...
Stories, Two, by H. P. Blavatsky ... ...
Talks with Spirit Friends, Bench, and Bar ...
Teardrops, by N. N. Menon ... ...
Theosophy, by Annie Besant ... ...
Upadesa Saram of Sri Raman Maharishigal ...
Vedantasāra of Sadānanda, by Swami Nikhilananda ... ...
What is Buddhism? An Answer from the Western Point of View ... ...
Who am I? by Sri Ramana Maharishigal ...
Yoga, Personal Hygiene, by Shri Yogendra ...

Russia and Russian Theosophy, by Dr. Anna Kamensky ... ...

SCIENCE, Physical Science and Occult, by D. Jeffrey Williams ... ...
"Secret Doctrine, The," by Ernest Wood ...
Seven, The Importance of, by W. Whately Smith, M.A., M.Sc. ... ...
Sidelights, by Margaret A. Anderson ...
Space and Time, by Leonard Soper ... .
Star Lesson, A, by Edward Bennett ...

STORY:

Netherly Grange, by "The Blue Moth" ...

Sub-Race, The Great War and the Sixth, by Rt. Rev. C. W. Leadbeater ... ...

SUPPLEMENT:

Financial Statement, Olcott Panchama Free Schools ... ...
" " Theosophical Society ...
New Lodges and Lodges Dissolved ... ...

	PAGE
TAGORE, the Mystic, by G. N. Mallik ...	... 319
Tennyson, Virgil and, by J. L. Davidge ...	... 546
Theosophical Field, The	235, 353, 466, 574
Theosophical Society, Fifty-sixth Anniversary of the, Vice-Presidential Address ...	... 601
Theosophical Society, The Future and the, by Dr. S. A. Wickremasinghe	... 399
Theosophist, The Ideal before Each, by H. P. Blavatsky	... 30
Theosophists in Ceylon, Work before, by C. Jinarājadāsa	 434
Theosophists, The Work of, by Rt. Rev. C. W. Leadbeater	... 140
Theosophy, by Annie Besant	131, 279
Theosophy and the Moving Times, by Rt. Rev. G. S. Arundale	15, 152
Theosophy and the Society's Present Needs, by A. P. Warrington	... 660
Theosophy and the World's Present Needs, Convention Lectures of 1931	... 487
Theosophy, Russia and Russian, by Dr. Anna Kamensky	... 203
The Three Points of Liberation, by C. Jinarājadāsa	... 21
UNEMPLOYMENT, Behind the Scenes of, Convention Lecture, by Ernest Wood ...	... 494
Unity of Asiatic Thought, The, by Bhagavan Das	91, 187
Upanishads, A Tale from the, by C. T. Srinivasan, M.A.	... 222
VIBRATION and the Human Chord, by Geoffrey Hodson	174, 322
Virgil and Tennyson, by J. L. Davidge ...	 546

PAGE

WATCH-TOWER, On the 1, 123, 249, 369, 473, 593

What of Youth ? by Byron W. Casselberry 109

Wonderful, The Kingdom of the, by Rt. Rev. G. S. Arundale 309, 414

Work of Theosophists, The, by Rt. Rev. C. W. Leadbeater 140

World-Creation, by Hedwig S. Albarus, B.A. ... 446

World, How Do We Become Conscious of the Outer, by Hedwig S. Albarus, B.A. 81

Registered M. 91

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EDITED

BY

ANNIE BESANT, P.T.S.

October, 1931

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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CONTENTS, OCTOBER, 1931

	PAGE
Frontispiece: Dr. Annie Besant in 1931 . . . *to face*	1
On the Watch-Tower	1
The Great War and the Sixth Sub-race. RT. REV. C. W. LEADBEATER .	9
Theosophy and the Moving Times. RT. REV. G. S. ARUNDALE .	15
The Three Points of Liberation. C. JINARAJADASA . .	21
Castles (Poem). D. R. DINSHAW	25
To Revered Mother Besant (Poem). SRIMATI KANUBEN C. MEHTA .	26
Esoteric Teachings of H. P. Blavatsky (*Continued*) . .	27
"The Ideal before each Theosophist". H. P. BLAVATSKY .	30
A Letter from Madame H. P. Blavatsky . . .	32
Reminiscences, of H. P. Blavatsky (Seven addresses given at Adyar on August 12th, 1931)	41
"The Secret Doctrine". ERNEST WOOD . . .	60
Letters of W. Q. Judge (*Continued*)	67
The Heart of Adyar (Poem). DR. ANNA KAMENSKY . .	70
Annie Besant in 1891 (Illustration) . . . *to face*	70
Physical Science and Occult Science. D. JEFFREY WILLIAMS .	71
Death, Friend or Foe? C. NAGAHAWATTE . . .	77
How do we become conscious of the outer world? HEDWIG S. ALBARUS, B.A.	81
Kīmiyâ-Us-Sa'âda. MOHAMMAD GHAZALI. (*Continued*) . .	86
The Unity of Asiatic Thought. BHAGAVAN DAS. (*Continued*) .	91
What of Youth? BYRON W. CASSELBERRY . . .	100
In the Masters' Gardens. DR. ANNA KAMENSKY . .	102
H. P. B. Centennial Conference, London	103
Correspondence	106
Notes and Comments	108
Books and Magazines Received	112
Reviews	113
Supplement: Financial Statement, etc.	i

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DR. ANNIE BESANT

(Photograph taken on September 7, 1931)



ON THE WATCH-TOWER

OCTOBER first of each year commemorates two events, the birthday of THE THEOSOPHIST in 1879, and the birthday of its Editor in 1847. The magazine founded by H. P. Blavatsky has had three editors: first, H. P. B. herself; then next, Colonel Olcott; and since 1907, the present Editor. From its commencement the magazine has been Theosophy's standbearer; it has been issued month by month at the cost not only of much labour, but also of much personal sacrifice on the part of its editors. Very few have been the years when the magazine paid its way, for it has not been conducted on the basis of pure finance but as a Theosophical magazine to strengthen the Theosophical Movement. Loss on the magazine has rarely counted with the present Editor, as she planned this or the other change in it to improve the magazine to be a more worthy channel of the influence of the Masters.

***

When our birthdays come, it is the usual custom in the world for us to receive messages of affection and good wishes and gifts. Part of this custom has been reversed for many years by Dr. Besant. She still receives gifts, all of which are promptly passed on by her to the Great Work, for her personal needs are few; but instead of receiving birthday messages on her birthday, she sends out her message to greet her friends on that day. Year by year, these messages of hers have almost been as landmarks on her journey of service; and very happy indeed have been the recipients of them. As many may not



Dr. ANNIE BESANT

(Photograph taken on September 7, 1931)



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know what these messages have been in the past, the Theosophical Publishing House is issuing them, with the messages for this year, in the form of a small booklet. This year, as an exception, Dr. Besant is sending out two messages, as follows:

I

We love to think of the Masters as our Elder Brothers, as They graciously call Themselves. Are we as eager to claim the lowest criminal as our baby brother, needing our tenderest care? Let us each day throughout the coming year send a loving thought to our babes, all the world over.

II

A BIRTHDAY RESOLUTION

On each day, and all day long, during the coming year, I will patiently try to tune my life into harmony with that of the Christ within me.

***

Many generous friends in India have contributed to the cost of a lift at Adyar, so that Dr. Besant may not have the trying experience of going up and down stairs with a weak knee. The lift is not worked by electricity but by hand; an electrical lift would cost seven times the amount of the lift which is slowly being put up—strong and safe, but slow, as it will be cranked by hand. Some of the residents at the Headquarters Building whose hair has already turned white are anticipating the relief which the lift will give them, when their turn too comes to look askance at the steep stairs which connect the ground floor with the first floor.

***

Elsewhere appears a brief report of a meeting in London of representatives of several Theosophical organizations working to spread the philosophy of Theosophy. The meeting was held at the rooms of the English Section of the Theosophical Society of Point Loma, at the invitation of Dr. G. de Purucker. The fact that several organizations are at work disseminating Theosophy, instead of one homogeneous body,

has been mistakenly accepted by some as evidence that Theosophists are not living up to their creed of Brotherhood. The ideal of Brotherhood has not imposed upon all one sole way of working. So long as nothing is done to interfere with another's way of service, there is no reason why two workers may not serve the Cause of Theosophy each in his own way. The Parent Theosophical Society, with its Headquarters at Adyar, has in this regard a "clean sheet," as it has gone its way developing its particular modes of service, but interfering with none.

*
* *

But this need not blind our eyes to the fact that some groups claim an inner guidance from the Masters, and therefore look upon one or more visible leaders as Their agents, and so having authority to give a decision as to the better of two ways of working. But these divergent claims are after all matters of personal testimony, and cannot count as authoritative save with those who give a willing obedience to that authority. Such claims for occult guidance have nothing to do with working with others for Brotherhood. Provided then all such occult claims are excluded from discussions regarding a common work for mankind, much can be gained by pooling the experiences of the various Theosophical Societies and bodies now in the world, in order to plan for more effective presentations of Theosophy.

Now that after fifty-six years several organizations teaching Theosophy have come into being, the experiment can well be tried whether they cannot usefully meet periodically to consult with each other as to certain types of work. Such consultations need not signify that any group lessens in any way its own particular allegiance to leaders visible or invisible, merely because it gathers with others to inquire whether new means can be found to make the message of Theosophy more dominant in the world. It is well known that the

Masters of the Wisdom who launched the Theosophical Society did so in order to gather workers for Brotherhood. The wisdom which They gave was intended to be used to remove one by one the obstacles which now stand in the way of Universal Brotherhood. So long as this aim of Theirs is kept in the forefront, nothing is lost but much gained by Theosophical organizations consulting each other.

***

At the end of last month Bishop Leadbeater paid a week-end visit to Cocanada—a night's journey by train from Madras—for Theosophical work. Besides the usual Theosophical meetings, he consecrated a new room as a temple for the Co-Masonic Lodge of the place. Accompanied again by Mr. H. Frei, he has just left for Bombay to inaugurate the Bombay Federation of the Theosophical Lodges in Bombay City and suburbs. After five days' meetings, he proceeds further north to Bhavnagar in Kathiawar, where twenty-five years ago in 1906 he laid the foundation stone of the present Lodge Building. After three days in Bhavnagar, on his return journey, he is to halt at Ahmedabad for meetings.

***

As these Watch-Tower notes are being written, cables from Europe tell us of the economic dislocation which is threatening the whole world. The suspension of War Debt payments initiated by President Hoover, the abolition of the gold standard in Mexico, the suspension by the Bank of England of payments in gold, these and many other happenings are indicative of an intolerable situation in which even the richest countries of the West, like the United States and Britain, find themselves. This situation which, through economic depression and its consequent unemployment, has already caused great suffering to millions, is one element of that World Reconstruction which Theosophists have proclaimed as inevitable before mankind could make the next

step in its advance. Twenty-two years ago Dr. Besant prophesied a "Changing World" in her well-known London lectures; since the foundation twenty years ago of the Order of the Star in the East the theme of a reconstructed world has been associated with the coming of a World Teacher. Now at last even the most dull mind is aware that there must be change.

But in what direction? In a reorganized international banking system? In a commercial League of Nations to control output? In cartels, tariff agreements and such? In none of these alone or combined, for the root of the world trouble is in the individual and not in the community. For during the last decades the individual has lived demanding more and more of sense gratification. Helped by the rapid advance of science and inventions, men and women have thrown themselves feverishly to acquire as much as possible of the things of this world. "Life" is now not really possible —so millions think, especially in the West—unless one has a "high standard of living"—a many-roomed house, so much furniture, the latest scientific appliances for comfort, telephone, gramaphone, radio, motor car, and so on one thing after another. Very few have yet realized that a high standard of "living" is really at bottom a high standard of spending, without assuring to the spender a sense of "life" that is peace and happiness.

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In such a crisis, the only solution is what every great Teacher gives. Renunciation, not possession, is the gospel which They offer to the real aristocracy of souls who are to lead the world. "Seek ye *first* the Kingdom of Heaven," said the Christ; "full of woe is the householder's life," said the Buddha; "the greatest in the Nation is he who is poor and wise, the Brāhmana," said Vaivasvata Manu. Each Teacher in turn emphasises that the most powerful and most blissful form of "Life" is from within, and not from without.

So too, once again, the World Teacher gives the same teaching —that the Kingdom of Happiness which the individual longs for is within him, in the life of his own aloneness, not in that of the group.

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When in each Nation to-day this teaching spreads little by little and becomes the dominant tone in however few, those few will soon set the standard for all. They will be the true aristocracy of the Nation, the true *Noblesse* who will teach where "Life" is, and what leads to death. Then banking systems, cartels and mechanical contrivances will succeed in reconstructing the world. "The individual problem is the world problem," the World Teacher has said. Long ago, in *Isis Unveiled*, the same fundamental truth was taught in another form by the great Adept who wrote through the hand of H.P.B.: "It needs but the right perception of things objective to finally discover that the only world of reality is the subjective."

Neti, Neti—"Not This, Not This"—said the wisest of old in India, a statement impossible for the many, who know no other world than the objective. But when in each Nation its aristocracy lives by that truth, then the struggle of life diminishes for the masses, and the young souls of the world readily obtain those "many possessions" dear to their hearts, in the enjoyment of which, and with the disillusionment which comes thence, they slowly grow into the next stage before them of Renunciation.

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A clear and sure indication whither a Nation is going is its reaction to Art. Nothing is so indicative just now of India's rejuvenation as the strength which the artistic impulse in India reveals. One sign that the creative forces of Art are at work is the production in Madras of a dramatisation of the *Bhagavad-Gītā*. How a religious dialogue in eighteen chapters could be converted into a drama seemed incredible

to a small party of Theosophists who went out of curiosity to see the play; they went, saw, and became enthusiastic, though they saw but one-third of the drama (leaving the theatre for home at Adyar at 11 p.m.). The C. Cunniah's Dramatic Company succeeded in doing what they set out to do, that is, they made a drama that held the audience. The staging was execrable, though admirable according to the debased popular Indian taste on such matters; Sri Krishna sleeping in a four-poster bed with a mosquito curtain, in a bed-room full of gilt chairs was appalling, but the audience was thrilled. The royal heroes were covered with tinsel, and all this aspect of the representation was deplorable. On the other hand, where the producer told the truth, as when horses in dozens made of lath were placed on the battle-field, and everyone knew they were meant to be of lath, the artistic effect was in no way marred. The opening battle scene tried to represent the stereotyped picture found in every copy of the *Gītā*, and did it remarkably well with lath horses, and hosts of soldiers painted on canvas, to swell the ranks of the few "supers". The scenes were as follows:

ACT I

1. Arjuna and Duryodhana start off to Dwārakā to enlist Srī Krishna on their respective sides in the forthcoming Mahā Bhārata War. 2. Srī Krishna's Bed-chamber. 3. Sage Veda Vyāsa confers a boon on Sanjaya by which the latter was enabled to see all the happenings in the war as in a panorama so that they could be related by him to the blind Dhritarāshṭra. 4. Draupadī prays for the success of Pāṇḍavas and Lord Srī Krishna appears and blesses her. 5. Harbour; disembarkment of armies from transports. 6. Kuru-Kshetra (Battle Field). 7. Vikarna's Soliloquy. 8. Arjuna's Vishada Yoga (or Depression) (*Bhag.-Gītā*, Chap. I). 9. The Devils of the underworld dance and enthuse over the forthcoming feast. 10. Sanjaya and Dhritarāshṭra. 11. Sānkhya Yoga and Karma Yoga. Srī Krishna and Arjuna (*Bhag.-Gītā*, Chaps. II and III). 12. Srī Sankara Mutt—Jñāna Yoga (*Bhag.-Gītā*, Chap. IV). 13. Karma-Sannyāsa-Yoga and Atma-Samyama-Yoga—Srī Krishna and Arjuna (*Bhag.-Gīta*, Chaps. V and VI). 14. Srī Madhava Mutt—Vijñāna Yoga (*Bhag.-Gītā*, Chap. VII). 15. Akshara-Parabrahma-Yoga—Srī Krishna and Arjuna (*Bhag.-Gītā*, Chap. VIII). 16. The Royal ladies of the Kauravas household experience gloomy forebodings of impending disaster.

ACT II

1. Rāja-Vidyā Rāja-Guhya-Yoga, illustrated by the story of Sānta Rāja (*Bhag.-Gita*, Chap. IX). 2. Vibhūti-Yoga. Srī Krishna and Arjuna (*Bhag.-Gītā*, Chap. X). 3. Viswarūpa-Darshana-Yoga (The Great Vision) (*Bhag.-Gītā*, Chap. XI). 4. Srī Rāmānuja Mutt —Bhakti-Yoga and Kshetra-Kshetrañjya-Vibhāga-Yoga (*Bhag.-Gītā*, Chaps. XII and XIII). 5. Gunatraya-Vibhāga-Yoga, illustrated by the story of Sukhānanda (*Bhag.-Gītā*, Chap. XIV). 6. Purushottama-Prāpti-Yoga—Srī Krishna and Arjuna (*Bhag.-Gītā*, Chap. XV).

ACT III

1. Devasura-Sampat-Vibhāga-Yoga. Srīmān Nārāyan and His Consorts in Sweta Dwīpa (*Bhag.-Gītā*, Chap. XVI). 2. Sraddhatraya-Vibhāga-Yoga, illustrated by the story of Kabīr, Jñānadeva and Nāmadeva (*Bhag.-Gītā*, Chap. XVII). 3. Moksha-Sannyasa-Yoga—Srī Krishna and Arjuna (*Bhag.-Gītā*, Chap. XVIII). 4. Dhritarāshtra and Sanjaya. 5. Lord Srī Krishna with his Ashta Mahīshīs surrounded by Gopikās who sing His praises in their immortal Gopika Gīta. MANGALAM.

The Theosophical enthusiasts desired greatly to see how the Great Vision of Chapter XI would be staged, but as it would not occur till after midnight, they had to forego an intellectual, if not an artistic, treat.

Special mention must be made of the "devils" who showed their glee at the coming feast of corpses; they were children dressed as various beasts that could only have been materialised from nightmares, and they did their brief turn of dance to the delight of all.

But watching this somewhat crude, intensely pious and realistic attempt, one's thoughts flew back to ancient Greece, in the dawn of her dramatic greatness, before the great days of Aeschylus, Sophocles and Euripides. For now, as then, myths and legends which everyone knows are taken up by the dramatist, and put into new moulds. Such a creative work is only possible when the artistic impulse is surging onwards to great heights. If only the Hindu stage would accept Harindranath Chattopadhyaya, a poet, dramatist and actor, as producer and stage manager, what awaits Hindu drama in greatness and beauty would be a matter of years and not of generations.

THE GREAT WAR AND THE SIXTH SUB-RACE

BY THE RT. REV. C. W. LEADBEATER

The following statement, made at Sydney on June 1, 1915 to members of Dr. Besant's Esoteric School, was sent by her to all its members. It is now published with her permission.—C. J.

WE are now at a very interesting stage in the development of the new sixth sub-race, and it would be well that members of the Esoteric School should understand exactly how the Lord Vaivasvata Manu is working, so that they may not act in any way in opposition to His wishes, and may even, in such humble way as may be possible to them, co-operate intelligently in what is being done.

The distinction between the Root-Race and its sub-races must be clearly kept in mind. The definite founding of the Sixth Root-Race will take place in Lower California some seven hundred years hence; that with which we are now concerned is the commencement of the sixth sub-race of our own Fifth Root-Race.

Until quite recently I was under the impression that the United States of America was the only theatre in which this drama of evolution was being played--that it was only among the wonderful mingling of races which exists there that a sufficient diversity of materials could be found for the new building. Even when I was there twelve years ago the new type was clearly discernible, and I understand that it is daily becoming more pronounced and rapidly increasing in numbers.

This is not merely a Theosophical idea ; the American Bureau of Ethnology is awakening to the advent of the new race, and is already differentiating it from older peoples by measurements of the head and by various other distinguishing characteristics.

But when I arrived on the shores of Australia on this visit, about a year ago, I at once saw that we had to extend our conceptions, for the new sub-race is clearly appearing here also, manifesting itself among the young people in a type unmistakably similar to that in America, though not actually identical, for it has its own special characteristics. I knew that that meant a brilliant future for Australia, but even then I did not comprehend exactly the part that we have to play in that future. A very illuminating order has just been given which throws considerable light upon this, and makes it evident that something should be done immediately—that this is not a matter which can be laid aside to be taken up in years to come.

The Head of our School, the holy Master M., acting on behalf of the Lord Vaivasvata Manu, gave me definite instruction the day before yesterday to arrange a new department of astral work in connection with those Australians who have been killed in the war, and to put in charge of it Colonel George Frederick Braund,[1] a man well known to many of you,

[1] Colonel Braund at the time of his death was president of the Armidale Lodge, N. S. W. The following about him was written by the late T. H. Martyn, then General Secretary of the Australian Section:

"Col. Braund has been for many years a real worker for the Theosophical Society. He was a business man whose hobby was the Volunteer movement. He collected together sympathisers or converts in the country town in which he lived and formed a Lodge of the T.S. He was an isolated pioneer, and I sometimes wondered how he was getting on, when our Theosophical ship was experiencing heavy weather; passing through one or other of the "shaking out" squalls, which have ever been associated with its progress; but nothing seemed to ruffle the steady composure with which he went straight ahead, and I pay my tribute now to one of the most loyal, effective and cheerful colleagues that one may hope to work with. His happy, genial manner helped in all his enterprises, as may perhaps be gathered from the fact that when a popular local man was wanted to contest the seat for Parliament, Col. Braund was unanimously nominated by the selectors and subsequently elected. He would have done credit to the Theosophical Society in Parliament, and he began well, but with the War came his immediate offer of service and subsequent death (or shall we say the Master took him from his body?) while leading his brigade in the assault on Krithia at the Dardanelles."

who died a few weeks ago while leading his brigade against the Turks. To Theosophists it is at least an interesting coincidence that he fell upon May 8th—the anniversary of the day upon which our great Founder Madame Blavatsky passed away from her body. The work entrusted to him is to select from among those who are killed such men as are fit for immediate rebirth, here or in New Zealand, in the new sub-race, and to give them such teaching as will prepare them to make the best of the opportunity.

The instructions given will be Theosophical in its nature, and he will endeavour to encourage in them the development of the special qualities required for the new sub-race. Immediate rebirth involves the retention of their present astral and mental bodies, so that although they may not be able to impress the details of the teaching on the brains which will so soon be theirs, it cannot but exercise a profound influence upon their lives, and they will inevitably recognize and welcome it as soon as it comes before them in their approaching physical life.

They are to be arranged in two classes—those who before their death were already in sixth sub-race bodies, and those who were then not quite up to the required level, but have since reached it by the very fact of dying for their country.

Such a death is karmically of very high value, and means more in the way of evolutionary advancement than many lives spent in the ordinary way. For while for us who are Theosophists death has no terrors, and many other things are more important than the preservation of physical life, that is by no means the point of view of these young men. To them life is the greatest of all gifts, yet they have offered it without hesitation when their country called them, knowing nothing of the high reward that their sacrifice would bring them. The value lies in the unselfishness of the action—that they

are fighting not in self-defence nor for personal gain, but to uphold the honour of the English name, to protect the weaker States of the world from a crushing tyranny.

These considerations obviously apply to other countries besides Australia and New Zealand, and although I am thus making the first announcement to you because it is with regard to Australia that the Master's directions were given, I hope that some way may be found of communicating the facts involved to members of the Esoteric School all over the world. For it seems to me that this puts an entirely new complexion upon the apparently awful wastage of strong healthy young life in this war. If the man thereby gains so great an uplift as to be worthy of an immediate rebirth in the new sub-race, this sudden and terrible death may be for him the greatest conceivable good fortune—the only way, perhaps, in which he could have been prepared quickly enough to accept the message which the great World-Teacher will bring when He comes. These young people, taking birth now with such an impulse behind them, will be perhaps about fifteen years old when the Lord descends from His mountain home—just at the most impressionable age, just ready to drink in the deepest draughts of the glory and the beauty, the inspiration and the love which He will pour out upon the waiting world.

The orders given were for astral work; but surely there is room here for physical co-operation: surely the fact that we are permitted to know of this work brings with it some duties that we can do down here. The thought is of special significance to those of our members who are living the life of the householder. Into what homes so appropriately as into Theosophical homes can these egos come in search of suitable conditions for the life that opens before them? Considering the numbers who are slaughtered, we may almost take it for granted that any child born in a Theosophical

household in Australia or New Zealand within the next few years will be one of the heroes of the battlefield. With what joy, then, must all Theosophical parents receive these wards of the Manu: how careful must they be to provide in every respect the most harmonious surroundings of utmost love, purity and gentleness!

And since there are not enough of our members to provide the requisite number of bodies, we must try to spread among our fellow-countrymen the ideas of right upbringing and education which Theosophy has given us, for in that we may indirectly give much help to the coming egos. There are many signs of the failure of the existing plan of education, and there is already a movement in the air to replace the old savage methods of stupidity and force by a saner and more civilized reign of love and common-sense. The Froebel system tended that way; the Montessori method is a further step in the same direction. These or other even better movements should be promoted and strengthened, so that every possible aid should be given to these children of promise, who are chosen to be pioneers in this important section of the world's work.

In addition to participating in any way in public work of that sort, many of us can exercise much private influence among our own friends, endeavouring to induce them to adopt more intelligent methods in the training and education of their children. Be it carefully noted that no existing Theosophical work must suffer because this new avenue of usefulness is opening before us. Many of our members are constantly asking what practical work they can undertake for our Masters; here is an answer to their question. For this is emphatically a piece of business to be taken in hand by new volunteers, rather than to be laid upon the shoulders of those who are already overburdened by the maintenance of our existing activities.

There is surely much to be done outside of Theosophical circles, and without mentioning even the name of Theosophy, where that might be a hindrance to the consideration of the ideas which we wish to put forward. It is unnecessary to trouble those who have not studied the subject with what are to them new and strange theories about Root-Races and sub-races; it will be enough to tell them that here in Australia a new and distinctly Australian race is arising, and that patriotism demands that we shall give it favourable soil in which to grow, and the best possible opportunities for full expansion. And of course exactly the same argument can be used in New Zealand. Alcyone's book *Education as Service* has given us most valuable suggestions.

I have myself written a chapter on the subject in *The Hidden Side of Things*; and no doubt other members, more in touch in practical workings in the outer world, will materialize those ideas into action. May the blessing of the Masters rest upon all those who thus devote their energies to the helping of the Race which is to come!

NOTHING in sacrifice is acceptable to God but the *meaning* of the sacrificer.

The Laws of God are not *Impositions* of Will, or Power, or Pleasure; but the *Resolutions* of Truth, Reason, and Justice.

The first act of religion is to know what is True; the second act is to express it in our lives.

BENJAMIN WHICHCOTE

THEOSOPHY AND THE MOVING TIMES

BY THE RT. REV. G. S. ARUNDALE

THIS is a time—one would stress this fact rather particularly —when the great impinges very noticeably upon the small, when the macrocosm impinges very noticeably upon the microcosm, and when the small or the microcosmic is as far as possible being made ready for that impingement. I want this to be very clear, because we are small people comparatively, and upon us is impinging the great, is impinging greatness, the larger consciousness, and we are gradually being affected by the whole course of the world's progress and growth. We are being fitted to receive that which normally we might not be able to receive for a very considerable period.

Now to the end of that impingement of the great upon the small, of the larger consciousness upon the smaller consciousness, the whole trend of life in every department is being changed from what the trend used to be say twenty or thirty or forty years ago. About fifty years ago Theosophy stressed the larger consciousness more or less by itself, and in *The Secret Doctrine*, for example, you have a very magnificent exposition of the larger consciousness stressed apart from the smaller consciousness, of the macrocosm as such, apart from the microcosm. But ever since that time there has been a gradual movement, shifting the centre of vitality in Theosophy from the macrocosm and implanting it down into the microcosm,

so that *The Secret Doctrine*, so to speak, instead of being far away is sought to be brought quite near. We no longer nowadays (to put the same idea in a different form)—we no longer nowadays talk so much about the Absolute, but we talk about the relative. We no longer nowadays talk about rightness, orthodoxy: we talk about relativity, not merely in its scientific meaning, but in all its meanings. And in Theosophy less stress is being for the moment laid on the larger teachings of Theosophy and more stress is being laid upon the life of the individual. The centre of gravity has shifted from the macrocosm to the microcosm, so that it is the relative which counts more than the absolute. You will find the absolute, practically speaking, discredited nowadays, and the individual is beginning to count more than groups or races or nationalities or aggregations.

That being true (and I think we can demonstrate that it is) the fact remains that the sense of individuality which is increasing in us must not lose sight of the larger sense which is as vital, and upon which the growth of individuality depends. I think there ceases to be to-day any absolute Theosophy. There used to be a Theosophic creed. I think that Krishnamurti is becoming, so to speak, our Theosophical Einstein, doing in the Theosophical world exactly that which Einstein is doing in the scientific world. He is the foe of the absolute. While he may not deny its existence, he would certainly say: "I have nothing to do with that." And he has attacked that absolute Theosophy which was being erected as it were into a dogmatism by quite a large number of people, so that we have more or less no absolute Theosophy left. The Masters remain, the Plan remains, the Path remains, but the pendulum has been set swinging between these and us, and we are freer probably than we have ever been free in the past to interpret the Plan in our own way, to interpret the Masters in our own way, to interpret the Path in our own

way, and not in any set terms in which those three principles have hitherto been interpreted.

Authority tends in these days, because it is in a measure antithetic to individuality—authority tends to go by the board and people are thrust back upon themselves. I think that the whole trend in every department of life is to thrust people back upon themselves, and to cause them to realise that the only purpose of authority is experience, and realising that to cause them to cease to stop short at authority, to cease to be content with authority, to realise that they must only use authority to gain the experience they require.

I think that as life moves onward Theosophy must be careful not to be left behind. Theosophy must not become set. Everything moves. Theosophy must move; and the Theosophy disclosed to us to-day must be an advance on the Theosophy which was disclosed to us a quarter of a century ago. We must be prepared for a difference in the Theosophy which we now hear from the Theosophy which we heard, because Theosophy must move as life moves and as the world moves.

I should like to see someone with a real knowledge of science restate Theosophy, not in scientific terms, but restate Theosophy along lines parallel to the lines on which science is advancing, so that Theosophy tends to follow the scientific mode of growth without losing any of its essential principles. And I regard the Plan, the Masters and the Path as the three essential principles of Theosophy. Those must remain, but they must be renewed in terms of the growth of the modern world. I should very much like to see someone do that who has a clear knowledge of the great principles of science so as to dovetail the discoveries of science into Theosophy. I think it would have an enormous effect on the public. The public has an infinitely greater appreciation of science than before, because science is becoming more human than ever it has

been. Science was not human fifty years ago, but it has become human since, and that humanistic aspect in science appeals to the average individual. But we Theosophists have to give that which science must inevitably just miss. Science comes up to a certain point, and because of its own nature it cannot see round the corner. But we can see round the corner, and when science can see round the corner, then the world will have been very much theosophized. The business of science is to take us up to the corner, and our business is to stand at the corner and say: "Now come along with us round the corner." If we could, therefore, have in Theosophy something to meet science, and the wonderful ways in which science is growing, we should complete as it were the superstructure, the keystone of the arch would be made.

I will try to illustrate what I mean with dimensions, which I suppose are interesting to you. Science recognizes nowadays three dimensions, but there are four which are definitely established on the new principles of scientific growth. In other words there is what they call the fourth dimensional continuum—the height, the length, the breadth, and the time. That is the four-dimensional continuum of science.

Taking that—and it seems perfectly sound—can Theosophy go a step further? Can Theosophy add three more dimensions to bring up the number to a round seven? I was looking at my filing cabinet the other evening, looking at the height, the length, the breadth and the time of it, and I said to myself: "Let me perceive this box in another dimension. Let me see it, if I can see it, in three more dimensions. I saw it in terms of its direction. (Time is different from direction). I saw it in terms of its relationship, and then finally I saw it in terms of its own transcendence, or, if you like to put it so, of its oversoul. The point is this.

Everything is the shadow of the substance, and therefore for this seventh dimension I saw the filing cabinet in terms of the substance, taking the box itself to be the shadow. That is carrying on the fourth dimensional continuum into three more dimensions. You can do that with human beings. It is better to start with human beings than with a filing cabinet, because the transcendence of a filing cabinet is very difficult to perceive. Its relationship I had great difficulty to perceive, but I could see it was there. The time was comparatively simple, the length, breadth and height presented no difficulties whatever. That is looking at the thing from below.

I said: "Let me start from above." I do not think I could do it with the filing cabinet. I have not the consciousness to do it. Let me start from above and see if I can work down to seven dimensions. Let me start with the Monad per se, *sub specie aeternitatis*, just the Monad, nothing else—the detached Monad, and then six, as it were, transferments of the Monad. The Monad itself, then the Monad as being. The Monad, let us say, has its being on the Ātmic plane, its extensity on the Nirvanic, its intensity on the Buddhic, its selectivity on the mental, its directivity on the emotional and its receptivity on the physical. Thus there are seven dimensions of the individual:

The physical body, receptivity.
The emotional body, directivity.
The mental body, selectivity.
The Buddhic body, intensity.
The Nirvanic body, extensity.
The Ātmic body, being.

And then of course beyond that, the Monad, the spark as it were, the heart. I do not know if it is worth your while to go into those higher regions. But can you not go a step farther than where you are? Can you visualise yourselves as shadows of a substance and then get into the substance of what you are as shadows? You see yourselves as you are.

Can you translate yourselves into the substance of which you are here a fleeting, though apparently very substantial, shadow? Unless you are practised in impersonal living it will be almost impossible to do it. The average individual is entangled almost hopelessly in his personality. But if you are not, you will be able to see the substance of which you are the shadow for the time being, and that is an extremely interesting experiment. Never mind if you do not really know what you are doing. That does not matter at all. We have, when we are experimenting on the inner planes, just to go ahead. The Master will often say to an individual: "Well now, pursue that pathway and see what happens." You pursue it and He may be amused because you will tell Him all kinds of things that are wrong. Never mind what you get; people are always afraid of getting things wrong. The older generation was always afraid of being wrong; the modern generation perhaps, is not so afraid of being wrong. Go out, never mind what you see. I see one aspect of height and length and breadth and time, direction, relationship, transcendence. You see something different. Well and good. Everybody is right in one sense. Everybody is wrong in one sense. Therefore it is well worth while to make these discoveries, and when you have attained as many dimensions as you can—whether you have seven or four—then reduce them to one and the same thing. That is the next thing to be done, because science gives us not merely freedom from the Absolute, but it also gives us fundamental identity, and so between one dimension and another there is fundamentally no distinction to be drawn.

(To be concluded)

THE THREE POINTS OF LIBERATION

By C. JINARĀJADĀSA

As three equidistant points are symbols of a triangle, and as a triangle is one whole though the points are three and separate, so are there three essentials or attributes of Liberation. They are the Pain, the Peace and the Joy.

He who is liberated is one with the ALL. Nothing in that ALL can trammel him; yet he abides in everything. He is beyond high and low, beyond good and evil; and yet all high things and low things, all good and evil, abide in him. For he has become one with that which is One-without-a-Second.

Because he is one with Life, he is also one with every phase of that Life. Whithersoever he turns, there is only the ONE before him, behind him, around, above, below. He receives the ONE, even as it comes to him with its message. Its message may be of the past, or of the present, or of the future; it may be of pain, or of joy. Having become one with the ALL, he does not discriminate, but accepts. Therefore the three aspects of Liberation speak to him with their separate messages.

THE PAIN

As one with Life, in every one of Life's movements, he is one with the travail of humanity. The cries of pain from

loss, from delusion, from failure, which rise to the lips of the millions still bound on the wheel of births and deaths, are his cries, though now his heart is serene in spite of the agony which those millions pour into him. The soul needs must be strong who is on the threshold of Liberation, strong even as a rock on which the waves dash in pieces, so that the terrible tides of pain of sinful humanity may dash on him, and yet he stand unmoved. Every faculty of his heart and mind and intuition is open to the wide world, and therefore that world in its travail turns to him as to one who will understand, and therefore can save.

And such is the mystery of Liberation, that long, long before a man stands at the threshold of it, he may know something of what his life will be when he is liberated. Thus it happens that a man who suffers acutely, seemingly past all point of bearing, may gain a glimpse of Liberation—of this aspect of Liberation as World Pain. When a man's pain is so excruciating, and has crushed him so utterly that nothing of "I" is left in which he feels any proprietorship or pride, then he finds a strange quality in his pain which makes him strong—so strong to suffer even to the end that he needs no God to support him.

When a man senses that aspect of himself, led thither by pain, then he has a vision of the Goal. And if from then he will remember that he has seen the Goal, if he will not allow anything to come between him and the Goal —his own desires, his teachers and even his own pain— then he will never forget where is the Way. And even if, under stress of his needs or under the influence of others, he step aside from the Way, his intuition, once having seen the Goal, will know where that Goal still is, and when the time is ready it will say to him: "This road, and no other."

THE PEACE

The ALL, existing from eternity to eternity, working out its resistless Will, is Peace. There is none to thwart its Will, naught to challenge its Rightness. It is only when a man still struggles with or plays with the NOT-ALL, that there are longings, heart-breaks, despairs; these are but as the threads of a loom working out a pattern, but not the pattern itself.

But a day may come to a man, ages before he is at the threshold of Liberation, when in a mysterious way, in a moment, he becomes one with the World Pattern. It may come from some response to Nature, from some rapture as his beloved is by his side, from some surge of offering to his God; then the Peace of the Eternal abides in him for the time. He knows then what it is to arrive at the Goal. All despairs are ended for the time, all dreams fulfilled; utter peace is his, such a peace as nothing whatsoever in the universe can disturb. With such a strength of peace in him, he knows his invincibility; he will dare again and again after each failure, utterly certain he will succeed. What need for him of another, even God Himself, as an aid? His is the stillness of the peace of the mountain that is not shaken by the storm; the storm may uproot the forests on its back, but the mountain abides in peace when the storm is ended.

The man, to whom such a moment of peace comes, knows the aspect of Liberation as Peace. If only then he will remember, will allow nothing to wipe away from his mind the memory of that moment, he needs no teacher to explain where is the Way. In all the tangled nets of the events of his little world and of the great world, he will sense where is the way out to the Goal. The fragment of peace which he once felt will always be longing to become one with the great Peace, and no barrier can finally interpose between the two. Nor can he ever forget. His mind may forget,

but never he. And so a time will come when he will cast aside all that stands in his way—scriptures, teachers, the cries of his own heart—and follow the one Way to the Goal.

THE JOY

Creating, destroying, changing, always the ALL builds. With the music as of a thousand harps in its heart, as if to the accompaniment of the ringing laughter of a myriad children, Life builds in joy. The forms which break are as naught, because Life is master, and what counts is the Idea that triumphs and not the embodiment that is vanquished. Underlying all the agony of humanity is the song of the building of Humanity's Palace of Joy, fashioned out of every brick of its pain.

Brahman is Bliss, they said of old. That Bliss is everywhere; it is there when the blade of grass is crushed under the foot, if only the blade knew to say as it dies: "Ah, the Joy of the Return!" The Return to the Idea—that is what Life is striving for. And because the refuge of all is Brahman that is Bliss, the journey homeward is joy upon joy, every moment bringing a new joy fashioned by the hand of Shakti whose delight is to shape what Deva conceives.

By many ways men may touch the hem of this World Bliss. The mother rushing to throw her arms round her child, the lover holding his beloved in his arms, the artist in rapture of the Beautiful as it comes at his prayer, the saint as he offers all his eternity in one moment of offering—all these, long ages before they stand at the door of Liberation, know what is its Joy.

The sad and bitter reaping of Karma still unspent may cloud the heart and mind, and seem to wipe away all remembrance; but it will only be a seeming. Though all of his heart may seem crushed and annihilated, yet it will not

be all. The very centre of his heart will be resistant, and it will go on singing its pæan of the Joy of the Return.

* * * *

As a triple cord that binds the unit to the Whole, so are the three aspects of Liberation—its Pain, its Peace, and its Joy—but one Reality. Wherever the Liberated One dwells, in this world or in Nirvana, he will know of the world's pain, and send to it in return his strength to bear; he will know where one soul touches the fringe of the Great Peace, and strengthen through that one soul's realization the solace of salvation for all; he will know with joy where each fragment of the Life has made a sure path for the Return, and add his theme to the harmony of universal Bliss as Life returns.

Pain, Peace and Joy: by these three men are led to Liberation, and some step of the Path awaits their feet each hour of the day.

CASTLES

BUILDING castles in the sand,
It makes the children kin;
Fairies seem to lend a hand,
And Joy abides therein.

Building castles in the air,
It makes the world as twin;
Fancy plays at partner there,
And Love resides therein.

Building castles in the land,
It makes the ancients win;
Masons think it wondrous grand,
And Gold presides therein.

Building castles, too, in time,
It makes the Gods to spin;
Time is tuned to truth sublime,
And Wisdom dwells therein.

D. R. DINSHAW

TO REVERED MOTHER BESANT ON HER 85TH BIRTHDAY

By SRIMATI KANUBEN C. MEHTA

(*Translated from the original Poem in Gujerati*)

MOTHER Vasantā Devi, shining like a flame, is a wonderful Power, indeed,
She is trying her utmost to uplift the land of Ind.
She has always given herself wholly for the good of India,
God seems to have endowed this form with innumerable qualifications.

You, representative of the divine Masters, have come alone for service,
You have come from the West and made the East your permanent home,
You have in an instant awakened the land of India which was asleep,
You have given to all the Mantra of Brotherhood and infused new life into the land.

Mother of us all, you are a Karma-Yoginī, and an angel of kindness;
We, all brothers and sisters, have met together to celebrate your birthday to-day.
The flowers of your Devotion, Knowledge and Truth have spread their perfume throughout the world;
All persons feel at peace under the influence of the flow of your sweet love.

May God always protect her and remove all her troubles;
May God grant her a long life and bestow on her always perfect health.
I prostrate myself millions of times before her sacred lotus feet.
I offer flowers of Devotion to Mother Besant with my whole heart.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from Vol. LII, Part II, p. 728*)

December 31, 1890

Time. When once out of the body, and not subject to the habit of consciousness formed by others, time does not exist.

There are real and conventional cycles of time.

Cycles. Every day brings before our consciousness events that have happened in the past, as we pass over the same ground in our cyclic journey. Cycles are measured by the consciousness of Humanity and not by Nature. It is because we are the same people as in the past epochs that events occur to us.

Effects. The Planets only move in our consciousness. The rulers of the seven sacred Planets have no influence on this Earth, as this Earth has on other planets. It is the Sun and Moon which really have not only a mental, but also a physical effect. The effect of the Sun on Humanity is connected with Kama-Prana, with the most physical Kamic Elements in us. It is the vital principle which helps to growth.

Moon. The effect of the Moon is chiefly Kamic-Manasic or psycho-logical; it acts on the psychological brain.

Death. The Hindus look upon death as impure, owing to the disintegration of the body, and the passing from one plane to another.

Atoms. The atoms are the principles of the molecules (6 in number). The atom [1] is on the 7th sub-plane of the 7th Cosmic plane, *i.e.*, the material visible plane.

[1] The hypothetical atom of Science.

January 7th, 1891

H. P. B. began by saying that we ought to know the correct meaning of the terms (in Sanskrit) used in Occultism, and should learn the Occult Symbology. To begin with we had better learn the correct Esoteric Classification, and names of the 14 (7 × 2) and 7 Sapta Lokas, found in the Exoteric texts. These were given in a very confused manner and were full of "blinds". The general exoteric orthodox and Tantrik category [is] nothing but blinds.

LOKAS

1.	Bhur-Loka	Sankhya	1. Brahma
2.	Bhuvar ,,	Some Vedantins	2. Pitri
3.	Swar ,,		3. Soma
4.	Mahar ,,		4. Indra
5.	Janar ,,		5. Gandharva
6.	Tapar ,,		6. Rakshasa
7.	Satya ,,		7. Yaksha
			Pisach of ghosts;
			Kama loka.

The Vedantic and nearest approach to the Esoteric.

1. A-tala
2. Vi-tala
3. Su-tala
4. Tala-tala or Kara-tala
5. Rasa-tala
6. Maha-tala
7. Pa-tala.

Each and all correspond esoterically both to the Cosmic and Dhyan Chohanic Hierarchies, and to the human states of consciousness and their subdivisions (49). To appreciate this, the meanings of the terms used in the Vedantic Classification must be first understood. Tala means place; A-tala is no-place.

1. A-tala: no-place.
2. Vi-tala: some change for the better; *i.e.*, better for matter, or in other words it becomes more differentiated. This is an ancient occult term.
3. Su-tala: a good, excellent place.
4. Kara-tala: something that can be grasped and touched, from Kara=hand, *i.e.*, the state where matter becomes tangible.
5. Rasa-tala: place of taste: a place you can sense with one organ of sense.
6. Maha-tala: exoterically "great place," but esoterically a place including all others, subjectively and potentially.
7. Pa-tala: something under the feet (from pada, foot), the Upadhi or basis of anything. Antipodes, America, etc.

Each of these lokas, worlds, places, states, etc., corresponds with, and is transformed into 5 (exoterically) and 7 (esoterically) states, or Tatwas, for which there are no definite names. These, in the 4 main divisions cited below, make up the 49 Fires.

5 and 7 Tanmatras, outer and inner senses.

5 and 7 Bhutas or Elements.

5 and 7 Jnanendriyas, or organs of sensation.

5 and 7 Karmendriyas, or organs of action.

These correspond in general states of consciousness to the Hierarchies of Dhyan Chohans, etc. These 5 Tatwas transform themselves into all the world of illusion.

Lokas. The 14 Lokas are made up of 7 with 7 reflections. They are pairs of opposites: above, below, within and without; subjective and objective; pure and impure; positive, negative; etc.

(*To be continued*)

12

one eternal Truth, and one ~~Universal~~ infinite ~~Eternal~~ changeless Spirit
Love and Wisdom as
of Truth in the Universe & one ~~Parish~~ light for all, in which
we live & move & have our Being.... We are all Bro-
thers. Let us then love, help, & ~~defend~~ mutually defend
each other
~~one another~~ against any Spirit of untruth or deception-
~~notwithstanding~~ "without distinction of race, creed or colour."

THE IDEAL BEFORE EACH THEOSOPHIST
A solitary page, actual size, in H. P. B.'s handwriting

One eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being. . . . We are all Brothers. Let us then love, help, and mutually defend each other against any spirit of untruth or deception, "without distinction of race, creed or colour."

[This solitary page of a manuscript of H. P. B. has a strange history. Last month, I received from Mademoiselle H. Jelikhovsky and her sister, nieces of H. P. B., certain letters in Russian written by their aunt Among them was a copy, in English, of a letter of protest sent to A. S. Souvorine, an editor in St. Petersburg, controverting the charges against H. P. B. made by the Coulombs. The protest bears the signatures of A. P. Sinnett, W. Q. Judge, T. B. Harbottle, Archibald Keightley, Bertram Keightley, K. Gaboriau, R. Harte, C. Wachtmeister, Mabel Collins, and C. Johnston. Mlle. Jelikhovsky informs me that the protest was not published by the newspaper to which it was sent.

After copying the protest for the Archives, I was preparing to return it when my eye was caught by H. P. B.'s handwriting on the back of p. 4 of the protest. There is no clue at all regarding these solitary lines. One must presume that the protest when rejected was sent to H. P. B. to see, that it lay on her desk, and that when writing an article and coming to the end of its eleventh page, she concluded it on the back of p. 4 of the protest, which perhaps lay face down on her table.—C. J.]

A LETTER FROM H. P. BLAVATSKY[1]

New-York, 19—[1877]

FRIEND of my soul, Nadéjinka [my little Nadine]

Do not be astonished that I write to you on paper which is not letter-paper. I do this because I absolutely must speak to you very seriously; since the very day of my getting your letter—and may the heavenly powers grant you happiness because of it—I am thinking, thinking all the time and I have at last decided to write to you the whole truth, such as it is. I shall lay before you my whole inner being: my soul, my heart, my brain—and then, come what come may. If you understand me, then—thanks to God—fate will have favoured me; if you do not understand, if you get angry—that will grieve and trouble me.

In the other world, in future life, *where we shall certainly meet*, all will be cleared up and we shall know who is right and who is wrong; but meanwhile, as we are both sincere and obey our conscience and do not deceive anyone because of fear or cowardness, however much we might be deceived in our calculations, our hopes, our beliefs, we nevertheless remain honest people. If you were Madame Ghan or that foolish Romonof, I should not have spoken of these things. But you know yourself that you are extra-intelligent

[1] Letter addressed to Mademoiselle Nadine Fadéeff, who died at Odessa, cousin of Madame Blavatsky. The French translation of the letter, which was in Russian, was sent to Mr. Jinarājadāsa by H.P.B.'s grand-nieces. The English translation is by J. v. I.

and that you are really much more learned than I am, for your learning is a solid emanation from your own brain and understanding and mine is hereditary. I am but the reflection of an unknown bright light. However this may be, this light has gradually been incorporated into me, it has been filtered into me, it has, as it were, pierced through me; and, therefore, I cannot help myself that all these ideas have come into my brain, into the depth of my soul; I am sincere although perhaps I am wrong.

This long preface is called forth, because you and your uncle, through goodness of heart and family-feeling, wish to have two copies of my book [1]. The first volume "Against Exact Science" will no doubt interest you very much. But I fear for the second volume—"Against Theology and for *Religion*". I know how sincere and devout you are, how clear and pure your faith is, and my only hope is that you will understand that my books are not written *against religion*, against the Christ but against the cowardly hypocrisy of those who murder, burn, kill in the name of the Almighty Son of God—even since the first moment after His death on the Cross for the whole of humanity, for the sinners, in particular for the fallen, for the heathens, for the fallen women and for those who have left the straight road—and all in His Name! Where is Truth? Where to find it? Three great, so-called Christian, Churches; in England, Germany and other Protestant countries there are 232 sects, in America —176: everyone claims respect and wishes it to be recognized that its own dogmas are true and those of the other sects untrue.

"Where is truth—what is it?" asked Pilate of the Christ, and that is 1877 years ago. Where is it? I, poor sinner, asked and nowhere is it to be found. Everywhere are found deceit, falsehood, ferocity—and the sad heritage

[1] [*Isis Unveiled.*]

of the Jewish Bible, which burdens the Christians and by which half of the Christian world has stifled the teachings of even the Christ. Understand me: here our orthodoxy does not come in. The book does not mention it. I have refused once for all to analyze it, for I wish to keep at least one small corner of my heart, where doubt does not work its way in—a feeling which I put from me with all my strength. The orthodox populace is sincere; their faith may be blind, unintelligent, but that faith leads the masses to the good. And though our priests (popes)[1] are often drunkards and thieves—idiots often—yet their faith is pure and can but lead to the good. The Master admits this and He says that the only people in the world whose religion is not a speculation, are the orthodox people. As to our privileged classes, let them go to the devil. They are the same hypocrites everywhere. They do not believe in either God or devil, being full of nihilistic ideas and materializing all that exists. There is no question of them, but of universal religions. What after all is the essence of all religion? "Love your neighbour as yourself and God above all."

Are these not the words spoken by Jesus? Has He left behind even one single dogma, has He taught a single one of the thousand articles of faith which the Church-fathers have invented afterwards? Not one. On the Cross, He prayed for His enemies and, in His Name, as well as in the name of Moloch, fifty to sixty million people have been thrown into the fire and burnt. He spoke against the Jewish Sabbath and purposely belittled it, and here, in free America, fines and imprisonment are imposed for the violation of the Sabbath, called "Sabbath-day", although they have altered it to Sunday (the day of the Resurrection); but what has been done? "Saturne" has been changed into "Sol", *Dies Solis*, day of the Sun and of Jupiter. At least with us Russians, Sunday reminds us of

[1] [The priests of the Greek Catholic Church are called "popes".]

the day of Resurrection (*Voskressénité*), but with those heathenish Protestants and Catholics, it is only the day of the Sun, "Sunday". St. Paul clearly says that every one acts as he chooses: to one it is a day that pleases, to another something else. St. Justinian the Martyr is absolutely opposed to the observing of Sunday, because the heathens on that day observe the day of Jupiter; and here people are put into prison. If we believe in the New Testament, then it is impossible to believe in the Old Testament. Jesus and the Old Testament and the ancient books are in opposition to each other. His Sermon on the Mount (see the Gospel according to St. Mark) gives a diametrically opposed teaching to the Ten Commandments of Sinai. On the Mount of Sinai, in the books of Moses, it is said "a tooth for a tooth", etc., and "But I say unto you" etc.

Is this not a revolt against the ancient institutions of the Synagogue? All the Churches may be against me, *mankind* may curse me, *God*, the great invisible God, sees why I rebel against the teaching of the Church. I shall never believe that the absolutely pure personality of the Christ was the son of the Jehovah of the Jews, of that wicked, cruel Jehovah, who expressly rouses cruelty in the heart of the Pharaoh and, later, strikes him down for it; who tempts the Jewish people, who tempts it personally and who, from behind the clouds, hits them with stones like a Spanish bandit; who materializes himself in the cleft of a rock. If the Christ had believed in Jehovah, He would not have been crucified. Has He ever, even once, pronounced His name? Jehovah is a mere national God of the Jews, and they would never have admitted that He could have been the God of any one except of the chosen people. They are wonderful, the chosen people! Jehovah is simply Bacchus and it can be proved, just as two and two make four. One of the names of Bacchus was Sabbaoth and El, and Bacchus was Dionysos, Dio-Nysos, the God of Niza—

that is the mount of Sinai, so that the Egyptians called Sinai, Niziel. And what do we find in the Bible?

"And Moses built an altar on the mount and named it Jehova-Nizi." (see *Exodus* from Egypt, *Exodus* XVII-15). We find that all the names of Jehovah belong to heathen gods, all of them, even the last. Solomon has no idea of Jehovah, and David has taken that name from the Phoenicians. Yago was one of the four gods of the Kabiri—hidden gods who took a part in all the mysteries. The Jewish nationality is but a legend. There has been no Jewish Nation until the second century B.C.; all their books are apocryphal. Where are the historic documents to prove that their books are original? Which is the first sacred Jewish book of note? The Septuagint.

It was translated by order of Ptolemy by seventy translators; who mentions it? Only Josephus the writer, who upholds the Jews with all his might and who is a great liar. Why is this story of the 70 translators never mentioned in any book, neither by Greek writers, nor in any archives or documents? Who better than the Greeks and Romans could have made known the deeds of Ptolemy? If all the divines of the whole world united, yet they never would find in any book, or in any record a single word on the "Jews as a nation". Who has ever heard it spoken of? Herodotus, the most exact writer, traveller, historian, whose every word, every indication is now confirmed by archæology, palæology, philosophy and all the sciences, was born in 484 B.C.; he travelled in Assyria and in Babylonia during the life of Cyrus.

It is only half a century after the transformation of Nabuchodonosor into a bull by the prophet Daniel; during seven years that king bellowed as a bull; 42,000 Jews, under the guidance of Zorobabel, returned to Jerusalem (538 B.C.) after their exile to build a temple; Herodotus resided there for a few years; now, he, who described so

minutely and often with bothersome detail (see Book VI. 98) the reign of Nabuchodonosor (584 B.C.) after Jerusalem had been taken by him, who wrote of Cyrus, Darius and Artaxerxes, does not allude to this transport of the Jews, to the prophets, nor to any Jew whosoever. Except for a few lines, where he mentions that the Syrians inhabiting Palestine, have learned the practice of circumcision from the Egyptians—nothing more. Is this possible? An event like the metamorphosis of a king into a bull by the chief of the Magians (Daniel) would this not at least have been described by other historians as a legend?

How can one reconcile, if the chronology of the Bible, established by our scholars and theologians is correct, that the prophet Ezekiel, who wrote in 605 B.C. speaks, twice over, of Daniel as of an ancient sage—although Daniel had not yet been born?

Why, if Judah was a nation where Solomon, David, Saul and all those had reigned, is there nowhere in the world an ancient coin with a Hebrew inscription—that is Hebrew coins, although there are a number of Samaritan coins? Would the Jews, who hated the Samaritans, have consented to use the coins of their enemies and would they not have coined their own money? Coins, thousands of years old, are found again and again; tombs of those, who have lived before Moses, have been opened and some small indication is found confirming their existence. But of the Jewish nation—nothing. Neither tombs, nor coins—nothing. It is as if all had evaporated and had disappeared by magic. Only the Sacred Books remain (the God of which has been killed by the Jews) in which mankind must believe blindly. But of such events as the exodus from Egypt by nearly 3 million people (as compared to the 70 taken by Jacob 150 years earlier—that means that they have multiplied quicker than red herrings—think this out according to statistical law!) surely of such events some

trace would have been found on monuments for the dead, on tombs or in some ancient scripts. And there is nothing—dead silence! Nowhere a hint, nowhere the slightest confirmation! Impossible! And then as to the Scriptures—where is historical confirmation of their existence 200 or even 150 years B.C.?

The Hebrew language, that is the universal language, called old Hebrew, has never existed; it is a language without a single original root; it is a language composed from Greek, Arabic and Chaldean parts. I have proved this to Professor Rawson (Yale College). Take any Hebrew word whatsoever, and I shall prove to you that its root is Arabic, Greek or Chaldean. It is like a harlequin's coat. All the biblical names are composed of foreign words and they indicate why they have thus been composed. It is an Arabic-Ethiopean dialect with a mixture of Chaldean; and the Chaldean comes from Sanskrit. It has now been proved that Babylonia at one time was inhabitated by Brahmans and was a school for Sanskrit. The Akkadians are recognized by our Assyriologists, so it seems, (according to Rawlinson) as coming from Armenia and taught the Magians a priestly language, that is a kind of sacred language; they are simply the Aryans from whom our Slavonic language has also come.

Here is an example (excuse the diversion) of the *Rig-Veda*:

Dyaurvaḥ pitā pṛithvī mātā somo bhrātāditiḥ svasā.

Hymn of the Mandalas to the Maruts. 1, 191-6

translated it is:

Heaven is your father; Earth, your mother; Soma, your brother; Aditi, your sister.

This is why it is ridiculous to demand to believe that the Hebrew manuscripts are ancient revelations or the Word of God.

God would never have written nor dictated anything which would give occasion at the same time for the earth,

created by Him, mankind, science, etc., to accuse Him of falsehood. To believe *absolutely* in the Jewish Scriptures and to believe at the same time in the Heavenly Father of Jesus is absurd, it is worse—it is sacrilege.

If the Father of Heaven and Earth, and the Father of the whole unlimited Universe had had to write, He would not have allowed mankind to be obliged to accuse Him of contradictions, which are often without sense. 64,900 mistakes have been actually pointed out in the Bible by a "revision" society and when these mistakes had been corrected, as many contradictions were still found. This has all been done by the Jewish Massorah.

Yes, the most learned Rabbis have lost the key to their books and do not know how to correct them. It is well known that the Jews from Tiberia constantly amended their Bible, altering words and numbers, taking these from the Fathers of the Christian Church or accusing them of the evil habit of falsifying the texts and the chronology at every discussion, to defeat the opposing party. And that is how they have made a mess of it. For we have no MSS. of the Old Testament before the tenth century. The *Codex* of the Bodleian is considered to be the oldest. And who can guarantee its exactness? Tischendorf has stated in his history, and has persuaded the whole of Europe to believe him, that he has found in Sinai the so-called *Codex* of Sinai. And, as a matter of fact, two other scholars (one of whom is our Theosophist) who have lived in Palestine during several years and on the Mount of Sinai, are prepared to prove that such a *Codex* did not even exist in the library. They have made investigations during two years, they have visited all the hidden places with a monk, who had lived in the country for 60 years and who had known Tischendorf. And this monk has sworn that for years he has known every script, every book, but that he never had heard that one spoken of. It is clear

that this monk will be made to disappear and as to Tischendorf, the Russian Government has simply deceived him with a falsehood. Out of 260 MSS., Hebrew, Greek, etc., of the Old and New Testaments, there are not two similar ones. And is this to be wondered at?

The books of Moses have been lost during several centuries. Suddenly Ezekiel finds them back in the year 600 B.C. Solomon's temple is destroyed and his people are driven out . . . (II Kings XXIII) and again they all disappear. Ezra writes them down from memory (40 books) in 40 days in 425 B.C.; again they are lost; Antiochus Epiphanus burns them all in 150 B.C.; once more, by a wonder, they are found. All this is but a legend, there is not one historic fact. Now comes the famous Massorah.

Jehovah is changed into Adonis and Adonais, with the help of the Massorites, and he might as easily have been transformed through their wily processes into Ivan Petrovitch as into Adonais. And at the same time their Cabalah teaches, as well as Onkelos, the most famous Rabbi of Babylonia, that Jehovah is not God, but that he is Nemro—a word which means Logos (the word). Analyse the word *Iodhevau* and you will have Adam and Eve, because Jehovah is the first Adam (not the second), the chief of the creation of the world, not the earthly Adam, but the first chief male and female Elohim (*bara*). A man was created that is an Adam Kadmon, fantastic, bi-sexual, whose name is composed of the letters of Iod and of the three letters of Eve.

Jehovah, the personification of sinful humanity—but enough of these Jewish fables!

(To be concluded)

REMINISCENCES OF H. P. BLAVATSKY[1]

August 12, 1931

I

I SUPPOSE that the way in which one regards the teacher through whom the light came to him, the person who led him to the feet of the Master, is something different from the way in which he thinks of anyone else. It is an unique relationship. Probably we all feel something of that when we think or speak of our great Founder, Madame Blavatsky. In my own case, the first news of Theosophy came to me (in this incarnation) through Mr. Sinnett's book, *The Occult World*; but of course we all knew that it was through Madame Blavatsky that the information was given, that the channel was opened.

There are not many of us left now who knew her personally—rather a strange fact, for after all it is only forty years ago that she laid aside her physical body. And yet, out here in her own Headquarters at this moment, I suppose there are not more than five or six who remember her clearly. Those who did know her will speak.

What are we to say about her? She was a wonderfully many-sided person. It certainly is true of her, as was said poetically of Cleopatra: "Age cannot wither her, nor custom stale her infinite variety." But we all join, not only in feelings of gratitude and deep devotion, but also—those of us who

[1] Seven addresses given at the Centenary Celebration at the Headquarters of the Theosophical Society, Adyar.

knew her—in a very strong, a peculiarly strong, personal affection. She was indeed a most wonderful person in many different ways.

As you heard from Mr. Keightley's paper, her methods with her pupils were strange. The education she gave us was distinctly strenuous; but in spite of that, we loved her very deeply. It was almost curious; for I must admit that some things she used to say to us would have come harshly, hardly, from anyone else. If any other lady had addressed us in the way she did, we should have raised our hats politely, walked away—and not returned. But at the back of our minds was the certainty that she had the knowledge which we intended to have and was the only person from whom we could gain it. Therefore we endured all these outbursts, supposing that they were really intended to help us somehow. And they were! The method was strenuous, but most effective.

I can personally testify that she changed me absolutely in about six weeks. To upset all a man's previous attitude in life and make him permanently look at everything quite differently is something of a feat to perform. We are rather conventional people over in England, and the most conventional of all are probably the clergy; and I was then a young curate—a priest of the Church of England. We all have our peculiarities; some no doubt good enough, others less agreeable perhaps. We are a little bit given sometimes to think too much of ourselves; and—at any rate, I can speak for the young generation of my period—the one thing we most detested was to be made to look foolish in public. Well, she played upon that weakness unsparingly, until she brought us into a condition where we absolutely did not care in the least that we were made to look ridiculous. I do not mean that we learnt to conceal our feelings—that we *pretended* not to care, while suffering horribly internally; naturally, that

was a stage through which we passed; but we quickly rose above that and reached a position in which we *really* did not care. And for myself, I have never cared since; the cure was permanent. It takes a great deal of force to bring a man entirely round in that way. Above all things, she made us see that these things were a *Maya*; it mattered very little what happened to us on the physical plane. It was past karma, and it was useless to worry about it at all. That is the true point of view, but it takes the average man some time to reach it. He accepts it intellectually, but to make him *actually* not care in the least is difficult; but that was one thing that she did for us, and I have always been thankful for it, though I cannot pretend that I enjoyed the process at the time.

You want reminiscences of her? A little while ago I wrote a booklet called *How Theosophy Came to Me*. In that I devoted a chapter to Madame Blavatsky; more than I can tell you now is told there. Also, as that book was the history of my connection with Theosophy in those early days, Madame Blavatsky permeates the whole volume. You will find many anecdotes illustrating her methods and character in that little book. A strong character, very unusual, but a wonderful, magnificent character; in many ways unapproachable, I think.

The tremendous power she radiated was of course the power of the Masters, or of her Master especially. Remember, she was one of these First-Ray people, and power is their speciality. They pour it out always—strength, courage, determination. She was liable sometimes to be quite upset by an attack upon her Society, but nevertheless she never despaired about it. She always wanted to repudiate any accusation made, to answer immediately and fully. Often we thought it was useless; but reams of paper were covered with her diatribes. Sometimes they were not all published,

because many of these attacks were utterly insignificant, and best met with silent contempt.

But that was not Madame Blavatsky's idea. Not that she wanted to hit back, to injure the person, but she wanted to put things right. She had a great sense of justice. She felt that justice was not done to the Theosophical teaching, which was perfectly true. She came before the world with the most wonderful philosophy that exists, and many people just ridiculed it and put it aside, for it was a very materialistic age. It was she who set in motion the forces which rescued us from that, which really changed the mental attitude of Europe and America on these subjects. The work of this Society, her Society, has never received credit from most people for half of the result which it has achieved. It was helped, we know, by the Society that once bitterly attacked it, the Society for Psychical Research; it was helped also by the few really scientific investigators into spiritualistic phenomena; but it was she first, and she only, who gave to the Western world a definite system which solved its problems and explained its difficulties. The attitude of that world has been entirely changed during my own lifetime, and that is due to Madame Blavatsky, who unveiled for us the Ancient Wisdom of the ages, the Secret Doctrine. Sometimes she was, naturally, a little impatient with our stupidity, because the whole thing was so new to us; but wonderful indeed were the results achieved.

Not many days ago I met her in her new manifestation, and spoke to her about this Centenary. I am afraid she does not appreciate it quite as we do. She appreciates the affection and good intention of it, but she is just a little contemptuous about "all this fuss," as she calls it. "I told you to celebrate the day I *left* the physical body," she remarked. "Well," I said, "you must let us be a little human, and celebrate also your arrival on the physical plane." I then ventured to ask

him whether he would attend. "No, not as yet." He must go his own way in that. Assuredly she earned the right to a life of repose this time, for that last life was very terrible; there was very great suffering, because she was more sensitive than almost any other person, and yet had to live in the world and bear the brunt of many most brutal and malicious attacks.

Things utterly impossible to her character were said of her. Men accused her of being a Russian spy, for instance. Nobody in the world was less fitted to act as a spy. She was excessively outspoken; she could not keep back anything for ten minutes, and she never hesitated to express her feelings with the utmost frankness. And as to her views, I have heard her tell an Indian audience that if Russia were to take the place of England in India, things would be much worse even than they are now. "I am a Russian," she said, "and I know whereof I speak; therefore I warn you; you would be going out of the frying-pan into the fire."

You cannot realize, you who were born in India, what Theosophy meant to us in Europe—what was to us the value of the knowledge she gave us. It seemed that the whole of life was explained to us, as though a great light had blazed out in the darkness, and our enthusiasm was equally great. She spent her life and strength in giving that knowledge; so it is indeed well that Theosophists all over the world should be meeting to celebrate this centenary, and exchange these kindly greetings and good wishes.

You all heard the article by Mr. Bertram Keightley; I should like to bear witness that it really does give exactly the atmosphere that was surrounding us in those days, though naturally he saw much more of it than I did, as he resided in the same house as our great Founder. He tells you of the first time he saw Madame Blavatsky; it was on that very same occasion that I also had the honour of meeting her for

the first time. I happened to be sitting near the door, because I came in late; and she burst upon us just in the way which he describes. When his article comes out in print, I hope you will all read it, and try to understand the curious position over there in Europe in the beginning of things—on the one hand the little difficulties with which we had to struggle, and on the other the tremendous help and power that lay behind Madame Blavatsky all the time.

Even if she did sometimes abuse us, we loved her and shall continue to do so through the ages, because that deep affection lies between the egos and not the personalities. I wish I could convey to you an idea of all she was to us, but one cannot put these things into words. We did everything we could to follow her, and we shall continue to follow her, whatever other people may say. We are quite indifferent to all the scandalous and malevolent attacks on her; *we knew* her; we still know her.

It is not true to say that she takes no interest in the affairs of her Society, although she does repudiate any responsibility for what happened in that life. Indeed, on one occasion, fourteen years ago, she actually condescended to send a message to one of our Lodges on White Lotus Day. We sometimes say to him (for she has a male body now): "Tell us this or that; there are points here in *The Secret Doctrine* that are rather difficult to reconcile." He replies: "I have nothing to do with that now; that belongs to my past life, and I am not going to take it up again." Study her *Secret Doctrine*, brethren. It is very hard reading, but still it is the foundation and the beginning of all this great movement, and this centenary celebration over all the world is one small part of the results produced.

That she was brave, forceful, one-pointed, these were prominent and permanent characteristics, and her devotion to her Master was something very wonderful. She was not

what would be called a reverential person, by any means. She had a great hatred of hypocrisy, and therefore much that she saw among religious people in general annoyed her. Against all their manifest inconsistencies she spoke with vigour and decision, and she was not always polite in her choice of language, and sometimes rather too indiscriminate in her denunciations. So on the whole, she could not be regarded as at all a reverentially-disposed person. But when she spoke of her Master, her very voice changed; she fell at once into an attitude of the deepest reverence.

I remember an occasion when she was in the midst of a violent tirade, and a very startling phenomenon occurred which she took to be of the nature of a call. In a moment her whole aspect and attitude completely changed. She started up at once. "What is it? I am ready." Wonderful one-pointedness! I only wish we could all have half as much of that quality as she had; it would make the work of our Society flourish in a way that we can hardly imagine now. Let us follow her as far as we can—humbly and at a distance, of course, because she was far more highly evolved than we are as yet. Let us not only remember her with gratitude, but obey the instructions which she gave us, and live the Theosophic life. In that we shall be raising a true monument to her memory, in the way she would most have desired.

C. W. LEADBEATER

II

Friends, I will relate to you four or five incidents that came within my knowledge. I had very hard treatment from H. P. B. often; I bore it, knowing what she was. During 1883 or 1884 I used to come here to Adyar every day from my home in Mylapore, spending the night and going away early in the morning. One evening when I came, she

was sitting just here. She took my new chaddar, and next morning she did not give it me back. Next day she had turned it into a blouse, and put it on. I was very pleased, and thanked her for the privilege of using my cloth! That evening she spoke to Bawaji, Damodar and me about the Tibetan Dugpas and Gelugpas. Two days afterwards I met her; she stopped and called me. I was wearing a red turban. She took the turban and threw it down, and said, "Soobiah, I hope you won't wear a red turban again."

One morning I was about to go. She said, "Do not go, I have some work for you." She gave me a lot of papers to copy, twelve sheets of foolscap. I copied it and gave it to her. She looked at it, crumpled it and threw it into the waste-basket. She was in a rage. I went home and to the office, but I couldn't do much, thinking of this incident. At one o'clock it struck me that I had written on both sides of the paper. So I hurried out and copied it all again, writing on one side only, and then gave it to her. "I suppose after this, Soobiah, you won't copy on both sides in case of matter for the press. This is a very good lesson for you, and will make you feel your duty."

The third incident was this: I was the youngest of the lot of her office helpers, and was requested by my friends to ask her an important question. That day she was very kind, and so it was a good time for the question. "Madame," I said, "you preach control of temper, but you go into outbursts now and then." "Soobiah, that is my loss and your gain. If I didn't have that temper, I should have become an Adept by this time."

She went to Ootacamund one summer, and sent for me. I went and stayed seven or eight weeks with her there, living in the same house. One day a European gentleman came to see her and I announced him. She said, "I do not want to see him." Because he was a man of high position, I persuaded her to see him. He asked impertinent questions,

and she treated him similarly. When he left, she said, "You had better not bring any more such people to me. He came to examine me and ridicule me. Do not introduce such people."

Another day she gave me letters to post. "Have you any money left?" She asked. "Yes, Rs. 14 or 15," I said. She said, "You can't have any left. You must have spent some of your own money. You are looking thin; your father will think I am not taking proper care of you." Once when I was in her room in the evening, the Master appeared. I saw His arm materialise as He gave her a paper.

Another incident was in regard to my house in Mylapore. One morning just as I was getting up, a message came to go to her. She said: "Your father wants you, you had better run." I found my father's mother had died just an hour before. Two days after, she asked me the details of the death. She thought her passing away was inauspicious. She suggested that my father and the family vacate the house where we lived, but my father would not go. Fifteen days afterwards she again requested him to vacate the house for seven months or seven weeks. He would not. The result was there were four deaths within eight months in the family. Then my father agreed to go. Just before we left the house, H. P. B. said: "This is more fitted to be a Roman Catholic Church than a residence". The house had to be shut up for a few years. I wanted to sell it at any price. One day a man came and offered Rs. 10,000. He gave me Rs. 1,000 cash; I did not even know to whom I had sold it. It was for a Roman Catholic Convent. A year or two afterwards I went to the house to see it. The Lady Superior showed me round. She took me to the hall where H. P. B. had said this—it was a Roman Catholic Chapel! But she had passed away a year before that, and so I could not write it to her.

G. SOOBIAH CHETTY

III

In the beginning of May, 1882, on invitation H. P. B. and Colonel Olcott went to Nellore, to form a branch of the Theosophical Society at that place. They went by sailing-boat, accompanied by Bros. Soobiah Chetty and Ayul Naidu, a retired Deputy Collector, and reached Nellore at about 11 p.m. Some of the would-be members were waiting at a bungalow secured for their lodging. When one vakil, Narayanaswami Chetty, was introduced to H. P. B., the first question she asked him was, "Are you going to plead for India?" The Founders stayed at Nellore for three days, and forty-one persons joined the Society. Of these, I am the only surviving member now.

From Nellore they went to Guntur, travelling by the same boat on the Buckingham Canal. At a place called Ramayapatam, one Tiruvungadam Pillai, Ongole Sub-Collector's Sheristadar, joined them in the boat, and he was admitted there as a member of the Society. He had a bandage on one of his legs. H. P. B. asked him what was the matter with his leg. He explained that there was a long-standing ulcer, which no doctor had been able to cure. H. P. B. said that in the following year a great man would appear and cure the ulcer. According to this prophecy, just at the end of twelve months, a travelling fakir was brought to Pillai's house by a friend. He stayed for some days. One day the fakir asked him about the ulcer, rubbed it with his saliva, and asked him to wash the leg with simple water. As soon as it was washed, the ulcer began to heal, and the healing was complete in a few hours. To all this, the late J. Narayaniah, the father of Krishnaji, was an eye-witness.

After a few days, when the fakir was well acquainted with the local people, Narayaniah (he was then the head-clerk of the Sub-Collector's office) requested him to allow a

photograph to be taken. The fakir said it might be taken, if anyone could do it. A local photographer was called in; he tried, and exhausted all his chemicals, but did not succeed. Sometime afterwards, the fakir was approached and requested again by Narayaniah to allow his photo to be taken, as they were very anxious to have one. After his consent was given, the photographer got the necessary chemicals from Madras, tried once more, and succeeded. Only two copies of the photograph were allowed; then the negative was destroyed by the fakir. One of these was given to Narayaniah, and the other to Tiruvungadam Pillai. Both kept the photographs till their death.

After forming a Lodge at Guntur, the Founders returned to Nellore, on their way back to Madras. In the meanwhile the President of the Nellore Lodge (he was the Assistant Collector) resigned his office owing to the pressure put upon him by the I.C.S. Collector. The Founders called a meeting, probably to appoint a new President, when a letter dropped from the ceiling. It is this:

As a bystander and a deeply interested one, I only discern somewhat of the truth that is hidden in the hearts of all of you. Are all of you sincere in your promises? Take care lest rashly made promises broken should turn back on you and thus become your greatest punishment. Be true, sincere and faithful. Work for the cause and our blessings will ever be upon you. Doubt and forget your sacred promises and—in the darkness of guilt and sorrow will ye repent. You may all see in the case of your Ex-President one of the reasons why there is no longer intercourse between the Hindus and those whom they call Mahatmas. There was a time when a man of large fortune and influential family would have considered it a duty to work for his country regardless of any consequences. And until that feeling once more prevails, you must not expect to be looked upon with confidence or respect by those who—think what you may—still watch over the destinies of India tho' themselves unseen and unsuspected.

Meanwhile blessings upon you all.

One day when the Founders were at Nellore, a learned Sannyasi, Brahmanandaswami, interviewed H. P. B., and had some conversation with her. At the end, she said that Nellore

was a good place for learning Samskrit, and asked the members of the Lodge to start a Samskrit school, promising to pay a monthly subscription of Rs. 5 for the maintenance of it. Soon after the Founders left Nellore, a Samskrit school was started, with about half a dozen students and a teacher on Rs. 15 per mensem. This school has gradually developed into a residential college, with its own buildings worth Rs. 20,000, and is now maintained at a cost of Rs. 7,000 a year. There are ten teachers, and about eighty students, thirty of whom are given free board. The subjects taught are Rig Veda, Yajurveda, Ayurveda, Vyākarana, Jyotisha and all other subjects required for Sahitya. Thus the seed planted by H. P. B. has grown into a large tree, and it may be destined to become a first-class institution for imparting Samskrit learning in Southern India. This is the only institution of the kind started by H. P. B., but it is lacking funds.

I request that some help may be given to it by those who have an interest in the language of the Devas, and in memory of H. P. B. To-day we have enjoyed her birthday banquet. It is usual everywhere to give birthday presents. As her physical body is no more here, birthday presents may be given to her child, the Samskrit College at Nellore. The coming year, 1932, will be the 50th year of this institution, and a Jubilee celebration will take place at Nellore. I beg to invite you all to that celebration.

B. RANGA REDDY

IV

In 1884 I was a student at the Christian College, Madras. It was Mr. W. T. Brown who admitted me to the Theosophical Society three or four months before the Coulomb trouble. When a series of articles against H. P. B. appeared in *The Christian College Magazine*, some of us students bound

ourselves together to form an association. I was at the head of the association, and was very near being dismissed by Dr. Miller, the Principal of the College.

The Colonel returned from Europe a few weeks earlier than H. P. B. I got up a tremendous demonstration; an address was made. That made me a marked man. When H. P. B. returned, with Mr. Leadbeater, Mr. and Mrs. Cooper-Oakley, we met her, escorted her in procession to Pachcheappa's College, there presented her with an address, to which I secured 300 signatures from the three Colleges of Madras. Damodar happened to mention this to H. P. B., then she sent for me. That is how I was brought to her.

Being a student, I wore a red cap; she called me the Red Cap Devil. Later, the term being too long, she made it simply Red Cap. The Dugpas of Tibet wore red caps and the Gelugpas yellow caps. I was her errand boy, ran to town and made purchases for her. One day we all gathered here, a small family party, because she wanted all those who worked in Headquarters to collect there in the evenings. She used to expect Bhawani and myself to massage her legs. She would say, "My child, mesmerise my leg."

One day, in the room the Colonel had constructed for her, she asked me to sleep on her sofa. "All right." "Very well," said she, "but take care that you don't turn from side to side, and that you don't snore!" What was I to do? I kept awake all night; at 5 o'clock in the morning I escaped. She once wanted a particular copy of *The Madras Mail*. Damodar had thrown it away, and he told me to search for it. The Colonel went upstairs meanwhile and talked to Madame. When I found the paper, I took it up to her. When I entered the room, he was talking seriously. She cried, "Red Cap, what are you doing here?" "Madame, you wanted this paper." "Go out." I went downstairs, and sat brooding

over it. The Colonel said, "My dear fellow, you will get used to it."

She asked me one day to make purchases in George Town. I asked Babula to tell Madame I had come. He returned and said, "Subramania, you are to come upstairs." She had mistaken me for the Honourable S. Subramania Aiyyar, who was a member of the Madras Legislative Council. She always kept a formal black gown handy, to put on if a distinguished visitor came. She had put on that gown, hearing that Subramania Aiyyar was coming. When she saw *me*, she exclaimed: "What! *You*, you dishonourable!" After that, I was "the dishonourable".

There were so many amusing incidents. I was too young to understand her greatness, but her motherly kindness was such that she was not at peace in the evening till she saw each one of us there.

N. P. SUBRAMANIA IYAR

V

Some forty-five years ago, please go with me to Triplicane. There in the premises now kept by the Kellett School, there is a big Hall which is now almost as then. It was the Headquarters of the Madras Theosophical Society. I will describe one day's meeting.

Just where we enter, there was a big sofa, rather low. To our left, sat H. P. B.; and on the right Dewan Ragoonath Row. Other prominent citizens of the time were there. In her jerky way, she used to give comments. This I remember well: that she dwelt upon the absolute necessity of India's regeneration and upon the revival of Sanskrit learning. I used to harp upon this theme, but nobody would take it up.

At Convention, there were Damodar and Dharbhagiri Nath in their fantastic dress, got up so queerly; Colonel

dressed as a Kashmiri Brahman; H. P. B. in one corner with a group talking about the regeneration of India. With H. P. B. one realized that there was much in her teachings of which one was ignorant, and to which she opened our eyes.

T. HARI RAO

VI

I arrived in London in December, 1889, when I had barely entered my fourteenth year. Bishop Leadbeater and I were staying with Mr. and Mrs. Sinnett, and their house was only ten minutes' walk from H.P.B.'s house in Lansdowne Road. Soon after our arrival, Bishop Leadbeater went to call on her and I went with him. I believe she said something about me (for she had heard of my coming to England), but I have only the vaguest impression of her—only that of a large lady in a large chair. Sometime later I saw her again, this second time at Avenue Road.

But I know H. P. B. far better from the letters and papers in the Archives of the Society. I have had the rare privilege of going through all these. In addition, I have heard much of her from those who knew her intimately—first Bishop Leadbeater, then Mr. and Mrs. Sinnett; and much too from Miss Arundale. As I lived for three years at the Avenue Road Headquarters in London, of course I heard all that H. P. B.'s circle there—Dr. Besant, Mr. and Mrs. Mead, Mrs. Cooper-Oakley, Mr. Bertram Keightley and others—used to narrate about her. It is from all the material from our Archives and from what H. P. B.'s disciples have told me that I wrote my pamphlet about her: *The Personality of H. P. Blavatsky*. That is my tribute to H. P. B.

C. JINARĀJADĀSA

VII

Friends, I am not quite sure that I can make you hear, but my speech will be a very short one, anyhow.

Many of you may have seen in the press that I reviewed H. P. B.'s great work, *The Secret Doctrine*, for Mr. Stead, who was then editor of the *Pall Mall Gazette.* It was that book which led to my asking for an introduction to her, because the subject she was dealing with I had studied fairly deeply, and I felt that she knew much more about it than I did. So I asked Mr. Stead for an introduction to her, and went to see her. My first visit was very short, and the only peculiar thing about it was that she did not say to me a word about the things I wanted to hear of; but at parting she looked at me for perhaps a minute, and said to me: "My dear Mrs. Besant, if you would only come among us."

Well, I had a most intense desire—to which I did not yield—to bend over and give her a kiss. I was not a kissing person, and I felt how utterly absurd it would be to kiss a woman I had never before seen in my life, merely because she had written a book which showed me she knew more of my subjects than I did. So I did not offer her an affectionate embrace, but I was very much moved by the way she looked at me, and I felt towards her that I wanted to kiss her. I thought that was very odd. I wanted to talk about *The Secret Doctrine*, but there was not a word of it; so I got up and went away.

Then I wrote to her and said that I would be very glad if she could give me a short talk about the subjects dealt with in *The Secret Doctrine.* I had a cordial answer, and went to see her. I began to talk about *The Secret Doctrine*, and she brushed that aside, and simply said that she had read the review which, Mr. Stead had said, was written by me, and I seemed to know a good deal about the subject. I thought

she was not very fond of discussing a matter of that kind, and felt rather shy about talking with a well-known public speaker. Well, I did not care to make any special effort to talk, because I had a feeling that she would not then talk to me about the one thing in which I was interested. On that occasion, I asked her straight out whether she would take me as a pupil, to deal with the subjects on which she had written. Her answer was: "Have you read the Report of the Society for Psychical Research?" That, of course, was a violent attack upon herself. I said; "No," and I did not want to. "Well," she said, "if you will read that Report through, and then come and repeat your request, I will answer you." So, as I was very set on my request, I took myself off, got the Report, read it over, and decided that it was a worthless and very unfair attack.

So I went back, and said that it made absolutely no difference to me; that it was obviously and culpably untrue and prejudiced; and that what I was interested in was *The Secret Doctrine*, and not a Madras Committee of the Society for Psychic Research. She said if having read that report, I desired to continue her acquaintance, she would be very glad to talk over the subjects which I had studied and on which I had said she knew more than I did. So I told her that I had read this Report, and that it made no difference at all to me; I was not interested in Madame Coulomb, but in her own writing of *The Secret Doctrine*. She said, "Well, if you are indifferent to Madame Coulomb, I am quite willing to share with you any knowledge that I may have that you have not as yet." "Well," I said, "I shall be very grateful if you will take me as your pupil, because you know much more about these subjects than I do, though I have studied them for some years."

There is not much more to say, because I became her pupil then and there. We discussed various points, on which

it seemed to me she had specialised knowledge; I found that she had that knowledge; I then put myself entirely at her disposal as a pupil, saying to her quite frankly that no one who had read her book could possibly be influenced by the scurrilous libel written by Madame Coulomb. That was all that passed. I became her pupil, and found what I expected to find. She had to me the effect on my mind that you may see if you are watching before the dawn, when there is just a little promise that light is going to rise in the east. There was the effect of a sudden illumination that spread over my whole mind and habits of thought.

I became her pupil thoroughly and heartily, and followed what she was pleased to put before me. I felt that I knew her character; that she was not capable of deception; and I told her that I wanted to learn from her; that I had no inclination to discuss libels of any kind; that I would gladly and thankfully accept what she might be pleased to teach me. I told her that she had thrown light on subjects that I had been studying for years; and as all I wanted was to know the truth, I was willing to take her as teacher. I ought perhaps to mention one fact that happened before I went to her, happened in fact before I knew anything about her; and that was that when I was studying one of my favourite books on the likeness between different religions, etc., comparative religion, I had met some puzzles to which answers were not satisfactory. I felt she could give me the light I wanted on that; what I asked was light.

I mention that because I had had a curious experience before anything that I have mentioned took place. I was down at my office in the City, working at my old political work at *The National Reformer*, when I suddenly heard a voice speaking to me. I did not see anybody. It said, "Are you willing to give up everything for the sake of truth?" I made a rather curious answer, seeing that I did not know Him, could not see

Him. I made the answer, "Yes, Lord." Why I called Him "Lord" I did not know at the time; it came instinctively. I was a violent Radical at the time, and did not think much of Lords. But it came just like that: "Yes, Lord." Then the voice said, "In a short time you will know it." I heard nothing more. You will imagine I listened very carefully after that, because of the extraordinary effect the voice had on me. It puzzled me at the time, that I should have said, "Yes, Lord" to a voice I never heard before; but there was the fact. He spoke to me again in a few days, and I simply became His pupil. I did not challenge Him or ask questions. I had this intense feeling in me: He had the knowledge I had not. I wanted the truth; that was the fact. I was longing to have it intensely. So I went head over heels into it, and I have never wavered since. I was 42 years old when I first read *The Secret Doctrine*; I am now 84. I have passed half my life in the study of it, and I have never had one moment of regret from that rather curious experience of coming out of scepticism as I did. I suppose really I had known it all long before, Charles; hadn't I? [To C. W. L.] It seemed so familiar, and of course, it was. Half my life now He whose voice I heard has been my Teacher—half my life is 42 years, quite a long time. So I am not going to finish, apparently, in the Roman Church. They used to prophesy that. I tried one religion after another, so I was sure to become a Catholic at last, they said. Not in this incarnation.

Raja, I was going to suggest that we all read this [the President held a copy of H. P. B.'s "Golden Stairs," which had been distributed to all the audience as a souvenir of the Centenary celebration] in unison, as the close.

ANNIE BESANT

(All stood and read it in unison, Dr. Besant leading.)

"THE SECRET DOCTRINE" [1]

BY ERNEST WOOD

IT would not be an easy thing to give an account of that extraordinary book, written by Madame Blavatsky, which is named *The Secret Doctrine*. Fortunately for me, however, I have only this afternoon the task of giving a very brief description of it to an audience which, for the most part, is not familiar with its contents. Although we, who are gathered here, are largely members of the Theosophical Society, I take it that most have had but very slight acquaintance with the book, and there are many present who have not even looked inside the covers.

There are perhaps two principal reasons why this book has not been as widely read as it ought to be. One is the great length of it, which alarms many modern persons, who are busy with various things. It is an interesting psychological feature of our present day that people like to get to the end of things, and to say to themselves, "Now that is done," and so they are not willing to live with a book, that is, to have at hand a book which they are not trying to finish, but which they enjoy, and which they can dip into whenever they feel inclined to read. They are perfectly willing to read ten books of one hundred pages each, but not one book of a thousand pages. Many years ago, when I was librarian of the Manchester City Lodge, I tried the experiment of

[1] A Lecture delivered at the Blavatsky Centenary Celebration at Adyar, 12 August, 1931.

rebinding each volume of *The Secret Doctrine* in three parts, and then found that it became much more popular than before, and most of the parts were constantly in demand. This division was easily made in the two volumes first published, since each is already in three Parts, dealing with (i) evolution, (ii) symbolism, and (iii) various discussions, of the globes or worlds in volume I and of the monads in volume II.

The second reason is that the book not only states its own message, but it also goes out of its way hundreds, if not thousands of times, in order to show a great variety of students and scholars—Sanskritists, Egyptologists, Ethnologists, Archæologists and Scientists—that the doctrines which it presents are not new, but can be found, if carefully searched for, among the traditions and the studies with which they are concerned. And those traditions and studies are often somewhat technical and rather recondite from the point of view of the average reader—even the educated reader. It was part of Mme. Blavatsky's humility of character that she tried to meet all enquirers and also opponents upon their own ground, and instead of saying: "I have brought you something very precious, but you can take it or leave it," she would go to endless trouble to make it easy for whomsoever she might be addressing to approach her truth from his or her point of view. *The Secret Doctrine* therefore presents a most heterogeneous collection of traditions, myths and symbols; we shall understand the book and its purpose better if we remember that it is not *directly* concerned with those relics, and that there is no occult advantage to be gained by knowing a lot about them.

I have often thought that we might try to make a smaller edition of *The Secret Doctrine*, for the convenience of ordinary readers, and as an introduction to the complete work, which might contain only H. P. B.'s own words, but might omit all

unnecessary descriptions and excursions. This I am sure would not reduce the circulation of the complete book, but would probably increase it. It is well known that Mme. Blavatsky had prepared *The Secret Doctrine* on the continent of Europe before she went to London at the invitation of some Theosophical friends, and that while in London, and partly because those friends pointed out various possible criticisms, she very much expanded it, so much so indeed that a number of sections of her first draft had to be left out of the two volumes at first published, though they were subsequently included in a collection of her writings which was issued as a third volume.

It requires a little careful thought to distinguish the relations between the writer and the reader of *The Secret Doctrine*. The writer makes it perfectly clear that she herself is not a speculator with regard to these doctrines, but is a propagandist of teachings concerning which she has conclusive convictions. Although she quotes Montaigne, with the words: "I have here made only a nosegay of culled flowers and have brought nothing of my own but the string that ties them," she also mentions that these flowers have been so much neglected of recent centuries that to most people they will present something new, and that will be an understanding of the laws of life, of nature and of man which, if studied, will release people from the materialistic conceptions which have distorted almost every branch of modern thought—Religious, Philosophic, Scientific and even Social. She makes no claim to a perfect personal knowledge of the facts behind the doctrines which she announces, but asserts that she has been instructed by others—Initiates or Masters—who have that knowledge—a body of Adepts who have verified the facts for themselves, have kept a consistent record of them, and have from time to time announced these truths in the world, only to have them again and again misunderstood, and therefore

distorted and overlaid with errors. Therefore she says that the truths appear in every system of thought and philosophy worthy of the name.

She claims no authority for her statements on the ground of such superior tutelage, but holds that these truths would easily prove acceptable to all men, if they could be persuaded to examine them in the calm light of reason, setting aside the clinging to privileges, and also the fears, which accompany crystallized traditions and obstruct the free working of the mind in every part of the world. It is not by setting aside traditions as such, but by admitting reason as applied to traditions that these teachings may find acceptance, for there is scarcely a tradition or a symbol coming from antiquity which does not enshrine some great truth. Therefore Mme. Blavatsky writes in the Proem:

> Once that the reader has gained a clear apprehension of them [the basic conceptions of *The Secret Doctrine*] and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.

And I presume she is here referring only to the reasonableness of the teachings, not to the development and use of any abnormal faculties.

One thing I may certainly mention in the field of science, without going into detail. Nearly all that she had to say on physics, biology and ethnology is very much more acceptable to the man who knows modern science to-day than it was to his prototype of forty years ago. While I may be tempted to emphasise this point, I must also remember that we do not want to rest any belief in her as yet unproven statements on a probability derived from a proof of such statements of hers as have since been found to be correct—such as, for example, her assertion that the sun glowed but it did not burn, put forward in a day when orthodox scientists were calculating a very short life for the solar system on account of the shrinking

of the sun due to its burning away, or at least to the dissipation of its heat. Such an appeal to readers to put credit in her as yet unproven statements, would oppose the wishes of the writer herself, whose desire was to appeal to reason in relation to the known facts of experience, to gain a hearing for her doctrines, but to leave herself out of the picture. Besides, she herself wrote, in the book, that it would surely contain "more than one mistake".

After these preliminary remarks, I may mention some of the teachings. A notable source of those teachings is described as an ancient book, of which, it is said, there is only one copy, in the custody of the Adepts, which contains a record of the formation of our solar system and of the progress of humanity from the beginning. From that book Mme. Blavatsky takes seven Stanzas as the basis of her first volume of *The Secret Doctrine*, and these are stanzas having to do chiefly with the formation of the worlds—or what she sometimes calls the doctrine of the globes. In her second volume, she takes twelve stanzas as her basis for describing the evolution of living forms, which enshrine what she has alluded to as the doctrine of the monads. These two doctrines cover the study of life and form, but these are realized to be but a limitation of one principle which is beyond all description, because the unseen whole can never be described in terms of a seen part of that whole. Even consciousness, as known to men, must sink back before that conception, because common consciousness accepts the limitation of itself as part, not whole.

The stanzas, which Mme. Blavatsky calls *The Stanzas of Dzyan* are not very attractive to the modern reader. At first glance their style shows a resemblance to some of the Vaidic and Paurānic writings. They are quite archaic in form, and in her translation Mme. Blavatsky explains that she has often found it necessary to give a sentence or a phrase in

place of a word. But when we turn from the stanzas to Mme. Blavatsky's commentaries upon them, which form the greater part by volume, then we are in the realm of perfectly modern language and expression, perfectly modern explanation and discussion, showing no literary foibles and no attempt at dramatic effect. I think I do not know any writer who can make clearer and simpler statements upon metaphysical truths than she does in these pages. So the reader who chooses to do so may almost ignore the stanzas, and confine himself to Mme. Blavatsky's commentary.

The story begins with a reference to the state of things before the universe or the solar system took form. She speaks then of the Eternal Parent slumbering in "ever-invisible robes", which are the mystic root of all matter. After a few pages on the subject of space and time, in which she stretches the mind of the reader by a conception of "duration" as the timeless container of all limited time-quantities, she comes to the most important idea that Universal Mind has to appear before there can be manifestation, and she makes the significant point that at first there was not even Universal Mind, until the collective hosts of spiritual beings were ready to contain it. This is in the first stanza, but further on she describes the Logos as "a compound unity of manifested living spirits." (I, 626.)

Thus we find that mind is behind matter, and that the universal mind is the collectivity of the spiritual beings or monads, every one of which is indispensable to it. To put this matter briefly—the origin of forms is life, and not simply a life, but equally lives, because we have no right to bring in here our mathematical conceptions based upon limited measures, by which we conceive of many as relative to one and even of one as relative to many, in connection with forms which have limitation or measure in space. If we are to seek for the cause of all things further back than mind itself, it

must be in something more inclusive than all that mind contains and therefore some unity which is more, not less, than multiplicity or its negation.

Quickly Mme. Blavatsky passes on. She will never tire her reader with any prolixity. I cannot, of course, give even the least outline of the picture that she now paints. But it is possible to pick out certain points of thought, and thereby to show what is the general modification in modern thinking which would result if *The Secret Doctrine* were widely accepted. First of all, it would be clear that all forms arose from mind and not from matter. She writes: "Every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind." (i, 295.)

Herein, no doubt, we have a clue to Mme. Blavatsky's intense dislike for the frequent allusion, especially by spiritualists, to the subtle forms of departed persons as "spirits", and the cause of her break with the spiritualists, because she could not induce them to see that they were only dealing with very external and imperfect forms, and not with the spirit or life of the persons with whom they communicated. This outlook also explains her rooted antipathy to materialism in all its forms, religious as well as scientific.

(*To be concluded*)

LETTERS OF W. Q. JUDGE

(*Continued from Vol. LII, Part II, p. 756*)

XVII

BOX 8, BROOKLYN, *New York*,
Nov. 4, 1883.

DEAR OLCOTT,

I write in a moment of ease. I wish I had an hour's talk with you. I would open your eyes with surprise, unless you already know it. Since a letter in June last from D.K.M.[1] I have not heard from him; nor have I aught from you by way of advice in my quandary. Now, my dear friend, you are one on whom I rely for advice, at least, as I know you are true. I shall hope to have word from you, either giving advice or saying that you are not permitted to give it. That would be something. I asked D. K. M. to state my case and send me word, but he remains mute on that.

Maynard told me to-day that Panachand drew on them for $2,800 in two drafts a/c of goods, and dishonors their draft to cover their extra advances to that amount, and furthermore makes no reply to them. They are out 2,800 by P. and it reflects on you. Can you not advise Maynard and tell whether and how he can collect the claim in India?

I am having a plate made for a new compact typewriter to print Devanagari, and if successful think it will have a good sale and be of great benefit in India. Will send you a sample of the work and later on send or bring a machine . . .

I am trying to start up the Branch and *will* succeed. Wheat offers his house to meet in, and when Doubleday fixes the day we will try it. But people are dead here, and it will be uphill work when we begin to ask for dues and so on to

[1] Damodar K. Mavlankar.

cover expenses. I would like to run a Buddhist religious Society here. In fact, Olcott, I am totally unfitted for any other business but Theosophy and Buddhism.

I still hold on, old man, as you know, and I can tell you I am a sticker, with all my bad turns. I would like to know the end of all this and if you have any information you are allowed to dole out, I am willing to receive it. What bothers me is the queer silence. It sometimes makes me suspect that I have good material for the work. Anyway I can never back. If I were to back out, I could not exist. Each day makes me stronger. You no doubt say, why don't you *act?* Well, I have up to date acted so that my temporal concerns are not good for five cents, all through Theosophy.

I tried to see your sister, but I do not think she wants to see me, as: (*a*) she is deep in grief and (*b*) she has an idea that my views are dangerous. She wrote me you sent her your picture, and that you are changed. Now, my dear old Olcott, send me one, will you? You must be changed and I never had one of you anyway. Do not say anything to her, as I do not want to hurt her feelings. Her alarm about my views was groundless, as I never state them unless requested. Now, old man, send along your views and opinions. I have sent many papers to Adyar when anything was in them.

Sincerely,

விளியம் சடச (?) [1] WILLIAM Q. JUDGE

XVIII

BOX 8, BROOKLYN, *New York*,
Dec. 8, 1883.

DEAR OLCOTT,

I send the enclosed papers as a select instalment from the small green box which you left with me. As I told you in a

[1] Mr. Judge writes in Tamil script "William Judge," but evidently had a doubt as to accuracy for he puts a query "?". The last two letters, to be correct, should have dots over them ட்ச.—C. J.

late letter, the boxes which you left in New St. have been lost, sold and broken, and I have not been able to secure any of their contents. I have some papers and two letter books which do not seem important; among the papers are a large number of private letters, and a number of photographs of the two boys and the little girl.

The War Dept. paper that you want is not to be found here. The other papers are on various matters of business, a large part of which must be dead by this time. I have also (*a*) various letters and data of the cremation of de Palm, and (*b*) others relating to the Society. These I will do up carefully soon and mail them to Adyar, as no doubt they will be useful for historical work. I am gradually sending over all matters of a Theosophical character in my possession, so that when I go I shall not have much to take with me.

I have been waiting for a word from you, but of course I know that your time is fully occupied, and further I do not know but that you have been told not to write to me, but that I must decide entirely without assistance. Well, you know that I have been waiting to have a quarrel of magnitude arise, so that [I] might quit; or for some other good reason. As HE told me in 1875, oil and water will not mix.[1] I find that to be true.

Well, good bye, old man. Why didn't you send me your picture? Love to all. By this mail I send No. 4 of the "Candidate," a little paper I edit and run here.

Affectionately,
WILLIAM Q. JUDGE

(*To be continued*)

[1] Alluding probably to his domestic difficulties, already referred to in previous letters.—C. J.

THE HEART OF ADYAR

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY

1 October, 1931

PURE and refreshing wells,
Filled with wisdom's waters,
Awakening the Spirit's call,
Inspiring with holy power,
Purifying with celestial dew,
Stilling our souls' eternal thirst,
You are ever streaming in Adyar.
O Adyar, be always with us!

Pure and radiant fires,
Kindled by flaming love,
Shining with divinest light,
Calling to knightly deeds,
Burning away all dross in us,
Giving fiery wings to the soul,
You are ever shining in Adyar.
O Adyar, be always with us!

Divine, celestial sounds,
Full of unearthly music,
Awakening our own hearts' song,
Thrilling us with harmony,
Calling us to Kingly service,
Opening heaven's doors for us,
Your song is ever ringing in Adyar.
O Adyar, be always with us!

A. KAMENSKY



ANNIE BESANT

Forty years ago in 1891

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Forty years ago in 1891

PHYSICAL SCIENCE AND OCCULT SCIENCE

By D. JEFFREY WILLIAMS

THE conflict between modern science and modern religion is almost over. In the main, it was a conflict of opinions and points of view held by rather dogmatic people on both sides. Students of both science and religion are to-day settling down to a consideration of the very different rôles assumed by the one and the other, and the very different scopes of their respective departments of work.

Physical, or what is sometimes called, "Natural" Science is said to be concerned only with the external world that is observed by our senses. Scientific laws and generalizations are based upon observations and classifications made within a strictly limited field, namely, that of the external world about which information is given to us by our several senses. Science does not profess to answer questions not coming within its strictly limited sphere; it does not even attempt to "explain" the existence of anything within its field. It accepts its field and all that is contained within it without asking why or wherefore. It seems to be content with an attempt at understanding how things work, how they are made, how they behave, so to speak, and what are the so-called laws, rules or codes, of this or that game that is played. The purpose of such a game or behaviour belongs

to quite another field or department of enquiry, and it is strictly outside the scope of physical science, as such.

Professor Hobson, in his Gifford lectures of 1925, says:

> Natural science deals simply with what is observed in the physical world. By minute examination and comparison of observation it discovers the existence of sequences of sufficient similarity with one another, to be capable of being described by rules, which are often called Laws of Nature.

The real nature of a simple object such as a stick is not a matter for scientific observation and therefore of scientific knowledge. Particular sciences, *e.g.*, botany and physics, may tell us a very great deal about a stick, but its "reality" as a stick is not a subject with which any of them is concerned. Scientific work involves two things: first, the discovery, by observation and experiment, of facts; secondly, the work of reflective thought in classifying and organizing groups of facts, devising rules or laws to which the groups of facts conform, and building up general theories in harmony with such facts. Both the work of observation and experiment and that of reflective thought are essential in all genuine science.

Science, however, is not a mere collection of facts. As the famous French scientist, Dr. Poincaré, once said: "Science is built up of facts, as a house is built up of stones; but an accumulation of facts is no more science than a heap of stones is a house." The really important general scientific theories and generalizations, avers Professor Hobson, are always the work of men endowed with very exceptional powers of imagination and insight, which enable them to seize instinctively, intuitively, upon relations of similarity between things that have little or no superficial resemblance. These great pioneers, he says, "formed but a small band in the history of science."

Arising from the rather strict delimitation of the field of physical science are one or two interesting questions that

might usefully be mentioned here. The first relates to the debated question as to whether psychology, strictly speaking, comes within the sphere of purely physical science. Obviously, science cannot be limited only to the purely physical realm, and must include within its field of observation and reflection those areas to which we give the name psychical and mental. It is equally obvious that psychology must be a science. But there are important respects in which psychology differs from any other department of science. Psychology cannot directly observe external phenomena in exactly the same way as is the case in other departments of scientific observation. The observer is limited to the workings of his own mind and emotions; what occurs in the minds of others he can only ascertain indirectly and by inference as a result of physical manifestations.

On this ground, objections are made that psychology is not to be regarded as a science, in the strict sense of the word, or should one say that it is claimed to be outside the scope of physical or "natural" science?

Another difficulty in the way of placing psychology within the field of physical science is that science is not concerned with anything in the nature of what is described as "efficient cause". To make this clear Professor Hobson's words might once more be quoted:

> When the idea of compulsion by an active agent is an essential component of the notion of causation, the effect being regarded as forced by the compelling action of the cause, that cause is said to be an efficient cause.

In the realm of physical existence science observes no such efficient cause. It only observes succession, alternation, sequence, ebb and flow, but no "cause" in the sense given in the above quotation. As a result,

> the conception of efficient causation has been discarded as unnecessary and useless for the purposes of natural science.

In other words, we might say that the scientist observes motion in the physical world, as sequence and succession, but never as something that may be compared with motion as the outcome of will and volition. Human action is the expression of volition, desire or will, and is therefore of an essentially different character from the apparently involuntary and mechanical motion that is seen in the physical world. Compared with the orderly, sequential motion of the physical world, human motivation, movement or action seems capricious, incalculable, if not sometimes catastrophic. Human action, in every sense, belongs to another world. It is, so to speak, at right angles to action and movement in the physical world; it belongs to another dimension in terms of motion.

We are not surprised, therefore, to find it claimed that it is not the province of science to deal with the purely individual, and that its rôle is to resume conceptually what a class of individuals have in common, in order to extract the universal. It is with that which is "universal" that science is concerned, not with that which is "individual".

Human activity, be it mental, emotional, artistic, or spiritual, by its very nature cannot fall within the narrow limitations of observation by means of the senses. This automatically places it outside the scope of ordinary science. Psychology to be a science must use the same methods, of course, but its means of observation must be entirely different. For psychology to be an "exact" science, it must observe objectively that which is for the majority of people subjective. The scientist who would work in the field of psychology must have the subjective world of human beings open to him as an objective realm, precisely as the external world is objective to the physical scientist. Otherwise, how can there be a real science of psychology?

To the Theosophical student a question as to the real place of psychology as a science may be easily answered. It falls

within the scope of occult science. Other questions, like the operation of *Karma*, considered as Motion, or even as "Cause and Effect," in the "world" of human beings as compared with the apparently mechanical world around us, are not so easy to answer. The physical scientist sees no cause and effect, but only succession. His field of observation shuts out all consideration of any compelling "cause"; but this does not mean that there is no such cause somewhere at a conceivable beginning of his observed sequences. As a scientist he is not concerned with "cause".

To physical science the super-physical realms of Nature are not yet objective, and therefore cannot be observed. To occult science these realms of subtler matter, whether called etheric, emotional, mental, or by any other name, are objective and can be examined and observed and classified in the ordinary scientific way. Despite all prejudice and blind unbelief this claim is made for occult science.

It is admittedly a revolutionary claim. It is a claim that will be more and more justified as time goes on and as enlightenment spreads. What occult science has to present to the modern world by way of knowledge concerning the existence of bodies made of matter much finer than physical matter, concerning these subtler bodies as vehicles or instruments of consciousness, concerning the objective existence of worlds composed of various grades of finer and finer matter, concerning the direct relation of the finer worlds to the denser as substance is to the shadow, or object to its reflection on any mirroring surface, concerning after-death conditions and experience, cannot be ignored and put aside as of no value or interest. What we already know of the laws governing existence in the physical world may be used to test the validity of any knowledge relating to higher worlds. A study of the vast amount of information given to us in the light of such

a "test" will be found to be exceedingly profitable from many points of view.

There are many objections to this claim. But if, as we have seen, all questions and facts relating to matters not strictly coming within the field of external phenomena observed by physical science are outside the scope of physical science, how is it possible for workers in that limited field to pronounce any opinion as to conditions in other fields outside its province? There can be no valid objection from scientists, *qua* scientists, to the claims made on behalf of occult science or to the knowledge given by it to the world.

In both the fields of physical and occult science we have to accept the discoveries of the few gifted leaders who possess outstanding powers and abilities. This is perhaps inevitable. The "authority" is much the same in both cases and the one is not more or less "natural" than the other, especially when we think of the work of men like Eddington and Einstein. It has been said that only about six people in the world really understand Einstein's theories!

The results of occult science must of necessity appeal to reason, to experience and commonsense. No more is claimed than this: when intuition lights up the dark fringes of reason, it tends to leave the dark in order to work in the light!

DEATH, FRIEND OR FOE?

By C. NAGAHAWATTE

FOR countless ages men have been deceived with the idea that death is the only balm to cure the many sicknesses of life. Religious orthodoxy consoles the dying by promising a better future. Even suicide has logic enough to meet with some approval. Some way or the other each and every man seems to live in his grave.

In the mineral and vegetable kingdoms, there are cases, of course rarely found, where conquests over death have been made during the very remote ages as well as in recent times. In the case of man alone, he is said to outwit Nature, if he live a little over a hundred years. But what about Nature in her keen competition with man? The vegetable kingdom is as exposed to dangers as man, but the oldest historically known tree at Anuradhapura, Ceylon, is over 2,000 years old, while other members of the same family perished decades ago.

In the animal kingdom some of the herbivora live almost to immortality. This fact made the great physician Metchnikoff investigate into the different cases of longevity. His researches led him to find that diet and environment as well as hereditary connections had a great deal to do with it. But the whole truth is not yet known. No doubt it has to do with animal biology, but a solution such as that of the introduction of the foreign thyroid gland is not enough; it must be the introduction of life, and life alone, that leads to

longevity. If a monkey can grow healthy glands, then why should not the more ingenious man grow them better, is a question to be asked by common sense.

In the Old Testament records, we find persons who are mentioned as having attained a thousand years or more at times. This, according to Metchnikoff, is not an impossibility. We now hear of a similar case in China, a man is over 300. This has been authenticated. Another, a Turk, who is about 160, I hear, was invited to America to show how strong he is still. Many cases could be quoted of men, both in the East and in the West, who have attained longevity ; but they are exceptions, not the common rule. On the other hand, death seems to be no remedy at all if life could be lived well, *i.e.*, in youth, health and vigour. So the modern scientists have arrived at the conclusion that death is due to gradual sickness and poisoning of the tissues ; old age is rather accidental than natural.

Therefore, I wonder whether true religion sanctions death as a means to happiness. It hardly or seldom does so. The philosophers, like the Buddha, say that it is always a blessing to live long. A Bhikku, called Bakkula, having led a very hygienic life according to the hygienic (*Dutanga*) observances is said to have reached 160 years easily. He was an Arhan too. The very process of becoming a saint is said to be through bodily and mental health. *Chitta-laghutā, Kāya-laghutā*—the lightness or suppleness of body is the suppleness of mind. Health cannot be two things; *i.e.*, a prizefighter as well as a hermit are not equally healthy. If the saint's health is obtained by relaxation and he attains longevity, the prizefighter may not get it by violent exercises. Universal health is yet a problem to be solved.

Nevertheless death is a camouflage ; there is no universality in it. The average educated man accepts death as inevitable, and resigns himself thereto when the claims of mortal mind seen as old age, disease or accident

are too persistent to be longer disregarded. The strenuously and wisely lived life is the life of the saint who never dies. In Pali, *Appamatta nametyanti* means that immortality is possible in the continued living. No doubt it is a very mysterious process for the time being. The ancient alchemists found this "Gold" of living in life's basic transmutations. The very biological or karmic law of rebirth until one finally seeks the Gold of Life, *i.e.*, *Nibbāna*, is evidence that accidental death is no solution to life, and eternal happiness is never through death but in life. Is there a single person who has attained *Nibbāna* in death or after death? Before death comes one has to be prepared bodily and mentally not to meet death but a religio-scientific *Dhyāna-Sampatti*—a deathless condition.

Mr. Grinstead, a Christian writer, writing on the same subject in *Active Service* complains against the Church-belief and says:

> Curiously enough, the churches to which we were brought up to look for guidance, instead of following the example of the Master in denouncing the error of belief in the reality of death, and proclaiming the truth relative to "life," have even gone one step farther and have added their blessing to the credence of this colossal lie and declared death to be the "gateway into life," thus fostering the erroneous belief that it is of God's ordering, and so making it a divine sacrament through the commutation of which alone we can enter into life eternal. The inconsistency and illogicality of the general belief regarding death is attested to in that it is spoken of both as "a happy release" and "an awful tragedy," as if a fountain can " . . . send forth at the same place sweet water and bitter". (James III: 11). To the orthodox Christian, death means entrance to the kingdom of heaven. "Sudden death, sudden glory" was once an oft-repeated phrase, yet, when its messenger comes knocking at his door he strenuously resists it and invokes the aid of God to back up the skill of the doctor in the endeavour to delay its entrance! Truly a startling paradox, but one to which millions to-day still hold past allegiance.

"Throughout the Bible," Mr. Grinstead says, "death is consistently referred to as an evil. Paul speaks of it as the wages of sin." A Christian Science lecturer recently

said: "Death is not a therapeutic agent, it is itself error and has no healing power."

Not only the orthodox Christians but also our Buddhists stand on the same footing as to this problem of death, in religion. Once I heard a Bhikku say, at a funeral ceremony, that even the Buddhas and Arhans are subject to death, which is against the very doctrine of Buddhism. *Appamādo-amatapadam* (Deathlessness is a blessed term), the Buddha says.

In the case of a Buddha who is to come, it is said that he will live almost to immortality with them. Pray, what is the secret there? And what is the secret of the common belief that the Arhan's corporeal bodies can be preserved for ever without artificial mummification?

Some day, sooner or later, scientific right thinking will enable men to adjust life so that they may live to eternity, or dissolve into etheric bodies created by themselves through religio-scientific living.[1]

[1] Mr. Bernard Shaw suggests one line of solution in his *Back to Methusalah*.—C. J.

HOW DO WE BECOME CONSCIOUS OF THE OUTER WORLD?

By HEDWIG S. ALBARUS, B.A.

THE study of this problem which has taxed the ingenuity of Western philosophers, since the times of Bacon, Locke and Hume, no doubt received a fresh impetus, when Dr. J. J. van der Leeuw's work, *The Conquest of Illusion* appeared, a few years ago. This book is a fascinating study, carrying us away no less by its sound logical arguments than by its eloquent diction, so that the mystic view of life almost imperceptibly gets a strong hold on our minds. According to those tenets which only recognize subjectivity, the author represents the outer world as something that has no independent existence, but is only our individual interpretation of ultimate reality. It is in fact the exposition of a method, by which we can get to know "the thing-in-itself" by direct experience.

The author first deals with the crude, unscientific way of interpreting sense-impressions by people imaging that our sense-organs give us a knowledge of the world, "as it really is," and that trees, animals and people make an impression on the sensorium, similar to the process of photography. But Kant has already warned us against the error of empiricism in regarding the human mind as a blank, a *tabula rasa*, which passively receives the impressions coming from the outer world, showing in his *Critique of Pure Reason* that cognition

means an activity of the soul which is even present in sensation.

Dr. v. d. Leeuw next describes the physiological aspect of sense-perception, according to which a vibration of light emanating from the "object" affects the retina of the eye, and is transmitted to the optic nerve and from there to the brain. But if the effect of the vibration on these organs could be examined at any point of its passage, we should only see chemical and structural changes in the rods and cones of the retina, the cells of the optic nerve and the grey matter of the brain, but no image of the green tree (standing for the outer world). Then the image suddenly arises in the mind. Therefore Dr. v. d. Leeuw says: "There is a gap between the vibration reaching the brain and the moment the image appears in our consciousness, which neither physiology nor psychology has been able to bridge over." He then proceeds to show that on closer examination we find the impossibility of our own sense-organs giving us any true knowledge of the outer world, as they are also part of this world, although they seem more closely related to us than anything in our surroundings. "And so", he says, "the gap disappears."

Dr. v. d. Leeuw accordingly transfers the whole process of cognition to the subjective realm, which, however, does not mean that his theory has not a great objective value for those who believe in unqualified mysticism. He says that absolute reality stimulates our consciousness, producing in it the world image which we project outwards. The thing-in-itself, the reality behind the tree, the animal or the man, has, of course, not the same form as these objects; it may be a mathematical point, for all we know, which, by affecting our consciousness, produces in it the myriads of forms around us. Now this thing-in-itself may be known by a mystical experience described in the book.

It was not until considerable time had passed, after I had read *The Conquest of Illusion*, that I began to feel some doubts regarding the validity of certain arguments in it. If the outer world has no objective reality, but is merely an image or reflection projected outside by our consciousness, under the stimulus of the thing-in-itself, how is it that the average human mind considers the world so tangible and solid, instead of shadowy and immaterial, and *how shall we account for the existence of our sensory apparatus*, which is evidently intended to convey to us knowledge of an external world?

I even felt a stronger doubt regarding the way in which the thing-in-itself can be reached. Kant says this cannot be done by the intellect. Dr. v. d. Leeuw says that it can be done by a process in which the usual method of investigation is reversed: we turn inwards instead of outwards, and, having reduced our sense-organs to absolute stillness, pass through the centre of our consciousness into the world of absolute reality, where "we seem to be on the surface of a sphere having all within ourselves, and yet to be at each point of it simultaneously". This is of course an experience of the mystic, which is well-known in the history of psychology. Such experiences, however, are very rare and cannot be gained by the average searcher after Truth. They no doubt result in a great expansion of consciousness, they may change the entire world for us, clothing it with a light "that never was on land or sea", but, are they not, so to speak, a premature entering into those exalted realms of Absolute Being, as they are known to be usually followed—although I have no knowledge that this was so in the case of the author of the book—by great mental depression and spiritual dearth? And is it possible for us, after all, to reach Ultimate Reality, as long as we are still human? One of our members, a well-known authority on psychological questions, has said that we can only reach a "psychological Absolute" in a mystic experience.

If this means an Absolute relative to our stage of evolution, it would be a contradiction in terms. If, on the other hand, we walk the Path the Great Ones have trod, rising through the different initiations into Masterhood, the experience of Absolute Reality would be normally attained in the course of our evolution. For in Nirvana we contact Ultimate Truth, and every monad is so to speak an opening into the One, the great Principle of Life.

I would therefore ask leave very briefly to sketch here another theory of cognition, which, although not founded on direct experience, is at least based on the Theosophical teachings. What is the great reality behind the objective world? Is it not the Divine Prototypes about which Plato has written much, the thoughts of the Logos on the higher mental plane? It may be answered that this is not Ultimate Reality, there being still a question of form; but is the Divinity of our Solar System not *rooted in the Absolute*, like all the other Logoi in the manifested Universe? The Divine Prototypes are the Thoughts He thinks, and according to which this world we see has been shaped by an infinite legion of builders—Devas and nature-spirits—on various levels of density, the thoughts having thereby assumed materiality and become an objective creation with which we can come into contact by our sense-organs. But as we are part of the Logos, and our causal body part of the higher mental plane, we are stimulated by the Divine Prototypes in proportion as we can use the higher mental function, so that we correctly interpret the vibrations which reach us through the sense-organs and the brain. The meeting-ground—I shall not say between matter and spirit—but between the impulse coming from without and the reaction upon it from within, is of course sensation.

Why should there be a gap between the movement in the grey matter of the brain and the appearance of the world

picture in human consciousness? The vibration is transmitted from the brain to the finer astral and still finer mental matter, and by the reaction of the ego upon the outer stimulus, the world picture arises in our consciousness. As mental pictures can be seen by the trained clairvoyant, the process of cognition is likely to be made the subject of scientific experiments, in proportion as astral and mental vision increases among human beings. Then psychology will have become—what is still considered an impossibility by many scholars—the meeting place between Religion and Science.

MEDITATION is or should be the understanding of the heart. If you meditate on a fixed form, naturally it will help you, but it is not necessary. You meditate in order to understand and if you can understand without form so much the better. You are apt to be caught up in the form and since all form is changeable, if your meditation is not the result of understanding, the form will bind you and demand of you the sacrifice of your obedience. I would say it in this way: meditation of the heart is the understanding of those things which are taking place around you, and trying to put that understanding into practice in daily life.

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diplomacy; the deficiency leads to folly; well-regulated knowledge leads to the harbouring of noble thoughts and the planning of righteous measures, and is wisdom. Excess of anger is called rashness, its deficiency timidity; when well-regulated, it is courage. Rashness breeds vanity, boastfulness, etc.; timidity breeds meanness, fear, humiliation, etc.; courage breeds magnanimity, generosity, patience, steadiness, forgiveness, self-denial, etc. Excess of lust is called lechery, its deficiency impotence: when well-regulated it is temperance. Lechery gives birth to slovenliness, shamelessness, lack of self-respect and rudeness, etc. Impotence gives birth to weakness, want of zeal, etc. Temperance gives birth to modesty, contentment, good humour, affability, etc. Thus each of the qualities has two vicious extremes, both of which are to be avoided, and one golden mean—the right path, thinner than a hair's breadth, as difficult to cross as the bridge of Purgatory—which is to be followed. He who manages to pass well through this path need not be afraid of Purgatory. Men may be divided into four groups according to their character:

(*a*) Those in whom all the qualities are well-regulated. They deserve to be followed by others, and are very rare. Of all men, Muhammad had a perfect character, as Joseph had a perfect beauty.

(*b*) Those in whom all the qualities are extremely ill-regulated. They resemble Satan by their absolutely evil nature, and should be sent away beyond human society.

(*c*) Those occupying an intermediate position between (*a*) and (*b*) but with a bias towards the right.

(*d*) Those occupying an intermediate position between (*a*) and (*b*) but with a bias towards the wrong.

Most men occupy an intermediate position. They should endeavour to achieve perfection or reach nearer to it. If they do not gain all the virtues, they should gain some of

them. Thus character is not one virtue or a definite number of virtues, but an innumerable collection of them, rooted in wisdom, courage, temperance, and justice.

3. *The possibility of building a good character.* Many men hold that a man's character is as unalterable as his external features and limbs. This view is wrong. If it were right, instruction, exhortation, and self-discipline would all be fruitless. "Improve your conduct," says the Prophet. Even a wild animal is capable of being tamed and trained. There are things beyond the control of man, and things within his control, *e.g.*, growing an apple-tree out of a date-seed is impossible, but growing a date-tree out of a date-seed is possible, if certain conditions are duly fulfilled. Similarly it is impossible to destroy the root of lust and anger, but it is possible to regulate them by self-discipline. Their regulation is only a matter of experience, but it is difficult for many. The difficulty arises from (*a*) the innate strength of lust and anger, (*b*) their unbridled gratification for a long period. Examining the second source of difficulty, men fall into four classes :

(*a*) The natural, the simple-hearted, incapable of distinguishing the right from the wrong, and without any definite moral character. They can be easily trained, if they get an instructor to tell them of the dangers of their evil ways. The little children belong to this group, and their moral improvement depends upon the supervision of their parents. The latter however stimulate their worldly desires, and then leave them alone to live as they please.

(*b*) Those who have long followed the lead of their passions, but regard them as evil. Their correction is more difficult than that of the preceding class, since they need not only the sowing of the seed of virtue, but also the uprooting of the weed of vice. They can improve, if they will exert themselves.

(*c*) Those who are addicted to evil ways and know them as good.

(*d*) Those who not only are addicted to evil ways and know them as good, but are proud of them and lead others to them.

The improvement of the third and the fourth classes is almost impossible.

4. *The method of building character.* There is no more than one rule for the elimination of a quality from the human nature, *viz.*: not to listen to its call, but to break it by the opposite quality; *e.g.*, anger is to be opposed by forbearance, pride by humility, miserliness by generosity, and so on. What a man forces himself to do repeatedly, becomes at last a part of his nature: thus virtues may be acquired by constant practice. The secret of the Scriptural injunctions in favour of the performance of the righteous works lies in this—the turning of the heart from the foul to the fair.

A man may be endowed with a noble character, (*a*) either by birth through divine grace, (*b*) or by self-discipline as explained above, (*c*) or by the company of pious souls and unconsciously imbibing their virtues. Lucky indeed is the soul who has all the three advantages simultaneously—good nature, good company, self-discipline. Similarly, wretched is he who is destitute of all the three advantages, *viz.*, is mischievious by birth, associates with the wicked, and is given to evil practices. The intermediate stages and their corresponding moral worth are infinite.

(*To be continued*)

THE UNITY OF ASIATIC THOUGHT

By BHAGAVĀN DĀS

(*Continued from Vol. LII, Part II, p. 781*)

ALL religions have sacraments, *samskāras*, *sunnaṭs*, initiations, solemn ceremonies originally intended to refine and improve mind and body. All use physical appliances to help concentration of the mind during devotions, like the *tasbīh*, the *mālā*, the rosary. All have *japa*, *azkār*, litanies; *upavāsa*, *rozā*, fast; *jāgaraṇa*, *shab-beḍāri*, vigil. Vaiḍika Dharma, Islām, Zion, all, unhappily, believe that the Great God (as distinguished from personal sprites) can be propitiated by ceremonial bloodshed, and all therefore practise animal sacrifice; but all, happily, believe that *ṭark-i-haivānāṭ*, *māmsa-varjana*, avoidance of flesh-meats, and *nafs-kushī*, *āṭma-ṭyāga*, self-sacrifice, are the higher and better way of life and worship.

He that findeth his life (egoism) shall lose it; and he that loseth his life for My sake (the sake of the Self, Universalism) shall find it. (*B.*)

Jehḍ kun ḍar bé-kḥuḍī, kḥuḍ rā bi-yāb,
Zūḍ-ṭar, w-Allāhu-ālam b-is-sawāb. (*S.*)

(Plunge into selflessness to find thy Self
At once, most certainly—God knows 'tis true.)

Chanḍ ḍar banḍé kḥuḍī? Az khuḍ bar ā!
Akḥl in nālain f-anzurmāṭ-rā! (*S.*)

(How long wilt thou be bondslave of thy self?
Come out of thy small self into the Great!
Put off those dirty shoes of outer forms,
Enter the Temple, and its marvels see!)

The followers of all religions wear outer marks of one kind or another; some wear tufts of hair on their heads, some on their chins, some practise tonsure; some wear a sacred thread across the left shoulder and paint marks on their foreheads, some wear the *zunnār* round the waist, some wear *helāl* and *siṭāra*, crescent and star, on their caps, some carry a cross by a chain round their necks. All believe in the mysterious potency of special objects, and wear on their persons, *ṭāwīz*, *yanṭra*, amulets. All call their places of worship the same, *viz.*, House of God, *Dev-ālaya*, *Baiṭ-Ullāh*. All build them with heavenward-aspiring *shikhara*, *kalasha*, *gopura*, *munāra*, *ta'arum*, *gumbaḍ*; tower, dome, cupola, spire, steeple. All have calls to prayer, *azīn*, *ghantā*, bell. All offer prayers, masses, *fāṭihā at chehlum*, *shrāḍḍha*, for the dead. All believe in special spiritual relationships of *guru—shishya*, *pīr—muriḍ*, saint—disciple. All have rites and ceremonies, and ways of sitting up and down, or turning round and round, or carrying the hands to various parts of the body, and uttering special words, during *sanḍhy-opāsanā*, *namāz*, prayer. If one has an *āsana*, another has a corresponding *sajjāḍa*, or a pew.

And, finally, their agreement is so great that the followers of the several religions all agree in the disastrous error also of saying: "My religion is the only true one, or, at least, is far better than all others, and all others are heathen, pagan, *kāfir*, *mlechchha*, and must be suppressed."

We have noticed before the great danger on the Path of Knowledge of the grievous error of taking one's own particular, individual, small self for the Universal Self immanent in all living beings; also the similar error on the Path of Devotion of regarding any one personal, separate limited deity as the whole of that same All-pervading, Impersonal, All-personal, Infinite, Eternal Self. The corresponding error on the Path of Works, of ritual, of observances, is to cling tooth and nail to any one particular set of formalities as the only

good and right set, in all times, in all places, in all circumstances, for all persons, and to insist upon their being observed by all, always, everywhere. It will be seen that all the three errors are only aspects of one another, all are manifestations of egoism, the one prince of all devils. Forced conversion, *tabligh*, *shuddhi*, the horrors of inquisitions, religious wars, (wars and religious!) the corruption of the moral atmosphere of whole countries, and the debasement and enslavement of the mind and body of whole nations are the consequence. Solemn ritual, intended to draw the minds of all to God, becomes the cause of the drawing of swords against one another and of mutual murder.

Great is the Māyā of words, their power for good or for evil. Riots, pogroms, great and widespread social disturbances, wars, the misleading of whole nations for generations, in all departments of life, may be, have been, caused by the excessive prevalence of false catch-words and catch-phrases, or by the use of different words by different persons all meaning the same thing, but not properly understanding one another. Almost all disputes and wrangles are due to the unwillingness or the inability to look behind and through the word to the meaning; and almost all benevolent diplomacy and successful composition of differences and peace-making means only industrious explaining of the meaning of the parties concerned to one another. Not to understand is to misunderstand; to misunderstand is to be hostile.

Thus, *e.g.*, in the physician's science and art of physical healing, which ought to be as philanthropic and beneficent to the body as the priests' science and art of spiritual ministration ought to be to the mind, medical practitioners of different schools hold each other in contempt and disagree, firstly, because they have more *amour propre* of various kinds than earnest wish to cure the patient, and, secondly, because they use different sets of technical words, of the sounds

of which they become so enamoured that they have no inclination and no power left to see that other sets mean very much the same thing. But while the doctors know and choose their respective words and drugs, the layman knows and chooses his doctors, knows who cures most and who kills most, and he can sense the common ideas behind the different sets of technicalities. He feels that the Vaidya's triple *Prakṛti*, (corresponding to the three functions of the mind mentioned before), the Hakim's *Mizāj*, the homeopath's "temperament," and the up-to-date modern scientific doctor's (as yet inchoate and unclassified) "personal idiosyncracy" (under cover of which comparatively recently invented expression he now accepts what he tried long to reject, *viz.*, peculiarities of physical temperament or constitution which result in the fact, proverbially known to common sense but not always recognized by scientific practitioners, that what is meat for one is poison for another)—he feels that they all at bottom mean the same thing; and he knows, in a general way, which system or method of treatment most suits certain kind of constitution or disease, and is able to utilise all. The layman is, after all, the parent of the expert and rears and feeds and clothes him and keeps him going. Even so in matters religious, while word-blinded *pandits* and *maulavis* and clerics may dispute endlessly in exclusive praise of their own respective books and rites and ceremonies, the impress and the power of the One Supreme Spirit is so strong in the heart of even the most unlearned, that he decides and chooses at will which outer religion to put off and which to put on, even as clothes.

Seeing the potency for mischief in the excessive clinging to words and outer forms, the great Teachers of all religions have warned us again and again not to attach undue importance to them. The Protestant revolt against Roman Catholicism may, in one way, be regarded as largely a revolt against

the misuse of religious terminology and the degradation of ritual into mummery by self-seeking or ignorant priests. Similar movements for reform within the folds of Hinḍuism and Islām, which have been started from time to time, may also be regarded in the same light.

The Yogi makes it even an important part of the Soul's discipline to discriminate between the *shabḍa*, the "word," the *arṭha*, the "thing meant," and the *jñāna*, the "cognition or perception" of it, involving the element of the personal factor therein which requires adjustment and equation. (*Yoga-sūṭra*, I, 42.)

Scriptural writings counsel us: "Do not cling to the letter which killeth, but to the spirit which giveth life eternal." "Look at the things of the flesh with the eyes of the Spirit, not at the things of the Spirit with the eyes of the flesh." Following this counsel we will avoid hate and promote love universal, which is the whole and sole object of religion. And as preliminary preparation for that final renunciation of all egoism, the Teachers advice us to begin by offering up all our actions to God. Do everything in the name, for the sake, as if by command, of God. So, the mood, the prayer, "Thy will be done, not mine," gradually becomes a permanent part and then the very essence of our life and being; the identification of our-self with the Supreme Self, between *ṭu*, *ṭvam*, thou, and *Haq*, *Taṭ*, That, will become realized by works, through devotion to illumination.

Wa yuṭèmūn aṭ-ṭa'ma alā hubbehī miskīnau wa yaṭīmau wa asīrā. Innama nuṭa'ma-kum le wajh-Illāhi lā nurīḍo min-kum jaza-an wa lā shukūra. (*Q*)

(The poor, the orphan, and the captive—feed
Them for the love, the sake, of God alone,
Desiring no reward, nor even thanks.)

Qul inna salāṭi wa nosoki wa mahyāya wa mamāṭe l-Illāhi Rabb-il-ālamīna. (*Q*)

(My prayer, my sacrifice, my life, my death,
Are all for God, the Lord of all the worlds.)

Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. (*B.*)

Yaṭ karoshi, yaḍ ashnāsi, yaj-juhoshi, ḍaḍāsi yaṭ,
Yaṭ ṭapasyasi, Kaunṭeya !, ṭaṭ kurushva Maḍ-arpaṇam. (*G.*)

(Whate'er thou dost, eating, or giving alms,
Ascetic discipline, or sacrifice,
Do it for My sake, offer it to Me.)

Lāo-tse, the great Teacher of China, says :

It is the way of Tao not to act from any personal motive, to conduct affairs without worrying about results, to taste without being aware of the flavor, to account the small as great and the great as small, to recompense injury with kindness. (Tao-te-Ching).

Karmaṇy-ev-āḍhikāras ṭè, mā phaleshu kaḍā-chana.
Ṭasmāḍ asakṭah saṭaṭam kāryam karma samāchara.
Ṭena ṭyakṭena bhunjiṭhāh, mā gṛdhah kasya-swiḍ ḍhanam.
Brāhmané cha shva-pāké cha panḍiṭāh sama-ḍarshīnah. (*G., U.*)

(To do thy duty is thy only right ;
Thou hast no right to crave after the fruit.
Do all thy work with a detachèd mind.
Enjoy the joys thy fortune may bring thee,
But with aloofness, ready to give up.
Behold all, great and small, same-sightedly.)

Yām imām pushpiṭām vācham pravaḍanṭy-avipashchiṭah,
Veḍa-vāḍa-raṭāh, Pārṭha !, n-ānyaḍ-asṭīṭi vāḍinah. (*G.*)

(They lack all sense who prate perpetually
About the Veḍa, saying there's naught else.)

Tam-eva ḍhīrō vijnāya prajñām kurvīṭa brāhmaṇah,
Nā-nuḍhyāyeḍ bahūn shabḍān, Vācho viglāpanam hi ṭaṭ. (*U.*)

(The One Truth which bestoweth wisdom seek,
And think not many words, 'tis waste of speech.)

Graṇṭhān abhyasya meḍhāvī jñana-vijñāna-ṭaṭparah,
Palālam iva ḍhānyārṭhī ṭyajeḍ-graṇṭhān asheshaṭah. (*U.*)

(Study the linkéd words, no doubt, but look
Behind them to the thought they indicate,
And having found it, throw the words away
As chaff when you have sifted out the grain.)

Gar zè sirré ma'arifaṭ āgah shawī
Lafz bu-guzārī sué ma'anī rawī. (*S.*)

(If thou wouldst learn the secret of the True,
Let pass the word, the thought pursue.)

Ḍar ramz-o-kanāya na ṭawāṅ yāfṭ, Khuḍā rā,
Masahaf-i-ḍil bīṅ, ke kiṭābé beh az īṅ nésṭ. (*S.*)

(In books and signs thou never wilt find God!
Read thine own heart with reverence and heed,
No holier writ is owned by any creed.)

Jo ilm-o-hikmaṭ ka Wo hai ḍānā ṭo ilm-o-hikmāṭ ké ham haiṅ mūjiḍ,
Hai apne sīnè mèṅ us sé zāyaḍ jo bāṭ wa'az kiṭāb mén hai. (*S.*)

(Since He knows all art and science, we too can invent and know;
In the human heart is hidden more than all the Scriptures show.)

Ashraf-ul-īmāni un-yamanak an-naso, wa ashraf-ul-Islāmi un-yaslam an-naso mil-lessaneka wa yaḍeka. (*Q.*)

(Noblest of faiths is this that others may
Feel safe from thee; the loftiest Islām
—That all may feel safe from thy tongue and hands.)

Yasmān n-oḍvijaṭé loko, lokān n-oḍvijaṭe cha yah,
Harsh-āmarsha-bhay-oḍvegair mukṭo yah sa cha mén priyah. (*G.*)

(Who causes no disquiet to the world,
Nor is himself perturbed by the world,
Who has won real Freedom, by being free
Of the excitement and disturbances
Of proud elations, fears, intolerance,
—Yea, such an one is ever dear to Me!.)

Namāze zāhiḍān sajḍ o sujūḍ-asṭ,
Namāzé āshiqān ṭark-e-wujūḍ asṭ. (*S.*)

(The formal prayer is—sitting up and down;
The real—our own egoism to drown.)

Dilā! ṭawāf-i-ḍilāṅ kun, ke Ka'aba-e-makḥfīsṭ,
Ke ān Kḥalīl binā karḍ, wa īn Kḥuḍā kḥuḍ sākḥṭ! (*S.*)

(O! circumambulate thy-Self, my heart!
Thou art the secret Ka'aba, yea, thou art
That outer Ka'aba Abraham designed,
Thou wast created by High God's own mind!)

Na hy-am-mayāni ṭīrṭhāni na ḍevā mṛch-chhilā-mayāh;
Te punanṭy-uru-kālena ḍarshanāḍ-eva Sāḍhavah. (*Bh.*)

(Sanctums are not made of water,
Nor gods of wood, mud, or stone;
Very long they take to cleanse thee;
Saintly heart is God's own throne.)

Avajānanṭi mām mūḍṛhā mānushīm ṭanum āshriṭam,
Param bhāvam ajānanṭo mama bhūṭa-Maheshvaram. (*G.*)

(Men slight Me, hidden in the human frame,
Thinking, benighted, that I must be far,
Unwitting of Me as the Lord *in* all.)

Uḍḍhareḍ Āṭman-āṭmānam n-āṭmānam avasāḍayeḍ ;
Aṭma-iva ḍevaṭāh sarvāh sarvam-Aṭmany-avasṭhiṭam.
(*G.* and *M.*)

(Uplift thy smaller self by the Great Self,
And do not drag the High down to the low.
The Self is in all the gods, all is in the Self.)

Yā nishā sarva-bhūṭānām ṭasyām jāgarṭi samyamī,
Yasyām jāgraṭi bhūṭāni sā nishā pashyaṭo muneḥ. (*G.*)

(That which is night for others, therein wake
The careful ; while that which is day for all
Is night for him who sees the Inner world.)

Har ke béḍār-asṭ ū ḍar khwāb-ṭar,
Hast béḍārī-sh az khwāb-ash baṭar ;
Har ke ḍar khwāb-asṭ bèḍāri-sh beh,
Hasṭ gḥaflaṭ ain hushyārī-sh beh.
Mahramé īṅ hosh juz bé-hosh nīsṭ,
Mar zabāṅ rā mushtarī guz gosh nīsṭ. (*S.*)

(He who seems now awake is in deep dream.
And he who seems asleep doth truly wake.
The true sleep is better than such wakefulness.
Only the Unconscious knows this Consciousness ;
The tongue's speech but the speechless ear can guess.)

Sālahā ḍil ṭalabé jām-i-Jam az mā mīṅ karḍ,
Un-che kḥuḍ ḍāshṭ zé bégānah ṭamannā mī karḍ. (*S.*)

(Long years my heart for Jamshéḍ's wondrous Grail,
That mirrors all, begged others—all in vain ;
And then at last it found that what it hoped
To gain from others, it-Self did contain !)

Thus may we see that all religions are in essence exactly the same, and that the essence comes from God, and is intended in all to lead back to God by the same processes of *Yoga* or *Sulūk* (the seeds of which are sown in *sanḍhy-opāsanā*, *namāz*, prayer), and its accompaniments of *yama-niyama-āsana-prāṇāyāma-praṭyāhāra-ḍhyāna-ḍhāraṇā-samāḍhi*, or *mujāhiḍā-ashghāl—habs-i-ḍam—murā-qibā-mukāshifā-mushāhiḍā* (or

ḍiḍār or *mua'yinā*), *i.e.*, vows, restraint of limbs and breath, abstraction of the mind from the senses, concentration, contemplation, rapt trance, ecstacy, beatific vision. All religions finally declare that He is all, *Homa Û-sṭ, Sarvam khal-viḍam Brahma*, All is God, the Universe is I, from which it follows—in all, that since Man is in essence God, the service of fellowmen is the service of God.

In as much as ye have done it unto the least of these, ye have done it unto Me. (*B.*).

Yèna kéna prakāreṇa yasya kasyāpi janṭunah,
Santosham janayeḍ ḍhīmāns-ṭaḍ-ev-Ēshvara-pūjanam. (*Bh.*)

(Give joy to any living thing—ye give
Service and worship to the Life of God.)

Gar ṭejallī khās khwāhī sūraṭé insāṅ bi bīṅ,
Zāṭ-i-Haq rā āshkārā anḍarūn khanḍāṅ bi bīṅ. (*S.*)

(Wouldst thou behold God wholly manifest?
Look at thy brother's kindly face awhile!
Wouldst see Divinity at its sweet best?
Then call forth on that brother's face a smile!)

Shakle-Insāṅ meṅ Khuḍā ṭhā, mujhe mālūm ma ṭhā;
Chāṇḍ bāḍal meṅ chhipā ṭhā, mujhe mālūm na ṭhā. (*S.*)

(Behind the mask of every human face
He hid, God, very God—I knew it not!
The glory of the perfect moon was screened
Behind the fleeting clouds—I saw it not)

Sṛshtvā purāṇi viviḍhāny-ajay-Āṭma shakṭyā,
Vṛkshān sarīsṛpa-pashūn khaga-ḍamsha-maṭsyān,
Ṭais-ṭair-aṭushta-hṛḍayo manujam viḍhāya
Brahm-āvaboḍha-ḍhishṇam muḍam āpa Devah. (*Bh.*)

(House after house did God make for Himself,
Mineral and plant, insect, fish, reptile, bird,
And mammal too. But yet was He not pleased,
At last he made Himself the form of Man,
Wherein He knew Himself, the Self of all.
And then the Lord of All was satisfied.)

(*To be concluded*)

WHAT OF YOUTH?

By BYRON W. CASSELBERRY

The time to grow simple, clean, pure and serene is when you are young.—KRISHNAMURTI.

GIVEN the virility, the strength and enthusiasm of normal youth, what cannot be achieved by an individual who has begun to know himself truly? What goal is beyond the compass of the youth who has pierced the shrouds of self-deception by his own energy of reflection, who is able to gaze with unbiased vision at the God-in-chains that is himself? I feel with an immense conviction that to such an one the gates of heaven stand open—not in some future existence or in some other world, but here and now, in the prosaic world of every day.

Whatever may be the manner of his vision, the goal of every man is happiness. His aim is to establish happiness in his heart and mind forever, so that there can never be a moment without it. He may serve a God, but his service is to the end of happiness; he may renounce the world, but his renunciation is for the sake of a vaster joy.

For the individual who has not begun to penetrate the veil of his own deception, life is a series of disillusionments in the effort to establish unconditioned happiness. Time after time he believes he has found it; time after time the test of living stamps his supposed treasure as worthless imagery. This goes on until one of two things happens. Either he

concludes that happiness is not to be found in this world, but is the exclusive property of other and higher realms to which he will attain upon the death of his body; or else he begins to challenge all that he has held sacred, to question the value of his present mode of life. To me, the former is but storing up for the future a painful re-opening of the old wound of disillusionment; but the latter is the "precious ointment which, though it burns, yet it heals greatly". In the first instance the man stakes all on a hope; in the second he is prepared to smash his universe to find that happiness which has neither meaning nor substance unless it is available now.

From my own experience I say that the beginning of lasting happiness is within the grasp of the youth who has the capacity to smash his universe, who dares to base the conduct of his life on the sole support of his own understanding. He will know emptiness, and he will not be a stranger to tears. But if he has looked truly into his own heart and mind he is beyond disillusionment, because he has ceased to deceive himself. The universe of true proportion in him is born; he knows himself as he is, and he begins to change. His heart sings though it grow weary with the singing; his mind soars, though it suffer with the strain. In strength and weakness, through laughter and tears, he knows that he is building the everlasting abode of Truth. Having seen his goal he knows that happiness is effort; and because his effort is constant, his happiness is established forever.

IN THE MASTERS' GARDENS

Nessun osi offendere
Animale, piante, cose,
In armonosia eccisistenza
Qui,
Carita Francescana invocanti.[1]

THESE words are written on a marble tablet at the entrance of a beautiful pine-avenue in an Italian park, where I take my morning-walk. There are beautiful flowers and trees and many birds, who know that, here, they are in security. Wooden birds-houses and small marble reservoirs, filled with fresh water, are provided for them. The park is full of peace, making communion with nature an everlasting joy.

Walking along the green paths I think of another garden and another world. I see Adyar with its palmgroves, its golden beach with shining blue waters, I scent the air, filled with exquisite perfumes. The sun is slowly setting, and its farewell rays illuminate the pine-trees on the shore, the sea and the golden sand. Suddenly, the sun disappears and night has come, for there is no twilight in the tropics, but on the sea there is a marvellous afterglow. The sky has become pale, and in the East the first star appears. It is the hour of prayer and meditation in India and the atmosphere is filled with a wonderful peace.

The day has come to an end and the beautiful southern night has taken its place. Birds have fallen asleep and flowers have shut their cups; then—comes the moon, and in its silvery light the roofs of "Headquarters," of the white bungalows and of the temples are mysteriously shining. Religions of diverse races are represented here, expressing symbolically the brotherhood of humanity. Beautiful beyond words is the night in Adyar.

Another magic hour is the dawn, when the mystery of love is taking place and the whole atmosphere is permeated by a mighty stream of peace. It is the hour of morning-meditation and holy communion. Nature feels the beauty of the dawn, for it is purified,

[1] Let none dare offend
Animals, plants, or things
Living here harmoniously—
Remembering Franciscan charity.

bathed in celestial dew and—joyously—it begins a new day, rejoicing in the rays of the rising sun. Man's heart is also renewed and purified by the fervent wish to lead a noble life, for it is illuminated by the radiant light of his divine Self. He, too, is ready to begin joyfully a new day.

Is not each day a new incarnation? Even if the body gets old, the divine fire, abiding in the sanctuary of the heart, is always burning with a sweet and holy power in him who is awake to the life of the Spirit. Those who come to Adyar have to learn how to serve better; their hearts have to grow and to open out, as do the flowers to the sweet sunshine. Adyar's gardens are the Masters' gardens and it is Their blessing which gives them such a magic beauty.

ANNA KAMENSKY

H. P. B. CENTENNIAL CONFERENCE

[The following preliminary report has been sent to us from Point Loma. It is published in the August issue of *The Theosophical Forum*. A fuller report is promised for its September number.]

WE arrived at Baker Street at 10 o'clock and the stage was set for the historic H. P. B. Centennial Conference. Delegates were already beginning to arrive. Brothers Rose and Stoddard were the door-keepers, scrutinising the cards of admission, and handing on the holders to Miss Wilkinson, who in turn introduced them to Mrs. Barker and myself. Dr. G. de Purucker had already taken his seat in front, to one side of the platform. All the delegates were presented to him personally before they took their seats. The Conference was due to begin at 10.30, but it was not until 10.45 that all were seated. The front row of chairs were arranged in a semi-circle from the centre gangway to the windows, and the principal officers of the Adyar and Point Loma Societies were seated on opposite sides of this front row in the following order: As Chairman, I sat next the window, G. de Purucker came next, then Dr. Fussell, Mrs. Barker, Mrs. Geiger, Dr. Kenneth Morris, and Dr. Sirén. Facing us across the room sat Miss Elsie Savage, with a table in front of her as official reporter of the proceedings, then came Dr. Arundale, Mrs. Arundale, Dr. Anna Kamensky, Mrs. Margaret Jackson, General Secretary for England of the Adyar Theosophical Society, Mr. H. S. L. Polak, Treasurer of the English Section of the Adyar Society, and Mr. E. L. Gardner. In the rows behind were assembled representative Theosophists of 16 different countries, and of four Theosophical Societies. The following is the actual list of those who were present.

Mrs. M. Jackson	Theos. Society (Adyar)	Gen'l. Sec., Eng. Section.
Dr. and Mrs. Arundale	,, ,,	...
Mr. H. S. L. Polak	,, ,,	Treasurer, Eng. Section.
,, E. L. Gardner	,, ,,	...
,, Peter Freeman, M.P.	,, ,,	Gen'l. Sec., Welsh Section.
,, J. P. Allan	,, ,,	,, Scotch ,,
Mrs. E. Robinson	,, ,,	,, Irish ,,
Dr. Anna Kamensky	,, ,,	,, Russian ,,
Mme. E. de Rathonyi	,, ,,	,, Hungarian ,,
Miss Karsai	,, ,,	Austrian Section.
Mrs. Sola de Sellares	,, ,,	Spanish ,,
Mr. Cochius	,, ,,	Dutch ,,
,, J. Kruisheer	,, ,,	,, ,,
,, Schuurman	,, ,,	,, ,,
Miss Serge Brisy	,, ,,	Belgian ,,
Dr. Thorin	,, ,,	Danish ,,
Mr. R. Smyslov	,, ,,	Roumanian ,,
Mrs. Engel	,, ,,	German ,,
Miss Baumann	,, ,,	Swiss ,,
Mrs. Kern	,, ,,	,, ,,
Miss Selever	,, ,,	Hungarian ,,
Mr. T. Kennedy	,, ,,	Irish ,,
Mme. Koenig	,, ,,	Russian ,,
Miss Hembold	,, ,,	Swedish ,,
Mr. J. W. Hamilton-Jones	,, ,,	Pres. Phoenix Lodge, Eng. Section.
Dr. D. de Nagy	,, ,,	English Section.
Mr. L. Pepe	,, ,,	,, ,,
Mrs. Ivens	,, ,,	,, ,,
,, D. Linquist	,, ,,	,, ,,
Mr. and Mrs. D. N. Dunlop	Anthroposophical Society	English General Secretary.
Miss M. C. Debenham	Society of Divine Wisdom	England (Secretary).
,, M. M. Sharples	Society for Promoting the Study of Religions	England (Hon. Sec.)
Mr. R. A. V. Morris	Independent	...
Miss Maud Hoffman	,,	...
Mr. H. J. Strutton	,,	...
Dr. G. de Purucker	Theos. Society (Point Loma)	Leader.
,, J. H. Fussel	,, ,,	Secretary General.
Miss Elsie Savage	,, ,,	...
Mrs. Hector Geiger	,, ,,	International lecturer.
Dr. Trevor Barker	,, ,,	Pres., English Section.
Mrs. Barker	,, ,,	...
Miss E. Medd-Hall	,, ,,	...
,, E. G. Wilkinson	,, ,,	...
Prof. H. P. Shastri	,, ,,	...
Mr. Percy Leonard	,, ,,	...
,, Peter Stoddard	,, ,,	...
Miss E. Atkinson	,, ,,	...
Dr. Kenneth Morris	,, ,,	Pres., Welsh Section.
,, Arie Goud	,, ,,	Pres., Dutch ,,
Mr. J. H. Venema	,, ,,	Dutch Section (Vice-Pres.)
Dr. Osvald Sirén	,, ,,	Swedish Section (Member Leader's Cabinet).
Mr. and Mrs. H. Norman	,, ,,	...

The Chairman rose for a moment, and a hush fell upon the room; then from the back of the hall came the seven strokes on the gong. After an interval of silence, came the chairman's opening address, in which were set forth the scope and purpose of the Conference. Mrs. Jackson had been asked to speak first, but at her request the chairman called upon Dr. de Purucker to address the Conference. He

spoke for fifteen minutes, and made an unforgettable impression upon the delegates. Dr. Arundale, as one of the most prominent members of the Theosophical Society with headquarters at Adyar, was asked to speak next. He showed a kindly and generous spirit of appreciation of the whole effort initiated by Dr. de Purucker towards bringing about a better understanding and increasing the co-operation between the different Theosophical Societies. Speeches followed from members of the different societies, in the following order:

Dr. A. Trevor Barker, Dr. G. de Purucker, Dr. George Arundale, Mr. J. H. Venema, Mr. D. N. Dunlop, Dr. Kenneth Morris, Mrs. E. L. Gardner, Mr. H. S. L. Polak, Mr. Peter Freeman, M.P., Mr. J. W. Hamilton-Jones, Dr. J. H. Fussell.

The Conference adjourned at 1 p.m. for lunch, and recommenced at 2.30 with speeches from:

Mrs. Elizabeth Geiger, Prof. H. P. Shastri, Miss Karsai, Dr. Osvald Sirén, Miss Debenham, Mr. R. A. V. Morris, Dr. G. de Purucker.

The Conference closed at about 4.30 with a speech, lasting about three-quarters of an hour, from Dr. de Purucker.

There can be no question that the Conference achieved its purpose. For the first time in the history of the last thirty years members of different societies met each other, and expressed their views in a spirit of truly theosophical comradeship. Never again can it be said that Theosophists are incapable of practising the brotherhood they preach, and it is not too much to say that hereafter those who were present at this historic occasion will think long indeed before giving their consent to any action, collective or individual, on the part of the different societies they represent, which would be contrary to the spirit of brotherhood and peace.

A full report of the speeches made at the Conference will be published in a special issue of *The Theosophical Forum* at the earliest possible moment. It will, however, necessarily take some little time before these speeches can be transcribed and copies sent to each of the delegates concerned for correction.

A. TREVOR BARKER

CORRESPONDENCE

I WRITE from a far distant Section of the Theosophical Society, *vox et preterea nihil*; I am neither a Section officer nor a Lodge leader but merely a humble ordinary member, whose name would add no weight whatever to his utterance.

I wish to express my cordial and complete agreement with Mr. Jinarājadāsa's views as set forth in his "Rejoinder" in your May issue, with the sole exception of the question of dual leadership; upon that point a great deal, I think, remains yet to be said.

I was born Theosophical, doubtless bringing with me into this new life as tendencies the fruit of Alexandrian studies and earlier associations. The Bible, Greek and Roman tales of Gods and Heroes, Scandinavian mythology, folklore and fairy tales, together with the poetry of various climes and peoples, served me in boyhood, youth and adolescence, though I had also played with the literature of Spiritualism, and indeed read anything I could lay my hands on which dealt with life in the unseen.

In 1884 I first fell in with the modern presentation of Theosophical doctrine through reading *The Contemporary Review*, and at once reached out to Madame Blavatsky and her colleague. My letter, I am satisfied, was answered though I had no reply. I think two envelopes must have been addressed, one to the Theosophical printer, one to me, and the accompanying missives slipped into the wrong covers; I received a "pull" of the advertising pages of the slim but entertaining and illuminating THEOSOPHIST of those days, and nothing else soever. I might have made a further effort to get into touch with Adyar, but destiny so had it that before the year was out I found myself in correspondence with the London Theosophical workers; content with that association I let the other matter go.

Moved in the course of time to a centre where there was a Lodge of the Society, brought into intimate touch with several earnest members of that Lodge, I eventually, in 1897, applied for membership. I had then for many years been studying such Theosophical literature as was available in those days, and I sent in that application purely and simply because I had come to see in the Society a body of servers under the guidance and instruction of those who knew—"the glorious Company of Resurrected Men" I used to call them—feeling assured that they indeed had passed from the unreal to the real, from darkness

to light, from death to deathlessness, from ignorance to wisdom. The Corresponding Secretary of the Section, good fellow that he was, smiled when I calmly asked to be enrolled in the Eastern School; he would, I think, smile now at the memory of the occurrence were he still with us in the flesh. I had no idea that a period of probation in the "outer" body was demanded prior to admission, and wanted—having joined for service—to get me into harness with the least possible delay.

I learned in due time that the whole Society had been intended to become just such an instrument for the Masters' use as the Eastern School was then attempting to become. To me that is the central point in the discussion to which this is a microscopical contribution. Though the Society pushed out the Masters who had founded it for various quite definite services, and tried to limit its activities to the study of eastern views of life—a very natural if regrettable thing in this era of peculiarly intellectual endeavour—it was never for a moment meant for that; the light thrown upon life's problems—and there were floods of light so thrown—was given to enable members to understand the aims of Those they served, and become intelligent co-workers with Them.

I agree entirely with Mr. Jinarājadāsa when he says that the philosophy is there for anyone to take, that there is no need to come into the Society to become a student of the Ancient Wisdom. In our whole body of forty or fifty thousand members how many are there who can be considered as great exponents of Theosophy? Are there even half a dozen? Students in almost every Lodge have had and still have to thresh out difficulties for themselves without the help of such; few if any join the Society for help to solve their philosophical problems; but the true object of the body, that of forming an instrument for the use of Those who know, of those who guide mankind—if one sympathise with that, if one feel "the call of the blood," the thrill of olden lives, and loves, and loyalties, why, joining is inevitable. I have known scores who have come into the Society for this last reason, and I have not known one who joined for help in philosophical study, though doubtless there are some such; and I submit that it is these, not those, who make complaint, who would alter this and that, and who eventually withdraw. Why should they stay with us, their object being other than the object of the Leaders—not Dr. Besant, not Mr. Jinarājadāsa, not Bishop Leadbeater, not Bishop Arundale, or any other, wonderful as he or she may be, on this side of the veil, but the "Resurrected Men" themselves? I am, etc.

L. L. H.

NOTES AND COMMENTS

Two ponderous volumes published by the Smithsonian Institution, Washington, constitute the forty-fifth Annual Report of the Bureau of American Ethnology for 1927-1928. They contain exhaustive reports of various tribes of North American Indians. Most minute are the descriptions of the Coeur d'Alene, their neighbouring and related tribes.

The volumes also include the ethnology of the tribes in Alaska. Research both general and special has been made into ways and customs and habits from the earliest to the latest times, also on their traditions and beliefs and rituals, into their arts and crafts, their body-paintings and tattoo-marks. Hundreds of songs with their music have been collected and recorded. The geographical boundaries and conditions have been carefully mapped and regarded with reference to characteristics and customs. Mounds and pits have been dug up, for evidences of burial rites and type of utensils employed, also river-beds examined. The diaries of early settlers and expeditions have been studied and restudied. It would take far too long to do justice in any way to such a conclusive report. Only points can be picked up here and there that appeal by their interest. For, it may be said at once, that in the latter days of these peoples there seems to be nothing to distinguish them from the majority of primitive tribes. They hunted and fished and emigrated biennially to summer and winter quarters. They made wars on each other or prudently made friends. Their religious outlook was very hazy, they had the ordinary respect for mysterious occurrences they could not fathom; that is found in all tribes, who have experienced nothing particular, which affected their evolving civilization.

The religion of all the tribes was exceedingly simple. They prayed to the day and night, or the sun and moon, twice a day. They thought of the earth as mother, and the sun as father. Some believed more definitely in three worlds, in the topmost one a chief lived, to which place all good people went, when they died; and another chief lived in an inferior region, to which all bad men went, as well as all spirits of land and water and trees. The third chief was the culture-hero named Coyote, who occasionally appeared in dreams. It was he who had brought in the use of fire, had killed the monsters that long ago infested the country, and he effected other important cultural changes. At one time he had cut out the heart

of the sun, because he had killed his sons, but it became so dark, that he put the heart back again. The people believed in ghosts and shades, and propitiated these by offerings of roots and berries. Rebirth was not believed in by any tribe. On the top of passes or at dangerous spots each passer-by picked up a stone and deposited it on a heap with a prayer for protection. This method of lifting a stone and setting it down accompanied by a demand for something or other was used in all kinds of rites and observances. The idea that death and evil came into the world with the advent of women was here traditionary just as in many countries.

Each person had a guardian spirit, who appeared to him only in dreams, and was responsible for his name, which was communicated either to the parents of the child, or personally at puberty. Indeed at that time boys were under strict training in mental concentration, continuing with it until they could see their guardian-spirit or at least be able to communicate with him. Girls too were under training then, but this aspect did not seem to be of such importance for them. The guardian-spirit's form was frequently carved in wood 12 to 15 inches high, and placed inside or in view of the hut somewhere outside, and at death, was buried with the person to whom it belonged. It was only of very rare occurrence, when the man died in battle a long way off, that it was retained for the next child to be born. As a rule it was burnt some way away from the dwelling-place. The guardian-spirit sometimes had the figure of a bird or animal. It and dreams and figures seen in dreams were also painted very roughly on rocks. All dreams were remembered, and any results consequent on them, where a warning had been given, and whether the recipient or hearers acted upon or rejected them according to their desires. Prayers for rain with songs and dancing were common, and some tribes made first-fruit offerings.

On the whole morality stood strikingly high, except as against the foe; courage and truth were the great virtues that were strongly inculcated from youth up. A fine sense of unity manifested itself in the tribes with a desire to do nothing to harm it, but to add to it as some precious possession, which was part of themselves, and for which they were responsible. This taught them to use their intelligence and will in dealing with unforeseen dangers and difficulties, and which developed kindly trustful feelings to each other, and practical helpfulness in times of trouble. Among themselves there were seldom quarrels. Children were to a certain extent common property, and orphans were always sure of every care. Slavery was rare: the slaves were always well-treated, they occasionally were returned to the tribe, from which they had been carried off, especially if they were not happy, and when they escaped, they were never sought to be recaptured. Women had their appropriate work, courting and marriage customs were simple and natural, no force was ever applied. Adultery was as among all primitive tribes punishable by death. It was only much later that presents were accepted in settlement of an intertribal blood-feud. It happened

sometimes when a quarrel threatened dire disaster that the daughter of the chief would be sent, absolutely unaccompanied, decked out and with symbolic paintings and decorations to signify the mission she was on, which was to offer herself as wife to the chief of the opposing party for the purpose of making permanent peace. Even with a tribe of a different language she was able by means of the sign-language to make her intentions known. Primitive art has always been held in high esteem by all students and critics of art; it is a gift that appears to be part of the instincts of human nature, and these tribes were no exception to the rule.

There was very little ritual connected with death, and as a rule the bodies were interred seated clasping their knees, and sometimes berries and roots were placed beside them. In warfare the dead were buried on the spot, fires built up in several places round it, as if a camp had been held there, and the ground trampled on for a long way around, so that no enemies could locate the spot.

The Coeur d'Alene tribe seemed to have had more settled and complicated rituals than all the other tribes. These had to do with the attainment of strength and courage and valour, the crown of virtues. The House of Mystery was the name of the Lodge in which these rites were held. The red hawk was the chosen symbol, and this also represented the sun; death or night or the enemy was symbolised by a skull or a blackbird. It was not until the advent of the traders that a candidate could obtain all the offerings and paraphernalia demanded in the space of not less than three years. An enormous collection of all the instruments and the materials connected with the preparation and the making of the articles were required, for example, seven kinds of skins among other things, these corresponded to the seven war-songs, which were part of the elaborate ritual. The procession from outside to the House of Mystery had alone its impressive ritual. Women were admitted and also took part in the ritual, which belonged to them as women, such as the weaving of the mats and the sowing and decorating of every thing, including the mocassins and dress, etc.

In later years the more educated men gave away the whole of the ritual to the representatives of the investigating commissions, so now all interested can find every detail recorded in their reports, including the songs and words and music, and actions.

I. H. M.

* * * *

The Sunday Referee (July 12th) gives an account of a new religious movement at Oxford which started at Cambridge, developed at Oxford. "If you ask who is the founder of Oxford's new religious movement you will get a surprising, perhaps embarrassing, answer. You will be quietly told: The Holy Spirit. The man through whom the movement came into being is Dr. Frank Buchman."

A large houseparty gathered in some of Oxford's colleges during a fortnight; the members were "drawn from all churches and no churches," they do not stand for a point of view as the price of a safe seat in Paradise, but for a quality of life. They have restored commonplace truths to their first uncommon lustre by translating them into action. They accept the letter and spirit of the New Testament as marching orders for daily activities interpreted and guided by the constant directing presence of the Holy Spirit. And all unitedly proclaim that Christianity when put into unrestricted practice becomes not the impossible ideal of popular belief but the only working basis for a joyous life.

"Visitors may smoke, drink, do what they like. Yet nobody takes intoxicants, and a visiting lady novelist had the utmost difficulty in borrowing a match from what seemed literally a matchless group. In regard to rules, the teaching of Dr. Buchman and the Group is that the New Testament stories are not a set of rulings, through careful observance of which one finds eternal life but revelations, pictures if you like, of what is bound to take place in any life entirely surrendered to the will of God. Hence the informality and jollity of the proceedings.

"They have no intention of starting a new church or a new cult. They are not even an organisation. Their destiny is to be an inner church in all churches for the development of spiritual life everywhere.

"New groups are constantly springing up under Holy Spirit guidance. There is one in Harley-street, another in Fleet-street, and one *for convicts* in an Edinburgh prison."

* * * *

Here is a psychic adventure that might befall anyone. "Dusk was falling rapidly as it does these winter days," writes a correspondent. "We were driving homewards and had not thought to put on our headlights. A picture passed through my mind of a little lad in grey knickers and blue jumper dashing across the road and being knocked down by our car. I turned to the driver, warned him to switch on the lights, and just as we came to the top of the hill, I saw my picture child in blue and grey start to dash across the road. The headlights warned him in time." Was this the quick work of an invisible helper?

—*The Advance Australian News Service.*

BOOKS AND MAGAZINES RECEIVED

BOOKS: *England, India and Afghanistan*, by Annie Besant, D.L. (Theosophical Publishing House, Adyar); *The Cause of Cancer and its Cure*, by E. E. Burnett (C. W. Daniel Company, London); *Scientific Religion*, by G. N. Gokhale (Educational Publ. Comp., Karachi); *H.P.B. Centenary number of The Theosophist* (Theosophical Publishing House, Adyar); *The Buddhist Annual of Ceylon* (Bastian & Co., Colombo); *Brahma Marga Pradipika; Prapatti Marga Pradipika; Diviyaprabanda Marga Pradipika; Vishunama Nanda Satakam*, by N. Venkayya (Sri Vani Vilas Press, Srirangam); *The Eloquence of Astrology*, by Kutbudin Sultan (Madras).

MAGAZINES: *Gnozi* (May-June), *Toronto Theosophical News* (July), *La Revue Theosophique* (July), *The Canadian Theosophist* (July-August), *News and Notes* (August), *Theosofie in Ned.-Indie* (August), *Persaoetan-Hidoep* (August, September), *De Pionier* (August, September), *Star Bulletin* (August), *Boletin de la Estrella* (June), *Theosophy in South Africa* (July), *Koemandag Theosofie* (August), *El Mexico Teosofica* (April), *Theosophy in India* (August), *The Messenger* (August), *Theosophy in New Zealand* (July-August), *Toronto Theosophical News* (August), *Pretoria Lodge, C. S. Africa, Circular Letter* (July), *Teosofi (No. 7-8, 1931)*, *Buletin Teosofic* (June), *World Theosophy* (August), *The Theosophical Path* (August), *The Occult Review* (September), *The American Co-Mason* (July), *The Beacon* (August), *Prabuddha Bharata* (September), *The Indian Review* (September), *The Madras Christian College Magazine* (September), *Review of Philosophy and Religion* (February), *The Hindustan Review* (May-June), *The Indian* (July, August), *Stri Dharma* (September), *Theatre* (August), *Bulletin of the Fine Arts* (August), *My Own Magazine* (8-9), *The Temple Artisan* (April-May), *Modern Astrology* (August), *The Buddhist* (August, September), *The Maha-Bodhi* (August), *The Vedic Magazine* (June-July), *Rural India* (June), *Roerich Museum Bulletin* (July, August), *The Calcutta Review* (August), *The Teacher's Friend* (Nos. 2, 3), *Advance Australian News Service* (August), *The Calcutta Review* (September).

REVIEWS

Esoteric Writings of T. Subba Row. (Second edition—revised and enlarged.) (Theosophical Publishing House, Adyar. Price, boards Rs. 6, cloth Rs. 7.)

Since the beginning of the Theosophical Movement tens of thousands have turned to Occultism, but of these probably very few have really understood what Occultism stands for. This is largely due to the fact that Occultism is not merely an accumulation of occult facts, but rather a spirit of action and of reaction to life.

Everyone, therefore, who gives any instruction as to the spirit of Occultism is of the greatest value to the earnest student. Of the few who have given such instruction, of course H.P.B. stands as the first, but by her side stands T. Subba Row, whom H. P. B. looked upon as her occult equal in knowledge. So great was her regard for his knowledge that when she commenced her *Secret Doctrine* she associated him with her as reviser of her work. Indeed, letters are extant which show that when she sent him the first draft of her book, she gave Swāmi Subba Row *carte blanche* to make any changes which he considered necessary.

The writings of Subba Row have been a precious mine of information to students. In 1886 his Convention Lectures on the *Bhagavad-Gītā* came as a wonderful inspiration. His scattered articles in THE THEOSOPHIST always had the effect of opening up avenues of intuitive vision. His writings were collected after his death, and the book became one of the standard works of every esoteric student's library, because, as in the case of H. P. B., the student contacts a mind that was not only profound, but also permeated with the occult traditions of the East.

The Writings of T. Subba Row appear now in a second edition, revised and enlarged, with certain esoteric teachings of his which hitherto have not been incorporated in the work. The MS. of these teachings was handed to me by the late Dr. S. Subramania Iyer.

Swāmi Subba Row differed from H. P. B. on the classification of the principles of man, and carried his differences with her to such an extent as to create difficulties both for himself and for the Movement. But forgetting that aspect of his life, no student can help being profoundly interested and finding inspiration in the glimpses into occult things which he gives. It is for this reason that I recommend his *Esoteric Writings* to all who want to contact that mysterious department of Theosophy which is called Occultism.

C. JINARĀJADĀSA

England, India and Afghanistan, by Annie Besant. (Theosophical Publishing House, Adyar. Price Re. 1-12 and Re. 1-4.)

This book is fascinatingly bright and delightfully clever and you are forced to read the book through at a sitting when once you take it up. Dr. Besant takes you to the historians' window and shows the landscape of the history of the British connection with India and Afghanistan (from 1600-1879). This handy volume was first published in 1879 and is running into its first Indian edition this year. It is a very timely publication, for this year will go down to history as one of the momentous periods in the life of India. Great issues are demanding solution and unfriendly critics of India are bolstering up a case to prove that India is unfit for self-government.

To such sceptical propaganda, this book is an infallible antidote. Dr. Besant points out that Indians were quite content with their own traditions, their own rulers, their own magistrates and their own customs before the advent of the English and that the present misery of the country is the result of the latter's occupation. The writer does not mince words when she feels that the truth ought to be told: "we exploited Hindustan, not for her benefit, but for the benefit of our younger sons, our restless adventurers, our quarrelsome and ne'er-do-well surplus population".

To those cavillers who are always loud in proclaiming that India was not cradled in democratic institutions and that her traditions have only acclamatized her to absolute rule, Dr. Besant presents the following: "In the old days Indian institutions were representative; let the old genius of native rule be revivified and let a system of representative government gradually replace the centralised despotism of our present sway." Words written in 1879, but how true they are even to-day!

Apart from the exposure of the iniquities of the Company's rule, the book has a value for the reader who has an eye for historical portraits.

The relations between Britain and Afghanistan have been succinctly traced in the latter part of the book and Dr. Besant makes a fervent plea for the dissemination of truth about Afghanistan. Though this was written more than half a century ago, the central argument that the happiness and welfare of humanity can be accomplished only by fair and square dealing between contending nations still holds good. This book is buttressed at all points with sound and competent scholarship and is an authoritative book on the relations between Britain and the two eastern countries which Dr. Besant has taken as her subject.

A. D. M.

The Future of the Theosophical Society, Convention Lectures, 1930. (Theosophical Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

It was the wish of Dr. Besant that the five speakers at the Annual Convention, held in 1930 at Benares, should speak on the subject which for some time has been in many members' minds. The five lecturers treat the matter in such different ways that there is plenty of opportunity to bring into practice Dr. Besant's advice not to let "the superiority of our own belief in a particular truth that we hold, lessen the keenness of the analysis that should enter into its examination." According to Dr. Besant the life of the Society depends on its remaining a Society in which thought is entirely free; every member should do his utmost to *live* universal brotherhood, not only *profess* its acceptance, which is the only necessary belief to subscribe to in order to become a member. That which Dr. Besant considers vital to the growth of the Theosophical Society is the proportion of members who believe strongly in the existence of the Masters; this belief is not to be enforced, but those who know should be ready to bear witness.

Mr. B. Sanjiva Rao reviews the changes brought about by the influence of the Theosophical Society, more specially in India. He has no misgiving about the future of the Society, for to him the value lies in the future of the members rather than in that of the organization. He speaks of the spirit of revolt noticeable everywhere. "Whether we are members of the Theosophical Society or not, whether there are only fifty or a hundred members does not matter. What is important is what each one is doing with his own life."

Mr. Ernest Wood, as one would expect, is more precise and considers ways how to adapt the Theosophical Society to the changing

times. He asks whether the future of the Society is in our hands or not, and assuming that it is so at least to some extent, it is necessary for us to think and act. He gives business-like details, such as the number of members lost, the different kinds of "parties" in the Society, the advisibility of preceding the statement of "Our Objects" with a statement of what the Society stands for. He asks what is the nature of the Society, *i.e.*, is the Society a society of "Seekers or Spreaders"? Mr. Wood contends that Freedom is an essential feature of the Society and he discusses with openheartedness and courtesy the two or three elements in the Society, which, in his opinion, "produce—although unintentionally—an effect contrary to this perfect freedom".

He speaks against the E.S. and mentions the danger which in his opinion, is attached to the recognition of the E.S. as being "the heart of the Society". He does not exactly say that there should not be an E.S. yet thinks that there is a danger to consider those, who do not belong to it, as not wanting the Masters.

To safeguard the future of the Society Mr. Wood suggests a different way of conducting THE THEOSOPHIST, a different kind of membership, and periodical conventions in different places on different lines.

Mr. Hirendra Nath Datta speaks on "the crisis in the Theosophical Society" and cannot feel any "alarm" about its future, for it is not a mere human institution. It was founded under the orders of the Masters, it is therefore Their Society and "it *cannot* die". He then discusses whether the Society has become an anachronism from the point of view of "the three objects" and comes to the conclusion that its work under none of these headings is yet accomplished. Mr. Datta, in the second section of his address, discusses the teachings of Krishnaji in relation to the Society under several headings as: "Discard Authority"; "Place of Gurus"; "The Direct Path"; "Evolution and the Time-element"; "Krishnaji and the World-Teacher" and others. All these points, which have caused a good deal of tribulation and real sorrow to many members, are discussed rather fully and the speaker quotes Scriptures and other authorities to elucidate his point of view.

In his summing up Mr. Datta again says that he has no manner of misgiving about the future of the Society. "It will assuredly live and fulfil the great purpose for which it was designed." As to the members, he says: "We *are* being tried . . , and our duty is to be and to become good Theosophists." This is no easy task, but we

should listen to the words of the Great Ones and not rest till we have achieved.

Mr. Jinarājadāsa, the last lecturer, also goes to work in a more business-like way, but business-like in a different way from Mr. Wood. He states certain problems and tries to find a solution for them; one of them is "What is Theosophy?" and his conclusion is that no one can define what Theosophy is: "Theosophy is growing and it must always inevitably grow . . . every inquirer must read, listen and discover . . . his own Theosophy." Every member should be an investigator and a contributor. All problems should be enquired into. Discussing "the element of unrest" in the Society, which some think is due to the wish of some members for a change in the Society because of the teachings of Mr. Krishnamurti, Mr. Jinarājadāsa points out that the Society has never proclaimed any one teaching of any one Teacher as the sole truth; it has proclaimed on the other hand that every Theosophist should investigate every religion and therefore it would seem our duty "to enquire into some of the most fascinating teachings which the world contains to-day, and they are the teachings of Krishnamurti."

Referring to the statement of the Mahachohan passed on by the Master K. H. to Mr. Sinnett, Mr. Jinarājadāsa asserts that the Society was not meant to be "a school of magic, a place where occult teaching concerning secret powers in man was to be given to every person who wanted that knowledge . . . but the Society was definitely wanted by its true Founders, the Adepts, to work in all ways to promote Brotherhood . . . So long as any kind of work remains to be done for Brotherhood, the Society has its role in the world."

Summing up it would seem that the lecturers agree that the Theosophical spirit and ideals which are behind the Society are still needed in the world, that there should be freedom of thought on the part of the members and no mere acceptance of statements and beliefs without understanding, and that—although the conception of the five speakers about the attitude towards and the position of the Masters in the Society is different—They are the real Founders of the Society and are at the back of the Movement.

The conclusions arrived at as to the future of the Society differ; how could it be otherwise? We have to "discover" and build up our own Theosophy and though the material may be the same, the structures of true builders must necessarily be different.

J.

H. P. B. Centenary Number of THE THEOSOPHIST, August, 1931. (Theosophical Publishing House, Adyar. Price Re. 1-8 or 2sh. or 75 cents.)

Many people outside the Theosophical Society will eagerly read the H.P.B. Centenary number of THE THEOSOPHIST, for the mark made by Madame Blavatsky on the last quarter of the eighteenth century is an enduring one, and ever makes itself felt in wider and wider circles, as education and exploration increase man's understanding of, and control over, the wonderful world we live in. We are glad to learn that this number has been published separately. It should be widely advertised.

The article "Reminiscences of H.P.B." by Bertram Keightley, in the September number, will be highly prized, for he knew her and helped her to give to the world the incomparable *Secret Doctrine*, that gave real thinkers a clue to the realities that those in earnest have followed up.

A. J. W.

A Marriage to India, by Frieda Hausworth (Mrs. Sarangadhar Das), with Illustrations by the author. (The Vanguard Press, New York. Price Rs. 3.)

This book will do much to offset the influence of Miss Mayo's *Mother India*, being an unbiassed and unprejudiced delineation of Mrs. Das's experiences in India; indeed, it is even a sympathetic and understanding picture of life in high and low circles, in town and country. It bears the stamp of sincerity and truth. Frieda Hausworth was born in Switzerland, went to the United States for her college training in California. There she met Sarangadhar Das as a fellow student of industries and agriculture, together with other Indians at the University of California. They were married in Hawaii, where Mr. Das was getting practical experience as chief chemist of a sugar company. It was, as the author says, "a Marriage to India," because each had high hopes of what they might together do for the uplift of the country they both loved. Unfortunately the economic conditions here were exceedingly difficult for Mr. Das's agricultural venture, and equally unfortunately for Frieda Das's work was the fact that she found herself in the most hidebound of orthodox and caste conditions among her husband's people. The story of their united efforts to climb the mountain ranges of obstacles that kept forming before them is the story told by Mrs. Das unreservedly, yet with wide grasp and warm heart. It is a moving story, and should be read by all lovers of India who hold that "the truth shall make you free".

M. K. N.

The Procession of the Gods, by G. G. Atkins, D.D., L.H.D. (Constable & Co., Ltd., London, 1931. Price 15 sh.)

This is a very interesting book dealing in a more or less historical order with the various religions in the world, their origin, development, the chief doctrines and the chief personages attached to them. This is a very comprehensive work, but it is meant for the general reader. The narration is extremely happy and the style and method of handling very lucid. It is not what could be called an original scholarly work, and it is not meant to be so. It is only a compilation, but still it serves a real need. No book is free from some personal prejudices and biases of the author and this is no exception. The fact that Christianity is placed last in the book although it is not the last, chronologically, among the world-religions, exhibits an inevitable partiality for that religion. Yet I consider the book one of the best available from which the ordinary reader can have a comprehensive idea of the general course and character of the world-religions.

C. K. R.

Primitive Man, by Caesar de Vesme, translated by Stanley de Brath. (Rider & Co., London. Price 10sh. 6d.)

This highly interesting volume is the first of a series dealing with the history of experimental spiritualism. The word "spiritualism" we are told in a prefatory, is here employed in its most extended sense, so as to include all kinds of primitive beliefs and doctrines that may be interpretable from a non-materialistic point of view; and by "experimental" we are to understand that treatment of this subject is based, not upon *experiment*, as one might have been inclined to expect, but upon the facts and phenomena of *experience*.

Mr. Caesar de Vesme begins by laying stress upon the fact that materialists have sought in vain for some solid foundation upon which to raise the fabric of an atheistical morality. Neither public opinion nor, indeed, the sterner measures of the courts of law are deterrents strong enough to ensure that a right course of action shall be followed even when the right course is well known. Solidarity, that would strive for the greatest happiness of the greatest number, and that golden rule of Reciprocity—not to do to others as we would not have them do to us—are principles far too weak to cope with the force of self-interest in all its many forms. Education would seem to make matters worse: it is pointed out that, for instance, in France, illiterates commit two and a half times less crimes amenable to justice

than those who can read and write; while, in the same country, during the years between 1838 and 1888, the criminality of minors between the ages of sixteen and twenty-one increased by 247 per cent (Henry Joly, *L'Enfance Coupable*) And eugenics? Who would trust to this science to bring about, unaided, a moral revolution?

Morality without some kind of belief in a Beyond seems impossible. And in a scientifically enlightened age like the present it is of little use to appeal to the dogmas of current creeds or to call for a simple act of faith. Reason is supreme, and Reason alone will be readily listened to. Is it possible to show that, after all, a belief in a Beyond is not an unreasonable belief, that there are facts, quite apart from so-called revelation, which explain and justify the existence of religion? The author thinks it is possible, and to demonstrate this possibility is precisely the task which he has set himself in this book.

Anthropologists, the author contends, have made a great mistake in regarding animism, a belief in spirits, as the earliest expression of the religious sentiment in man; his own spirit being, according to them, discovered in his reflection in water or in his shadow, and other spirits being in the main projections of his own. Primitive man, like his modern representative, the savage, was not more foolish than children of to-day, who do not really believe that "the naughty chair" is a living and responsible entity, and are not deluded by the reflexion in a mirror or by the appearances that visit them in their dreams. Far rather are we to look for the beginnings of a religious feeling in the supernormal phenomena recorded in such abundance from all parts of the globe.

For the untutored inhabitants of lonely lands and lonely islands such extraordinary phenomena are usually associated with a certain mysterious force capable of producing wonderful effects which in their half-religious, half-magical rites, they strive to get into their power. The *mana* of the Melanesians, the *orenda* of the Iroquois and Hurons of North America are well-known instances of such a belief. This force has been defined as "a kind of material fluid devoid of personal intelligence, but capable of receiving, incorporating and reflecting the impression of all ideas and all spirits" (p. 224). Professor Goblet d'Alviella has compared it to the *Will* of Schopenhauer, and it is clearly similar to the notion which underlies the Indian word Brahman (neuter), as an all-pervading world-principle. To this primitive belief Professor Marrett in his book *The Threshold of Religion* has given the name *animatism*, and our author holds that

in such a belief we not only have a far more intelligible starting-point for religion than in animism, but that we may see in it one of the fundamental principles which lie at the root of our religious belief.

It is to be noted that this belief in a mysterious force may exist along with a belief in spirits, who are, indeed, usually held to possess this magic element and to be able to impart it. The origin of this belief in spirits our author would again attribute, in the main, to supernormal experiences. The appearance of the wraith or *larva* of the departed or departing kinsman—a phenemonon which has so often been recorded—whether actually seen with the physical eye or due merely to "veridical hallucination," would be convincing proof of the existence of a kind of second self; and from this belief in ghosts would readily follow a belief in ancestral spirits, and in spirits of all kinds, good and bad. Here then we have a second fundamental principle, equally "experimental," underlying religious belief.

With the establishing of these two principles, or of a belief in them, the author's task is finished. He has brought together for this purpose a mass of illustrative material drawn from many sources and has dealt with the evidence contained therein in the light of modern research and with the lucidity of an expert. Whether every reader will be willing to subscribe to Mr. De Vesme's views we may well doubt, he certainly has pleaded his case well and, I think we may say, convincingly.

The translator, Mr. Stanley de Brath, has not only given us an excellent rendering of the original French, but has added occasional notes derived from his own personal experiences in India. We will hope that he will soon provide us with an equally attractive version of the remaining volumes of Mr. Caesar de Vesme's work.

M. C.

The Book of Happiness, by Bo Yin Ra, transl. by Cyril and Hulda Wood. (C. W. Daniel Company, London. Price 3s. 6d.)

This book has been translated from the German, the native language of the writer, who apparently has assumed another name. In the preface of another of his books he claims to have been authorized to give once again to the world the Ancient Wisdom of the "Inner East". He has written many books which seem to be extensively read in Germany, he also has a school of philosophy and many followers. Those who have read Eastern literature, Theosophical

writings, "New Thought" books, etc., will not find new ideas in *The Book of Happiness.*

It is written in short paragraphs, so many words being emphasized that it almost prevents the reader from catching the meaning. The translators probably have followed the author in the use of "thou and thee". Judging from the translation the remark must be made that similar ideas have been expressed by others in terser language. Compare the following:

"If thou wilt become the creator of thy *happiness*, then thou must know, that thy *thoughts* do thee *faithful* services as obedient draught animals, when thou hast *trained* them to these services, but that they ravage as *wild beasts*, if disaccustomed from serving, they are let loose by thee on humanity *without fetters.*"

With:

"Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

"But whosoever is wise with the mind always, has the senses subdued like good horses of the charioteer." (*Katha Upanishad*, II, 5, 6.)

J.

The Quest for Health, by Lady Tyrrell and Miss Mary A. Wilson. (Price 2s. 6d.)

The Cause of Cancer and the "Cure," by E. E. Burnett. (Price 1s.)

Overcoming Diabetus Mellitus, by H. W. (Price 1s.)

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ANNIE BESANT, P. T. S.

November, 1931

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VOL. LIII No. 2

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Founded by H. P. BLAVATSKY and H. S. OLCOTT

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Edited by ANNIE BESANT, P.T.S.

CONTENTS, NOVEMBER, 1931

	PAGE
On the Watch-Tower	123
Theosophy. ANNIE BESANT, D.L.	131
The Work of Theosophists. RT. REV. C. W. LEADBEATER	140
Theosophy and the Moving Times. RT. REV. G. S. ARUNDALE. (*Concluded*)	152
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	157
A Letter from H. P. Blavatsky. (*Concluded*)	161
H. P. B. (Poem). F. H. ALDHOUSE	166
"The Secret Doctrine". ERNEST WOOD. (*Concluded*)	167
Vibration and the Human Chord. GEOFFREY HODSON	174
Kīmiyā-Us-Sa'āda. MOHAMMAD GHAZALI. (*Continued*)	179
The Unity of Asiatic Thought. BHAGAVAN DAS. (*Concluded*)	187
Letters of W. Q. Judge. (*Continued*)	196
Russia and Russian Theosophy. DR. ANNA KAMENSKY	203
Schopenhauer, Huxley, and Hume, on Reincarnation. ALEXANDER HORNE	211
The Curve of Life. M. R. ST. JOHN	216
Our Changing Civilization. G. N. MALLIK	219
Tales from the Upanishads. C. T. SRINIVASAN	222
Mozart. NORMAN INGAMELLS	231
The Theosophical Field	235
The Religion of Poetry. S. SIVARAMAN	238
Dr. Besant's 85th Birthday	239
Reviews	241
Magazines Received	248
Supplement	v

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H. P. Blavatsky Centenary Issue of "The Theosophist". The August, 1931, issue of THE THEOSOPHIST is a special Centenary Number containing chiefly articles from the pen of H. P. B. Some have never been published before, and others so very many years ago that most members know nothing of them. There are 31 illustrations.

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ON THE WATCH-TOWER

DR. BESANT'S health is far from good, and the reserve of strength has not been increased owing to difficult digestion. Every possible care, medical and otherwise, is being given to her, but Dr. Besant herself has said repeatedly that she is awaiting her Master's call to go, and that she is utterly indifferent whether it is sooner or later.

***

Many will remember her anxiety that before she is called to the Ashrama of her Master she would like to see India free. It will therefore interest all to know that when in January last, at the close of the First Round Table Conference in London, the announcement was made that "responsibility in the Centre" was accepted, Dr. Besant remarked: "That is Home Rule, for all practical purposes. All the rest are minor details." She has several times stated to those nearest to her that her work for India this life is over. Her orders from her Chiefs were to "claim India's place in the Empire". She has done that from the first—particularly that India must be the equal of the present Dominions in the British Empire—and even when her denunciations of British rule in India were the most vehement, she clearly stated as part of her policy that the future for both countries, India and England, was within one Commonwealth of Free Nations. Within the British Empire, and not outside of it, as equal but not as subject—these have been her rallying cries. Her work has passed to other hands. She has said that Home Rule for India

has been won on the higher planes, whose shadows are the lower; it is now a matter of Indians getting together *in India*, so that the New India of her dreams shall be swiftly builded and not delayed by the Home Rule which is soon to be theirs.

* * *

Bishop Leadbeater, who left for Bombay with Mr. H. Frei to inaugurate the Bombay Federation of Theosophical Lodges, was invited to extend his tour as far north as Kathiawar, and visited also Ahmedabad, Baroda and Surat. Describing his experiences, he writes:

On arrival at Bombay, they carried us off at once to the Theosophical Colony at Juhu, a suburb of Bombay, twelve miles out, where they hope to form a centre something along the lines of The Manor. They have not one big house, but a number of little cottages, so they never come as close together as we had to do, but on the other hand each family manages its own affairs, which in some ways makes things easier. The situation is good—directly on the sea-shore, so that the waves dash up almost to one's door.

We had a fairly full programme for our four days, including three question meetings (I find these far more useful than lectures) three meetings of the Esoteric School, one Masonic meeting and an informal talk, besides the formal opening of the Bombay Federation; and we carried it out quite faithfully, though we slipped in one or two little extras—Round Table, etc. On the Sunday we stayed all day at Juhu, and the audiences came out to us; we wound up the proceedings by a Camp-fire (not on the Ommen scale, however) and a stick-dance like that at Nilambur, but not so wild and aboriginal as that. As Miss Neff was not well, I took an additional question-meeting instead of her address.

At the formal opening of the Federation on the 26th the Hall was crowded; the address which I delivered on that occasion appears elsewhere in this magazine. Each day we began with the Universal Prayers, in which I took the Buddhist and Christian parts. Between the advertised meetings the young people descended upon me, and we had two hours' very interesting discussion about the Round Table, the Youth Lodge, and such matters. Enough attention has not been paid to that side of the work in Bombay, and it has been allowed to languish somewhat; however, now they promise better things for the future, and I am keeping in touch with some of them by correspondence.

From Bombay, Bishop Leadbeater travelled to Bhavnagar in Kathiawar. The Maharaja of Bhavnagar sent his "Coronation Car" to Viramgam Junction, whence Bishop

Leadbeater and Mr. H. Frei travelled to Bhavnagar through much heat. They arrived after dark:

When we arrived at Bhavnagar we were once more loaded with many garlands and bouquets, but my main anxiety was to go to bed as soon as possible. I should mention, by the way, that the aforesaid monarch sent the chief official of that province to meet us at Botad, the frontier town of his State, and welcome us on his behalf (more garlands, of course). Next morning was the President's 85th [1] birthday, so naturally I had to speak about her. Here also each day began with the Universal Prayers and a meeting of the Esoteric School, followed usually by a question-meeting, though once by a Round Table instead. Then in the evening always came another meeting of some sort; once it was Masonic, held in the building of the masculine Masons—not in their Temple itself, but in the adjoining banqueting-hall. We were accommodated in the house of Mr. Pranjivan Odhavji, a very old member of the Society, who made everything most comfortable for us, except for the heat, which continued to be trying. We overlooked a beautiful park, which was also the Zoological Gardens, so the occasional roaring of the lions added a touch of verisimilitude to the general feeling of remoteness from the ordinary world.

I never visited a place where the birds of the country entered so familiarly into the life of the inhabitants; they flew in and out of our windows, taking no notice of us whatever. Twice while I was writing one letter (I was not typewriting, of course) a sparrow perched for a moment on my page; a pair of sparrows were building a nest among the rafters of my room, and it was amusing to watch their proceedings; the male foraged round and brought in straws, heather, bits of wool, and all sorts of miscellaneous material; the lady inspected it carefully, and deliberately dropped on the floor anything which did not come up to her standard; another male sparrow sometimes offered a contribution, but was summarily chased out by the indignant husband. Quite a colony of big fat doves held prolonged arguments on a roof a few inches from one of my windows, and a bird of the size and general appearance of a partridge flew so closely over my head while I was speaking in the lecture-hall that he ruffled my hair as he passed. Birds were in and out all day at Juhu also, and used to perch on our table at meals.

On the morning of the 3rd. came a summons to appear at the Palace at ten o'clock and of course we promptly obeyed it. The Maharajah really was exceedingly kind to us; he not only lent us his special railway carriage, but put a very fine motor-car at our disposal all the time we were in his kingdom. I had to admit that the heat coming across the plains had been tiresome; so on the way back tatties were hung over every window, and at each station men appeared with buckets of water to re-wet those tatties.

[1] In India, it is usual to count the day of birth as the "first birthday," and so Oct. 1, 1931 is here counted as her 85th not her 84th birthday.

Even with those precautions, and with repeated baths on the journey, I was fairly exhausted by the time we reached Ahmedabad, and had to cut short their tumultuous greetings and hurry straight to bed. Ahmedabad is a noisy and dusty city, which boasts of having no less than seventy great mills and factories; fortunately we were most hospitably entertained by a wealthy mill-owner, Mr. Ambalal Sarabhai, who has a palatial house surrounded by grounds twenty-one acres in extent, a little distance away from the town.

Two days were spent at Ahmedabad, as usual with many meetings. Came next a visit to Baroda of two days, and a visit to Surat for one day only. The travellers returned to Bombay on the night of October 10th, and the five days that then ensued were filled with meetings. It was Bishop Leadbeater's original plan to stay some days longer in Bombay, and to stop at Poona on the way back to Adyar. But at Bombay he received a telegram from Adyar from Mr. Jinarājadāsa expressing anxiety as to the President's health, and so ended his visit at once and returned to Adyar on the 16th.

* * *

The Annual Convention this year will be at Adyar from December 24th to 27th. The 28th will be devoted to a series of meetings which are being organised by Mr. Jinarājadāsa for the purpose of understanding Krishnaji's teachings. For a factor in those teachings which has wrought much confusion is the use of terms by Krishnaji in somewhat unwonted ways. In 1927, when he first began to use the word "Liberation," Dr. Besant remarked that his use of it was different from its use in Hindu and Buddhist philosophies, and from Theosophical terminology also. Obviously, the first needful thing is to find out what Krishnaji really means by the term, and this can only be done by a careful examination of the instances when he uses it. Similarly too, it is evident that his use of the word "Life" is different from the way it is normally used by scientists, philosophers and ethical teachers. On some occasions, Krishnaji's "Life" is nearest

akin to Parabrahman or the Absolute. Mr. Jinarājadāsa hopes to get the assistance of students of Krishnaji's teachings for a series of short papers which will define such terms of Krishnaji as Liberation, the Beloved, Life, Truth, etc., from his own writings.

Of course the claim of some of Krishnaji's adherents that no teachings should be studied except his is scarcely admissible in Theosophical gatherings. Yet that claim has been made, and one hitherto very earnest and devoted worker of the Society has left the Society proclaiming that it is an obstacle in the way of the success of Krishnaji's message. One must presume that all this is largely due to the intense emphasis laid by Krishnaji on the "way" which he proclaims as the "only way". But a study of the religions shows us that each great Teacher proclaims His "way" as the "only way". So it was with the Buddha and the Christ, Zoroaster and Muhammad, and so too with Sri Krishna with one exception, when He said: "However men approach Me, even so do I welcome them, for the path men take from every side is Mine." We can here perhaps count Christ's saying (though the orthodox Christian will demur): "Other sheep I have which are not of this fold." Why each great Teacher, who is an embodiment of the Wisdom and so knows the multifarious aspects of that Wisdom, should assert that the "way" which He proclaims is the "only way" is a mystery which certainly is baffling. At any rate, that mystery does not particularly concern the Theosophical student who adjusts himself to facts as they are, and above all, to the supreme fact that there are many revelations, each contradictory of the others in part, but all of them harmonisable in their essential factors in the light of Theosophy. There is no question that Krishnaji's presentation of the Wisdom is intensely fascinating and inspiring. It is for this reason that December 28th will, as once upon a time, be again "Krishnaji's

day" at Adyar. Papers will be read on various aspects of his teachings, but there will be no discussions. Theosophists are by now accustomed to examine any doctrine old or new, without denouncing or depreciating other doctrines which may appear to be contradictory. It is by now an axiom that he who is not tolerant is not a Theosophist.

***

Thomas Alva Edison, whose death has just taken place, was once a member of the Theosophical Society. When he ceased his interest in Theosophy is not known; it was probably after the Founders left America, for his link with Theosophy was through Colonel Olcott. The letter now printed for the first time from the Adyar archives shows that Edison clearly realised something of the altruistic work which the Society had placed before itself.

MENLO PARK, N. J.

7th October, 1878.

MY DEAR OLCOTT,

Your favour of the 1st was duly received. Thanks for the Diploma. I have placed it in my honor box, that is a receptacle where I place "rewards of merit". I should like very much to make an appointment with you, but I am pulled, driven, and banged about to such an extent that I cannot call any time my own. I am working 18 hours out of the 24 and have crowds of scientists, curiosity seekers, etc., calling on me, so that the "leisure" you refer to, is to me a thing of the past, and a faint possibility of knowing something of it again in the future. However I will try and call on you but cannot undertake to appoint a time. I should be pleased to meet Mme. B. before her departure but fear that I will be unable to do so.

Very truly

T. A. EDISON

Strangely enough, the only record in the archives of the Pledge of Secrecy which once a member gave on joining the Society is Edison's own pledge. Its photographic reproduction is as follows:

THE THEOSOPHICAL SOCIETY

FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ***ABSOLUTE SECRECY*** *respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby* ***PLEDGE MY WORD OF HONOR*** *for the strict observance of this covenant.*

Dated at Menlo Park N.J.
this Fourth *day of* April *1878*

Thomas A Edison

Edison's contributions to the advancement of science and invention are too well known to need repetition; what is specially interesting is that an evidently altruistic enthusiasm in his discoveries attracted to him the attention of the Master M., the teacher of H. P. B. In a letter of the Master K. H., referring to Edison's "tasimeter" which was to measure the heat of the remotest star, the Master alludes to him in these words: "the discoverer, an F. T. S., a good deal protected by M." May perpetual Light shine upon him, and in the next life may he come nearer to the Great One into whose aura he has already entered.

* * *

Bishop J. I. Wedgwood has many devoted friends in the Theosophical Society in many countries, and they will therefore gladly read the following which he has sent to the Editor, from Mentone, dated September 17th.

I have been looking through recent numbers of THE THEOSOPHIST, and have noticed with appreciation a very kind reference to me and to my recent illness in the January number. I should like to express my gratefulness to whoever wrote the notice.

The illness was serious, but fortunately I have made a very good recovery from it. One's physical health is now good—in fact better than during the time preceding the illness. And I am rapidly recovering the mental efficiency which was so much impaired by the illness. The doctor told me that there was always an element of doubt as to this mental recovery in such cases; but that when he saw me with a good deal of initiative at the time of convalescence he knew that it was a "good case".

I am writing partly to thank you for the original notice, and partly to ask that there may be inserted some further news of this recovery. One has worked in some nineteen different countries in connection with the T.S. and allied movements, and a notice in THE THEOSOPHIST to this effect would be the best means of conveying the happy sequence to the illness to one's many friends! I shall be wintering at Camberley, at our new English Centre, the Tekels Park Estate.

*
* *

Our South American brethren have given a noteworthy lead to the Theosophists all over the world in a significant action, in which took part all the Theosophists who gathered in Montevideo last April for the Second Congress of the South American Federation.

On the third and closing day of the Congress, they went to the Prado, where the citizens of Uruguay have erected a bust of Beethoven, and there expressed their "tribute of commemoration" to the great artist. The action is significant because as yet few are the Theosophists who recognise that Art too is an embodiment of the Divine Wisdom, not only Religion, Philosophy and Science.

WHAT has been strong enough to force these stones apart so that the path is too rough for me to walk on?

The tender grass.
From what did it spring?
From seeds as light as dust.
How did they come here?
On a breath of wind.

THEOSOPHY[1]

By ANNIE BESANT, P.T.S., D.L.

EVERY great religion has two parts, an inner and an outer, a spirit and a body, "the knowledge of God" which is "Eternal Life," and its dogmas, rites and ceremonies. The inner part, "the wisdom of God in a mystery," spoken of by St. Paul as known to "the perfect," is that which has, since the third century, been known in the West as *Theosophy*; in the East it has been known for ages under its Samskrit equivalent, Brahma-Vidyā, God-Wisdom, or God-Knowledge, or God Science. Such Theosophy, or mysticism, the direct knowledge of God by man, belongs equally to all great religions as their sustaining life, and may be possessed by any individual, even outside any religious organisation. The Brahmavādins, Knowers of God, in Hinduism; the Gnostics, the Knowers, who Origen declared were necessary to the very existence of the Christian Church; the Shaikh in Islamic Sufism—these are typical Theosophists from the standpoint of the modern Theosophical Society. No man is truly a Theosophist who has not direct knowledge of God, but he may win this through any religion or by his own unaided efforts.

Theosophy, in the modern as in the ancient world, proclaims the possibility of such knowledge as the inevitable

[1] This is a manual of Theosophy written many years ago by Dr. Besant, and lately found among some old files. It does not seem to have been published.—C. J.

result of the Immanence of God. Man is essentially a spiritual being, his Self, or Spirit, being an emanation from the Universal Self, or Universal Spirit, God, as a ray is an emanation from the Sun. Hence, to know himself, his deepest Self, is to know God; he can sink in consciousness into the depths of his being, beyond the body, the passions, the emotions, the mind, the reason; these are all his, but they are not he; he can pass beyond them all, and realize himself as separate from them, the pure "I," pure being. This is the universal experience of those who successfully seek the Kingdom of Heaven within, and it is followed by the recognition that this Universal Being into which the Self opens transcends all the beings in which it is manifested, and is alike in all. Out of this experience, repeated for every one who becomes a knower of God, or Theosophist, are built the two fundamental truths of Theosophy: the Immanence and Transcendence of God, and the Solidarity, or Brotherhood, of all living beings. The realization of the first truth, his identity of nature with God, as a fact in consciousness, and the subsequent realization of the second, his identity of nature with all around him, by a blending of his Self with their Self, a conscious dwelling in their forms as in his own, these sum up Theosophy in its fullest and deepest sense. The man who has thus reached Self-realization in God and in all beings is a Theosophist; those who deliberately aim at such Self-realization are generally called Theosophists.

The word Theosophy has also, historically, a second meaning: it denotes a body of truths, or facts, concerning God, man, and the Universe, and these may conveniently be classified under the three heads: Religion, Philosophy and Science. On these truths is based its system of ethics, rational, inspiring and compelling. In considering this body of truths, we are not studying a system invented and published in

modern days; we have to do with what has aptly been termed the Wisdom-Tradition, handed down in all civilized countries, ancient and modern, by a long succession of Prophets, Teachers and Writers. It may be traced in the Upanishads, Purānas and Epics of the Hindus and in the Six Systems (Darshanas) of Hindu Philosophy. It underlies many of the Chinese systems, especially Tao-ism, and is seen in such books as *The Classic of Purity* and in the writings of Lao-tze; it is found in Egypt, as in *The Book of the Dead*, and the papyri from which its religion has been reconstructed; it appears in the fragmentary records of Assyria and Chaldæa; in the Gāthas and other Scriptures of the Pārsis; in the Hebrew Scriptures as expounded by the Kabbalah and the Talmud; in the Christian as treated by the early Fathers of the Church, and by such Gnostic writers as Valentinus, Basilides, and a host of others; in Pythagoras and Plato, with the Pythagorean, Platonic and Neo-Platonic schools, with Plotinus, Iamblichus and the Theurgists; it is taken up from these by the doctors of Islam and the Sufi mystics; it appears in the Rosicrucian students of alchemy and astrology, in Rosenkreutz, Paracelsus, Bruno, Eckhartshausen, Boehme, Eckhart, Vaughan, Bacon, Moore, Fludd—all these and scores of others have assimilated and handed on the Wisdom-Tradition; it has lent its symbols to Masonry, and hidden some of its mysteries in Masonic ceremonies; it peeps out of Scandinavian and Keltic folk-lore, out of Hawaiian legends and Maori traditions, the unburied temples of the Mayas and Quichuas, the magic of the Zuñis and other North American Indian tribes. Its revival and its systematisation into a coherent and inter-related body of doctrines, separated from non-essential and irrelevant teachings—this is modern, and is the work of the Theosophical Society, a modern association. But the doctrines themselves are scattered everywhere, through all times, in all places.

The test to be applied to a religious doctrine which claims to be Theosophical is Catholicity. "Semper, ubique, et ab omnibus"[1]—such is the test. For all religions come from a single source, the Divine Wisdom, and have as Founders divinely inspired men, men who have climbed up the ladder of evolution till they have reached perfection in Humanity and have entered on the superhuman Evolution. Such men we call Masters, and we regard Them as the guides and directors of the evolution of humanity; the similarities in doctrines and ethics, pointed out by Comparative Mythology and Comparative Religion, we regard as due to the fact that all the Founders of Religions are members of one Lodge of Masters, possess the same knowledge, and are guided by the same principles.

The universal—*i.e.*, Theosophical—doctrines of Religion are: The Unity of God; the Manifestation of God as a Trinity for the building of a universe; the existence of graded Orders of Intelligences, a vast Hierarchy of Beings, forming the inhabitants, visible and invisible, of a universe, or a Solar System. The doctrine of Reincarnation, taught in every religion, though in some temporarily overlaid, belongs to the domain of Philosophy rather than of Religion; the Immortality, or rather the Eternity, of the Spirit, belongs also to Philosophy more than to Religion, when dealt with intellectually; the Law of Action and Re-action—Karma—falls under Science, as do the Constitution of a Solar System and that of Man.

Religious Teachings

The Unity of God, the Universal One Existence, which is the source of all existences, actual and potential, the Super-Life and Super-Consciousness in which all lives and consciousnesses inhere, eternal beneath the transitory, changeless

[1] "Always, everywhere, and by all."

beneath the fleeting, unsupported but the support of all, all-embracing, all containing, the One without a second—this is the central teaching of Theosophy as of all religions, the first univeral truth of Religion.

The Trinity of the Manifested God is the second great and universal truth of Religion, and therefore of Theosophy. Theosophy speaks of the Manifested God as the Logos, borrowing the term from Plato, Philo and the Fourth Gospel. "Coming forth from the depths of the One Existence, from the One, beyond all thought and speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the Manifested God, and tracing the limiting sphere of His activity, thus outlines the area of His universe. Within that area the universe is born, evolves and dies; it lives, it moves, it has its being in Him; its matter is His breath; its forces and energies are currents of His life; He is immanent in every atom, all pervading; all sustaining; all evolving; He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything, and everything in Him. Thus have the Sages of the Ancient Wisdom taught us of the beginning of the manifested worlds. From the same source we learn of the Self-unfolding of the Logos into a threefold form: the First Logos, the Root of all Being, the Will which outbreathes and inbreathes the worlds; from Him the Second Logos, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven—life-form, spirit-matter, positive-negative, active-receptive, Father-Mother of the Worlds, the *Wisdom* or Pure Reason, 'mightily and sweetly ordering all things,' sustaining the universe; the Third Logos, the Universal Active or Creative *Mind*, that in which all archetypically exists, the source of beings, the

fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in matter during the evolution of the universe, the fruits of past universes, brought over as seeds for the present." (*The Ancient Wisdom*, by the present writer.)

The Hierarchy of Beings is the third truth universally accepted: the "Seven Spirits before the Throne of God," the primary Emanations of the Supreme Trinity; the ranks of secondary Logoi, who rule congeries of Solar Systems, down to the Logos of a single system. In such a system, the vast hosts of Spiritual Intelligences—the Devas, Archangels and Angels of religions—the grades of Spirits encased in human bodies, the sub-human intelligences and those not yet even awakened to intelligence—all these with the Solar Logos at their head form the Ladder of Lives, and evolve within the System. The sub-human intelligences include all nature-spirits, the gnomes, fairies, etc., who play so great a part in folk-lore, the living though limited intelligences who make all nature a living responsive organism instead of a soul-less mechanism, whom little children sometimes see, and who are visible to the ordinary seer.

The fourth truth in Theosophy is that of Universal Brotherhood, the inevitable deduction from the preceding. Since there is but one Life in all forms, all forms must be inter-related, linked together, and however unequal they may be in development, they none the less make one huge family, are "of one blood". The Universal Brotherhood of Theosophy differs from the political conception of "Equality," the foundation of modern Democracy, in that it postulates identity of origin and of potentiality but recognises varying degrees of development, the latter yielding the Hierarchy of Beings, or Ladder of Lives. In this Freemasonary resembles it, with its broad division of mankind into the enlightened and the profane, and the sub-divisions of the enlightened

into degrees of graded officers, uniting the essential equality with a hierarchical order and due subordination. In this both Theosophy and Freemasonary are in harmony with nature, increasing power going hand in hand with increasing knowledge and increasing responsibility. Wisdom, supported by Strength and made manifest in Beauty, rules in a true Brotherhood, as in nature.

It is interesting to note that these four primary religious truths of Theosophy, of Universal Religion, are but the intellectual formulation—for the instruction of the people—of the two primary spiritual truths directly contacted by the knower of God, the Gnostic, the Theosophist. The first three are religious dogmas, expressing intellectually the first spiritual truth; the fourth is the expression in the outer life of the second spiritual truth. The spiritual truths can only be *known* by individual Self-realization; they may be intellectually taught and believed as the fundamental dogmas of Universal Religion, Theosophy. A dogma is the intellectual presentment of a truth known by the Spirit, and believed on external authority.

Philosophical Teachings

Philosophically, Theosophy is idealistic. Consciousness is primary, the one indubitable fact which can neither be strengthened nor weakened by argument. "I am" is the testimony of consciousness to itself, and naught can disprove its witness, since every disproof, every argument, must be addressed to that same consciousness and imply its existence. To the All-Self, matter is but the limitations imposed by Himself on His thoughts; to us, evolving in a universe which is the manifestation of our Logos, matter is His thought, limitations imposed on us by His thought and activity, limitations which we cannot transcend until we can realize ourselves

in Him. Human thought, though feeble and undeveloped, is of the same nature as divine thought, and increases its power over matter with its increasing growth; thought is the one creative and moulding power. As evolving man realizes this, and so clarifies his lower nature that this aspect of the Self can work through it, he becomes the master of that lower nature and of his surroundings, the creator and controller of his destiny. By thought, mastering the science of physical nature, he bends it to his will and utilises it; by thought, mastering the science of the emotions, he builds virtues and destroys vices; by thought, mastering the science of mind, he subdues its turbulent energies into orderly obedience; by thought, directing will and controlling activity, he brings all things, within and without, into subjection to the Self, "the Inner Ruler, Immortal". Only by such fit rule and due subjection can man attain perfect health of body, emotions and mind, and reach the highest good. Hence many of the practical Theosophical teachings deal with power and control of Thought.

The Eternity of Spirit—more loosely spoken of as the Immortality of the Soul—is an integral part of Theosophical philosophy. It is an inevitable deduction from the identity of nature of the human and the universal Self; "unborn, undying, perpetual," it is eternal as God Himself. The continuity of consciousness is equally inevitable, since the Self is conscious and continuous, and in the Self must consequently abide all its experiences, of which a successive survey is memory. The extent to which these memories are carried on by the material sheaths, or bodies, of the Self, that is, the survival of the individual and the person, will be better considered under the Constitution of Man.

The method of the unfolding of this continuous and conscious Self in the human kingdom is by Re-incarnation. Re-incarnation is, in fact, the only doctrine of immortality that philosophy can look at, as Hume said. It means that the

Self, having unfolded to the human stage, appropriates matter from the three worlds (see below) and builds it into bodies, suitable for life in those worlds, beginning in the stage of barbarism, as a savage of a low type. During earth-life he gathers experiences, pleasant and painful; after death, he meets the results of these experiences, the lower in the intermediate worlds, where he suffers in the appropriate body of matter belonging to that world, and the higher in the heavenly world, where he enjoys in the appropriate body of matter belonging to that world, and converts all these experiences into mental and moral capacities. When all are thus converted, he returns to earth-life, bringing with him these capacities, wrought out of experiences, into new bodies built to express and utilise them. In these he goes through a similar cycle, gathering, suffering, transmuting, and so on and on; each birth brings the fruitage of the preceding lives to start the new pilgrimage, and this is the inborn character and temperament, mental, moral, physical. Step by step, he climbs the ladder, working under inflexible and inviolable laws, until he reaches the stature of the Perfect Man; he passes through all the classes of the School of Life until he has mastered all that this world has to teach, and is "Asekha," he who has no more to learn. He is then a Man, beyond birth and death, "fitted for Immortality" ready for work in the larger life.

(*To be concluded*)

THE WORK OF THEOSOPHISTS[1]

By Rt. Rev. C. W. LEADBEATER

I THANK you for your very hearty welcome, and I beg to offer you my hearty good wishes in return. Bombay is, as you say, the gateway of India towards the West, and so it happens that those from Western nations who come here to learn often enter by it. But I would have you remember that, though the Founders of the Theosophical Society are both of Western descent, Those who inspired them and sent them forth to do that vast and wondrous work were not Westerns but Easterns—not English nor Russian nor American, but Indian. The Society was founded in New York, but the knowledge upon which it was founded came from India; and we of the West can never forget that.

You who were born in this country cannot possibly understand what a revelation Oriental philosophy was to us in Europe. You have all your lives been aware of certain great facts of Nature; you have known of Evolution, of Reincarnation, of Karma, and so you have been able to form a rational theory of life. But we in the West knew none of these things; a few advanced thinkers were working at the idea of the evolution of form, but had no conception of the evolution of the ego, or soul. We had to keep our science and our religion in water-tight compartments; for the one

[1] Address delivered at the

studied the facts of Nature and the other ignored or denied them.

But here suddenly burst out a great light in the darkness, here was a system set before us which was actually credible and reasonable, which brought order into all the chaos and confusion, solved a vast number of previously inexplicable problems, and gave us not only a hope but a certainty of future progress. You cannot wonder at our enthusiasm.

You spoke of me as a pillar of the Theosophical Society, which rather amused me, for I certainly never considered myself from that point of view. I have always avoided taking any office in the Society, except that I was its Recording Secretary for the year 1885, succeeding in that office Damodar Keshub Mavalankar, the son of the first President of your Blavatsky Lodge. You mentioned some books that I have written, and spoke of me as an Occultist. A title such as that is far too great an honour for me; I have always thought of myself as a student to whom certain advantages have been given, in order that I might thereby render a little help to my fellow-students. You are of course aware that in some of the books which you mentioned I have only a small part, for in several of them I had the very high honour of collaborating with our great President. It is very kind of you to say all these nice things about your visitors, and I suppose that the best acknowledgment that we can make is to try to live up to the excellent character that you give us.

Having thanked you for your welcome, let me now turn to the serious business of the meeting. The Blavatsky Lodge, founded by H. P. B. and Colonel Olcott, was the first in India, and I think that I may very heartily congratulate you on its fifty years of solid work for the Cause, on the ability of many of its prominent members, and on the ready generosity which it has always displayed in connection with

pleasure of congratulating you on another forward step—the foundation of the Bombay Theosophical Federation.

I take it that the object of a Federation of Theosophical Lodges is always to bring those Lodges into closer connection with one another, and to establish a centre where all those members may meet at such times as they find convenient. You have in India two great Centres—the International Headquarters at Adyar, which is the true centre of the whole Society, and the centre of your Indian Section at the City of Benares. But the distances in this country are vast, and it must inevitably happen that there are many members who cannot gather at either of these points when the National Convention is held. It is therefore undoubtedly a good thing in the interests of the work that local Federations should be formed, so that those who cannot attend the great Convention may, nevertheless, obtain somewhat similar advantages without needing to travel so far.

It is, indeed, a very good thing that our members should meet as often as possible. I am sure that all of you who have attended one of the great Conventions must have been impressed with the strong feeling of Brotherhood on such occasions, and the joy of old friends meeting again after perhaps a prolonged separation. Of course, there is generally on such occasions much to be learned from lectures delivered by some of the older members, by those who have specialized along certain lines, or by those who have more time for study; yet I think that the promotion and intensification of that strong and joyous feeling of Brotherhood is perhaps the greatest benefit of all. The more often we meet, the better we shall understand one another, and that is one of the implied objects of our Society.

It may be that sometimes there has been a tendency to forget that great central idea. We have so splendid and so fascinating a system of philosophy that it is very natural that

we should spend much of our time in studying it, discussing it, and lecturing about it; but we must not forget that the very object of its promulgation is to explain and to prove the great doctrine that all men are brothers. We are so interested in our studies that there is often a tendency to argue about them, and sometimes in such argument a member becomes unduly excited and tends a little to forget that very Brotherhood which is the basis of it all.

I do not know whether you realize that there was a time in the history of our Society when its members were liable to expulsion if it could be shown that they had spoken ill of a brother member; I am afraid that if that rule were enforced in the present day, our membership would be suddenly and rapidly reduced. Those of us who try to follow most closely the teaching and example of the great Masters of the Wisdom are gradually allowed the privilege of drawing into closer relation with Them. Such fortunate pupils are always extremely anxious to help more and more of their brethren to share the advantages which they enjoy, but naturally their success in such efforts depends upon the qualifications of the candidates. I think that you would be horrified if you knew how many of our brethren have missed the opportunity of gaining those advantages by this one sin of malicious gossip.

I know how terribly prevalent it is in the outside world; but that is no excuse for us, who are trying to study the inner and higher side of life as well as the merely physical. We know perfectly the harm that is done by evil speaking and misunderstanding; the more we can meet together, the more we shall develop real brotherly feeling which will make misunderstanding and slander alike impossible. So I am always very much in favour of any kind of social gathering at which our members can come to know each other more intimately and to appreciate one another more truly.

You may have heard a little story of Charles Lamb which illustrates this point rather well. It seems that he was one day speaking disparagingly of a certain man, and the friend with whom he was conversing said to him: "You seem to have formed a bad opinion of this person; I thought you hardly knew him." "Of course I don't know him," replied Lamb; "if I knew him, I should like him." I think that is true of more people than one might suppose.

I hope that this Federation will have splendid success in whatever work it may attempt, and that in coming to know each other more intimately members may be encouraged to work even more strongly and enthusiastically together than they have done hitherto.

There is one point that it might be well to mention here. Be very careful that in your enthusiasm for this new Federation you do not neglect your personal duty to the Lodge to which you belong. Each Lodge is in itself a Centre radiating good influence over its neighbourhood; and the amount of that influence depends upon the regular attendance of its members at its meetings, and the energy and perseverance which they display in carrying on its work. Never think of what you can obtain *from* the Lodge, but of what you can give *through* the Lodge. The Lodge must be a unity in itself, though also an integral part of the larger unity of the Federation. A Lodge in which there is disunion, in which there are bickerings, jealousies, carping criticism and personal ill-feeling, will not be a source of strength to the Federation, but a weak and vulnerable point in it. There must be nothing of that sort here, if we are to reap the full benefit of to-day's work.

Much of your Address of Welcome seems to me to consist of a statement (I might almost say a complaint!) that the lectures and writings of our beloved Krishnaji have upset the minds of many members, and shaken their faith in

Theosophical teaching, so that some have even left the Society in consequence. This is obviously not the time for the discussion of such matters, as they have nothing to do with the founding of the Federation ; but I shall be glad to deal with them as fully as you wish at our Question Meetings. All I need say now is that if any man's comprehension of the great facts of Nature can be so easily shaken, then it *ought* to be shaken, for its foundations are evidently quite insecure.

The system which is called Theosophy is simply a statement of certain great and incontrovertible facts of Nature ; nothing whatever that anyone can say or do will alter those facts, so it is foolish to deny them or fight against them ; it is wiser to adapt ourselves to them. The only question upon which there can reasonably be any discussion or argument is how that adaptation can best be achieved, and that is what each man must decide for himself.

Once more let me remind you that the Theosophical Society exists to promote Brotherhood, and to help to remove all the barriers to mutual understanding which arise from the differences of race, creed, sex, caste and colour. It encourages the study of Comparative Religion, in order to show that all religions are fundamentally the same in their requirements, and the study of the inner side of Nature, in order that we may thereby draw nearer to the Reality which lies behind this outer Maya, and order our lives accordingly. This is the fundamental object of our Society ; and all that is done and said on its behalf is done and said with the view of promoting that object.

If people do not understand the Oriental system of philosophy upon which the whole idea of Brotherhood is based, it has to be explained to them ; and even here in this country, where everyone is supposed already to know a great deal of that, it is often necessary to remind them of it, and to show how the inferences that can be drawn from

the knowledge it gives may be applied in daily life. Obviously the only reason that any person can have for leaving such a Society is that he has ceased to accept the principle of Universal Brotherhood. If he has reached that stage, I fear that he would be of little use to the Society, nor would it be of much help to him until he had recovered that much of faith.

Remember that we do not join the Theosophical Society for the sake of any teaching that it can give us, for practically all that we have received has now been published openly to the world—except for certain directions as to meditation and other practices of Yoga, in which instruction can only be safely given under strict promises.

We ask no one who applies for admission to the Society what his belief may be; that is his own affair. We ask him only whether he accepts this idea of Brotherhood and is willing to work for it. Any man is always at liberty to change his point of view: he may receive new light upon some subject, he may look upon a truth from a new angle and so see additional facets of it. That is unquestionably all to the good. Truth has many facets, and the more of them a man can see, the wider become his sympathy and tolerance. The more light we can have on any subject, the better, so that the man's conception of it may widen out. But no widening of his consciousness should ever be allowed to interfere with the work that he is doing to help his brethren. It is true that in the course of its cycle of evolution the world is just now passing through a trying period, not only of commercial but spiritual depression; a period in which a spirit of great restlessness, unreasonableness and unbelief is abroad. There has never been a time when the enlightenment of the Ancient Wisdom has been more needed than now. But can you not see that this very condition of affairs is a *test* for us—a test for the firmness of our foundations, of

the living reality of our convictions, of our power to persevere under difficulties? Are we coming well through that test, or are we not?

There are weak brethren who say: "How can I know whether I am passing the test? I am confused; I am uncertain; some teachers give this advice, others give that; I know not what to believe." Our Masters will not ask you what you *believe*; that, as I have said, is your own affair; but They *will* ask you what good work you are doing. You *can* know; you have an infallible criterion, if you will only be absolutely honest with yourselves. Are you living a higher, purer, nobler, and above all a more unselfish and *useful* life than you were? Are you thinking ever less and less of yourself and your progress, less and less of gratifying your desires and your emotions, and ever more and more of serving your fellow-men? Are you working more strenuously than ever? If so, then you are passing your test; you are advancing, and our Masters' blessing will rest upon you. But those who for fancied self-realization or self-development forsake the helping of their brethren are moving backwards, not forwards. Deeds, not words alone, are the sign of real progress.

I have said that we do not join the Theosophical Society because of anything that we hope to obtain from it; we join it because we know that it exists for a good purpose—the promotion of Brotherhood—and we wish to take part in that good work. It is not for ourselves or for any benefit that we hope to gain that we band ourselves together in this work; for the work is entirely altruistic and is intended solely for the benefit of our fellow-men.

All work for the betterment of mankind is the Masters' work. Special lines have been indicated to us, and we are doing our best along those lines; but we most fully recognize that there are many other ways of doing good, and we are always glad that our brothers should help to promote any of

them. To feed the bodies of the poor is indeed a good and worthy act, and often it is all that can be done for them; to feed their souls with spiritual knowledge, if you are able to give it, is a still higher deed; but there is no reason why both lines should not be followed simultaneously.

Anything that can be done to promote or to help towards a sane, humane and rational education is good work—exceedingly good work; and I am very glad to hear that much has been done in that direction here in Bombay. Another splendid enterprise which our lady members especially can take in hand is the attempt to ameliorate the lot of women, to raise their standards of life, and to spiritualize the entire conception of marriage. There is plenty of good work to be done in the world, and every member of the Theosophical Society should be ready and willing to give help in any direction that he can. In this connection I should like to draw your attention to a very helpful list of minor activities which our good brother P. Pavri has published in his book on *The World-Teacher*, commencing on p. 122.

At this present time it seems to me there is another undertaking to which every Indian Theosophist should set his hand if he has any opportunity of doing so. You of course understand that the Theosophical Society takes no part whatever in politics, and in that matter every one of its members is absolutely free to go his own way and to express his own individual convictions. But there is at least one thing in which we can all join, and that is the endeavour to promote peace and unity among Indians, to allay prejudices and to persuade all that Brotherhood is greater than sectarianism. The great Spiritual Hierarchy is striving to unify India, and it is precisely this lack of brotherly feeling which is the chief obstacle in the way of the achievement of that most desirable end. Therefore, anything whatever that we can do to help our brethren, both Hindu and Muhammadan, to rise above

communal differences and realize that both are equally part of the great Indian Nation of the future, is obviously a direct piece of work on behalf of our Masters.

In some places there is a similar prejudice existing between Brahman and non-Brahman, and the same suggestion would apply there. No one need be asked, or should be asked, to give up his individual opinions; but once more there is no sense in denying the facts of the case—there *is* a difference between the presentation of religion by the Muhammadan and the Hindu; there *is* often a difference between the education and the outlook of the Brahman and the non-Brahman. But it is our duty to emphasize that, though these differences of opinion and outlook do exist, they must never be allowed to interfere with the far greater fact that we are all brethren, and must all stand together to make that Brotherhood effective.

All Indians must learn to lay aside the purely selfish and personal point of view, and to look forward to and prepare for the magnificent future of this great country, of which all of them alike are children. We must think of that glorious future, and we must work for it; and the first thing to do is to bring these divergent elements together into one mighty force. If India is to be, as she undoubtedly ought to be, the spiritual leader of the world—if she is to fill her appointed place as the land through which the mighty forces of Shamballa may be distributed to the world, she must first of all overcome these petty rivalries and divisions which weaken her so terribly. Therefore we must all strive with all the energy at our command to promote unity, not asking any person to give up his private beliefs, but asking them all to join together for the purpose of this highest and noblest work.

Many other questions suggest themselves in connection with this. The opposition of all good men and women to child-marriage, for example, is based upon the scientific certainty that finer and stronger bodies are produced when both

parties to the marriage are fully matured; and remember that such bodies as those are absolutely necessary for the great Indians who will take incarnation among us in the near future, and this present generation should already be providing such vehicles. I know that pandits can quote texts from the alleged Laws of Manu in support of infant marriage; but I think you should remember, in the first place, that you have absolutely no definite evidence that our Lord Vaivasvata Manu is responsible for those laws in the form in which they at present appear; and in the second place, that humanity is after all evolving, and that conditions have changed enormously during the thousands of years which have passed since the time when those laws are supposed to have been laid down.

Many of us have in the course of our work had the wonderful privilege of meeting the Lord Vaivasvata and serving Him in various ways; and I can tell you that He is an eminently sensible and practical person, and that His one desire for His Motherland of India is that she should progress in all ways, both physical and spiritual; and He will consequently be in favour of any movement which tends in that direction. We *must* unite, and we must remove from the Indian escutcheon these blots which disgrace its unique civilization in the eyes of the world. Our great President, who is especially His agent, has frequently written and spoken of these points, and her books and lectures deal with them far more satisfactorily than I can.

You have the admirable organization of the Boy Scouts, in which each member is expected to do one good turn every day. A member of the Theosophical Society should go very much further than that; he should do many good turns every day, as many as he can; and he should ever be watchful for an opportunity to offer service. The Theosophist should be known to his friends and neighbours as one who is always

ready to give any assistance or advice that he can, as one who thinks little of himself and much of the helping of his fellows. I trust that everyone of us may obtain that high reputation, and be careful always to live up to it; and I hope and believe that the work of this Federation will presently bring its members to that noble and desirable consummation.

I cannot end my address more fittingly than by reading to you a fragment which was found only a few days ago among Madame Blavatsky's papers—apparently the conclusion of an article, though the rest of it is missing.[1] It runs as follows:

> One eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being . . . We are all Brothers. Let us then love, help and mutually defend each other against any spirit of untruth or deception "without distinction of race, creed or colour."

Since this fragment has thus unexpectedly been discovered just before I left Adyar to come here, let us take it as a message from our noble Founder to our newly-formed Federation. Let us live in the light of this high ideal which she sets before us; let us steadfastly obey this command which she lays upon us, that, following in her footsteps, we may one day stand where she stands, that we may one day come to help the world as she has helped it.

ALL thought of yourselves lay ye wholly aside,
Embrace ye the world in your sympathy wide;
Enlighten your path with your strong common-sense,
And live, neither giving nor taking offence.

Keen, watching for openings to help, shall ye live,
Your object in life not to get, but to give;
Reflecting the radiance that shines from above,
Your heart a pure channel of Infinite Love.

C. W. L.

[1] A reproductiom of this was given in our last issue.—ED.

THEOSOPHY AND THE MOVING TIMES

By the Rt. Rev. G. S. ARUNDALE

(*Concluded from p. 20*)

LET us take another dictum of science and make it Theosophical. Science is saying to-day exactly what Theosophy was saying twenty or thirty years ago. I will quote from one of the modern scientists: "For ever," says Sir James Jeans, "the tangible changes into the intangible." That is very wonderfully true, it gives us a sense of the quality of change that each one of us needs. When he says "from the tangible to the intangible", naturally he means "from the static to the dynamic, from rest to movement". That is another thing that science is abolishing—rest. It is substituting change for rest, just as it is substituting the relative for the absolute.

Thus, the auras of which Theosophists speak are beginning to be the realities of the scientific world. That is where they get up to the corner and we have to say: "Come round the corner." Everything, as science says, is light. Light undergoes diffraction, and diffraction (which is of course a scientific term) means nothing more than an aura. We may very well begin to talk of the diffraction of the mental body, the diffraction of the emotional body, the diffraction of the

physical body. It is all a matter of the diffraction of light. When we talk of an aura in a very awed voice, as if it were something inconceivable, what we are talking of is the commonest phenomenon of light, and the diffraction which is an aura depends upon the area through which light passes or on which light impinges. Light strikes your bodies, your mental bodies, your emotional bodies, your physical bodies, and is diffracted by those bodies, hence the auras. If you read scientific books you will find how much you can draw from them Theosophical purposes, and you will see how even individualities at a low stage of evolution in the mineral kingdom have the same essential qualities of auras as the highest individualities in the superhuman kingdoms. These are things that are interesting to brood upon. You begin to realise that Theosophy which originally came to the world at a time when it seemed to stand out over against the world's experience, is indeed being justified, and you begin to have confidence in those things which are not yet justified. Because if fifty or sixty or seventy per cent of Theosophy is justified, it is only a question of time for the remaining thirty per cent to be justified. And if you can approach people and show them that Theosophy and science run on parallel lines you will begin to arouse their curiosity and they will want to know what is round the corner. They will see that the Masters and the Path are the natural sequences to that which they have already seen round the corner.

Take the cosmic rays. They impinge very closely upon Theosophy—it is very remarkable—because they give us an insight into immortality. I do not know whether Millikan would agree that they give immortality, but so far as I can understand them with such consciousness as I am able to contact them, they are veritable intimations of immortality. The scientist will say, at all events, that the heat-death theory (of the sun becoming cooler as times passes on) is killed by the

theory of cosmic rays because those rays appear to be produced by inexhaustibleness, so to speak. They give a relative immortality to the sun, and, *via* the sun, to us. If they are intimations of immortality then everything must be immortal. It is merely a matter of logic, and then that immediately brings in the doctrine of the existence of Masters and any number of gradations beyond. It becomes reasonable. And so I venture to think that I have justified my statement that greatness impinges upon smallness, in other words that greatness is beginning to lie about us and within us.

That seems to me to be much of the science of Krishnaji's philosophy. His is a philosophy of release. His is a philosophy of individuality, in order that the individuality, alert and awake and moving, not inhibiting, may enter into its own larger life. He is concerned specifically with that particular aspect of the Great Unfoldment. And it is vital—it is just what the world needs. In the book called *Glimpses of the Great*, Einstein is reported to have said in an interview that greatness is no longer the privilege of the few, it is the appanage of the many. Only, in order to contact it you must be free from enslavement to the lower senses and to too much time. You may live in height, you may live in breadth, you may live in length, you may live in space and time, you may live in your space continuum which these four dimensions constitute, but you must transcend, and the mode of your transcendence must be the line of least resistance. It may be through music, it may be through dancing, through art, through science, through philosophy, through ritual, it may be along any line. Take the line of least resistance out of the less into your more. Some people will like to follow a number of lines, but some people would like to follow a special line, and through that doorway find themselves in the larger consciousness. But you must have a line of exit, of emergence, either along one

or along many lines. In other words, you must specialise, not necessarily as the outside person specialises, but in your own way. Do not think you have no time for specialising. Specialising is for us as much a matter of attitude as anything else, the attitude in everyday life. Out of attitude, made effective, constructive, by Theosophy, out of attitude directed to disclose me to myself, I enter into my larger consciousness.

Suppose I desire to be a great dancer, a great musician, a great philosopher, a great statesman, a great painter, a great sculptor, a great teacher, then there is something outside me and within me which unfolds me. I can use this desire as a means of unfoldment, and I can make it ensoul my duty, my daily life, my very being. I hope everyone here has along these lines some intimation of his larger consciousness. If he has no sense of his larger consciousness, then he must do some sapping and mining because he is still in his smaller consciousness. But if he has a larger consciousness, so that from time to time he loses himself in that larger consciousness—if he can be lost in that, if he can be lost in emotion, in mind, if he can be lost in intuition, if he can be lost in the higher consciousness, if he can be lost at all in any way, if he can be forgetful of his smaller self and rememberful of his larger self, then he will be happy. But the whole trend of the world is to forget the more for the sake of remembering the less.

One last word and that is: Do not be afraid of what you are or of what you have. You say: I have this weakness or the other weakness. Do not be afraid, for fear, remember, is the sign of dwelling in the smaller consciousness. Fear is a sign of living in prison. Do not be afraid of anything that you are and have. Get rid of fear. There is nothing in you so base and degraded, so loathsome, so objectionable that it cannot be transmuted, that it is not usable to higher ends. There is nothing to be afraid of because everything can be

used. Then one begins to stand straight up, and that is of course the work we have to do. But do not be afraid. Everything has its power and its purpose. We talk of this, that or the other being outworn. I do not think anything is really outworn—only out of perspective. Everything is of light and therefore has power and purpose. It is a question of the way in which one utilises it. Even if you think of the sex-power, for example, there again there is nothing to be afraid of. It is something to be used. It is a tremendous power. I would even go so far as to say: Be at peace about it provided you make it your servant and make it do things which help you outwards into the larger life. Then it ceases to have the stigma which otherwise would attach to it the name which we give it in our weakness so-called, which is only ignorance.

Let us keep Theosophy always as the spearhead of life, and not as the haft of life. Science can be the haft, and a very magnificent haft. Let us see to it that we maintain Theosophy as the spearhead. We have to be careful that we maintain it in that way—to see that Theosophy moves with the moving times.

I PRAISE the thought well pondered;
I praise the word well uttered;
I praise the deed well done.

Zoroastrian saying

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 29*)

1. A-tala: the Atmic, or Auric state or locality; it emanates directly from the Absoluteness and is the first something in the Universe. Its correspondence is the Hierarchy of non-substantial, primordial beings in a place which is no place (for us) and a state which is no state. This Hierarchy contains the primordial plane, all that was, is and will be from the beginning to the end of the Maha-Manvantara. All is there. This statement should not, however, be taken to imply fatality, kismet; the latter is contrary to all the teaching of Occultism.

These are the Hierarchies of the Dhyani Buddhas. Their state is that of Para-Samadhi, of the Dharma Kaya, a state where no progress is possible; the entities there may be said to be crystallized in purity, goodness and homogeneity.

2. Vi-tala. Here are the Hierarchies of the celestial Buddhas, or Bodhisattvas, who are said to emanate from the 7 Dhyani Buddhas. It is related, on Earth, to Samadhi, to the Buddhic Consciousness in Man. No Adept, save one, can be higher than this and live; if he passes into the Atmic, or Dharmakaya State (Alaya), he cannot return to Earth. These two states are purely hyper-metaphysical.

3. Su-tala. A differentiated state corresponding on Earth to the Higher-Manas, and therefore with Shabda (Sound).

The Logos, our Higher Ego, and also the Manushi Buddhi state, like that of Gautama. This is the third state of Samadhi (which is septenary). Here belong the Hierarchies of the Kumaras, Agnishwattas.

4. Kara-tala. Corresponds with Sparsha (touch) and to the Hierarchies of Ethereal semi-objective Dhyan-Chohan of the Astral Nature of the Manasa-Manasas,[1] or the pure Ray of Manas; that is that Lower Manas before it is mixed with Kama (as in the young child). They are called *Sparsha* Devas, the Devas endowed with touch. The Hierarchies of Devas are progressive; the 1st have one sense, the 2nd two, and so on to seven, each containing all the senses potentially but not yet developed. Sparsha would be rendered better by affinity, contact.

5. Rasa-tala, or Rupa-tala, corresponds to the Hierarchies of Rupa or Sight Deva, possessed of 3 senses (sight, hearing and touch). These are Kamic-Manasic entities, and the Highest Elementals. With the Rosicrucians they were the sylphs and undines. It corresponds on Earth to an artificial state of consciousness, such as that produced by hypnotism and drugs, morphia.

6. Maha-tala corresponds to the Hierarchies of Rasa, or taste Devas, and includes a state of consciousness embracing the lower 5 senses and emanations of life and beings. It corresponds to Kama and Prana in man, and to Salamanders and Gnomes in nature.

7. Pa-tala corresponds to the Hierarchies of Gandha or small Devas, the Nether world, or Antipodes Myalba, the sphere of irrational animals, having no feeling save that of self-preservation and gratification of senses, and also of intensely selfish human beings waking as sleeping. This is why Narada is said to have visited Patala, when he was cursed to be reborn. He reported that life there was very

[1] Text has Manasas-Mansas; it has been tentatively corrected as above.—C. J.

pleasant for those who had never left their birthplace; they were very happy. It is the earthly state, and corresponds to the sense of smell. There are also animal Dugpas, elementals of animals and nature spirits.

Further explanation of the same classification:

1. Auric, Atmic, Alayic sense or state, one of full potentiality but not of activity.

2. Buddhic, the sense of being one with the Universe, the impossibility of imagining itself apart from it. (It was asked why the term Alaya was here given to the Atmic and not to the Buddhic state.) Answer: These classifications are not hard and fast divisions. A term may change places according as the classification is exoteric and esoteric or practical. For the Inner Group the effort should be to bring all things down to the states of consciousness. Buddhi is one and indivisible really. It is a feeling within absolutely inexpressible in words. All categorising is useless to explain it.

3. Shabdhic=sense of hearing.

4. Sparshic=sense of touch.

5. Rupic=the state of feeling oneself a body and perceiving it (Rupa=form).

6. Rasic=sense of taste.

7. Gandhic=sense of smell.

All these Cosmic and Anthropic states and senses correspond with our organs of sensation. Jnanendriyas, rudiments, or organs for receiving knowledge through direct contact, sight, etc. These are the faculties of Sharira, through eyes, nose, speech, etc., and also with the organs of action; Karmendriyas, hands, feet, etc.

Exoterically there are 5 sets of 5, giving 25: of these 20 are facultative, and 5 Buddhic. Exoterically Buddhi is said to perceive. Esoterically it obtains perception only through the Higher Manas. Each of these 20 is both positive and negative, making 40 in all. There are 2 subjective states

answering to the four sets of 5. Hence 8 in all. These being subjective cannot be doubled. Thus we have 40+8=48 cognitions of Buddhi. These with Maya 1, which includes them all, make up 49. (Once that you have reached the cognition of Maya, you are an Adept.)

TABLE

5 Tanmatras (Rudiments)	+2 subjective.
5 Bhutas (Elements)	+2 „
5 Jnanendriyas (organs of sense)	+2 „
5 Karmendriyas (organs of action)	+2 „
—	
20	

$20 \times 2 + 8 + \text{Maya} = 49.$

(To be continued)

A LETTER FROM H. P. BLAVATSKY

1877

(*Concluded from p. 40*)

YOU see, my dear, I fear that you will reject me because of this; may God preserve me from it—but I cannot alter facts. I believe in my way; I believe firmly, as I have written to you, that since the creation of the world, (that is—not since the creation, but since the progressive emanation or the evolution of the world according to its spiritual aspect) the incarnation of God in a man is repeated every few thousand or hundred years. The chosen man becomes the temple of the Lord; a pure and holy Spirit manifests in him, uniting itself with the soul and the body and thus the Trinity re-appears on earth. The Brahmins also have their Christna or Krishna, this is also a Trinity—Three Murti. If the first Christians had not believed in these periodic incarnations, they would not have made things safe for themselves in case of such an incarnation, through their belief in the Anti-christ and the Second Coming of the Christ.

I believe in an invisible and universal God, in the abstract Spirit of God and not in an anthropomorphical Divinity. I believe in the immortality of the divine Spirit of every man, but I do not believe in the *immortality of every man*, for I believe in the justice of God. Every one must win the Kingdom of God by force, that is through good works and

a pure life; but to believe that every scamp, every atheist, every murderer, by the mere fact of having exclaimed in the supreme moment of his struggle, through a feeling of fear: "I believe! I believe that the Son of God has died for me," will be next to the good and righteous man—that I cannot believe. This dogma, as it is taught by the Christian Church, is a fatal dogma for humanity. It is an insult to God to believe that we can commit all sorts of horrors, murders, injure our fellowmen and put all this on the heavily-laden shoulders of Jesus Christ; the result is that every week, over here, when people are hung for the most terrible crimes, Protestant and Catholic priests assure the people in front of the gallows of the criminal, who has turned to God before his death, that he need fear no more. *So much the better!* He who does not fear death can steal and murder his fill. It even encourages him; if he had not killed, he would not have approached God so solemnly and he could not have entered into Paradise. And his victims? Is this divine justice? If, at the moment that the criminal has been reconciled, the forgiveness of his sins had brought about the return to life of his victim, of his possessions to the orphans, that is: if the equilibrium of good and evil had been completely restored, then one could have believed. But otherwise, what happens?

Picture to yourself a lake or a sea—limitless—with a surface as smooth as a mirror and, underneath, hidden rocks and reefs, water-spouts and other phenomenal things; everything goes its way, everything seems to be in its place, all is in order—thus is humanity: a man is born, lives and dies; the life of every drop (man) of that sea depends largely on outside circumstances, but above all, on itself, for, thanks to the metaphor, imagination must admit the freewill and individuality of every drop. I go to the bank of the lake, take a stone and throw it into the water! That stone produces a disturbance according to its size; one wave creates another,

which does the same in its turn. Circles spread, the one after the other, and the movement of the water is transmitted to the atmosphere, to its lower layers. From top to bottom sleeping forces come forth, and as far as the eye can see this movement spreads from one atom to another, continues always further from one stratum to another and disappears in infinite and immeasurable space. The impulse has been given and this impulse, as doctors know, *is eternal in its effects.*

This is the picture of each crime, of each bad deed, as well as of a good act. Well, would Divinity, who has created for ever the immutable laws of Nature in the physical and moral worlds, even if it could be done, arrest the course of those laws in taking out of existence that which once has taken place? Can the stone, once thrown, come back to the hand of him who has launched it into the depth of the waters? Can the movement of the water and the natural course of spirit as well as of matter be arrested? The criminal may receive forgiveness from God—but what about the victim? And then, the victim of the moment is but a small thing as compared to the after-effects. And the countless victims of that *which comes about as a result of the victim?* A man is killed and therefore the work, which had been placed upon him, is forcibly interrupted. And every man, however insignificant he may be, is in his sphere a link holding on to another link in its orbit; if it breaks all goes wrong and the other links are affected as well . . .

No, Madame, the forgiveness of sins including the annihilation of the effects of the crime is not supreme justice—according to our point of view—of Theosophists. God is something so great, so incomprehensible to us earthly worms, that it is of no use losing our time in discussions on the Divine Essence. A manifestation has been brought forth by the appearance on earth of God made man: "Ecco Homo," follow Him, walk in His way. As long as He lives, ask His

help; in this I believe absolutely—not in the help of the Great God—what are you in His eyes? but of *His Son*, representing humanity, Who is crucified every moment for all evil. He has shown us the way, not in synagogues, or temples as the Pharisees did, but in His own Temple, in the depth of our own heart, of each of us. "Know ye not that ye are the Temple of God" (Corinthians III, i, 16) asked St. Paul. Try to efface your sins by good, not through useless penitence, but by deeds and the avenging law will recede from you. Try seriously during your frail life to unite yourself closely with your own *personal God*, with one's divine Spirit, then your soul will become immortal; but if you break the bond with Him, then you turn away from the messenger of God, from the Christ, and He will turn from you. Your soul will not perish in hell with its burning-places full of oak and pine, with its "horned and tailed" smiths, but in that eternal *Hell, where there is weeping and gnashing of teeth.* This means that your soul (the astral spirit), your second ethereal Ego or that which St. Paul calls the Spiritual Body (Corinthians I, xv, 46), would only be semi-immortal, if it were not closely united with the Spirit, and which after the death of the body must disintegrate into the elements, from the particles of which—fire, air, earth and water—are composed the world, and—also—the human soul.

The subjective, only, is eternal, all that is objective comes to an end, and as the spiritual body of man, however ethereal it may be, also has form and colour, it cannot therefore be eternal. Here thus is your Hell! Hell will be represented by the anguish of conscience, by our wanderings on earth and in the places where we have directly and indirectly committed evil, and, at last, by the complete disappearance of our personality.

You are right, as far as the white and black forces are concerned. It could not be otherwise. The world keeps

going by centrifugal and centripetal forces. Right and left, interior and exterior, and so on. If there were no night, we should not know day, if there were no evil there would not be good; as to devil-individualities, that is devils by origin, that cannot be, for that would be giving rivals to God in creating something. The devil, or rather the idea of the power of resistance, the lever of Archimedes on which turns the world, that is a field where "good" grows, for wherever the manure is richest, the grain grows best. If I had not been—the devil knows what—to my great shame and my ill-luck (one cannot remake one's past, one can only efface it according to one's strength), if I had not been foolish in my young days, I should not have been able, as I have done, to bring back seven people to the true road. For Olcott, the first one, did not believe in God or devil three years ago; he was a gay dog, he drank in clubs, kept mistresses; and now he has become pure and clean; he fears my look. He believes that I would know at once his most intimate thoughts; he is worse than a three-year-old child; it is the same with Gidze and Cobb and Harley and Marble and, in London, Professor Stainton Moses. The latter's shadow, his double, has appeared before us twice; the experiment has failed three times out of five. I shall try to appear before you, but we must calculate carefully that you are alone in your work-room or with your aunt. For if the children were to cry out violently, they might kill my physical body, into which I should not have time to return quickly enough.

You have guessed right. I am writing on Storogenko and I am proving the possibility of the existence of vampires. The whole book[1] is full of these stories and I show the how and the why. I only fear for two or three chapters of the second part, because I attack the Catholics and the Protestants and their living and dead Saints, and I take the side of the

[1] *Isis Unveiled.*

philosophers, of the Brahmins, and of the ancient Buddhists. As to the Russian Church—I do not mention it. Nevertheless, will they let the book pass? How can I send it to you? As to the money and the sending of it, that does not matter in the least; provided that it is not confiscated. But, perhaps, you now no longer want it? I am so afraid, Nadéjda Andréevna, to upset you, for I love you so much, as well as all of you, but, still, I write the truth. Forgive me my long talk.

May the All-High bless you all.

HÉLÈNE

H. P. B.

YOU sought not praise nor ever shrank from blame,
One purpose was your guide, you ever taught
That pilgrims stumbling in the maze of life
Be to the Master brought.

You lit a lamp amid the deepest shade,
You knew that some would find the kindly light;
You bore the savage storms that fell on you
In densest gloom of night.

Your lamp became a Beacon, and its glow
Has brightened man's dim Quest. Your only dream,
In Life and the Beyond, is still afire
And casts a guiding beam.

I sing no song to you who need it not,
Who nought desire, save that the work be done;
But in the struggle of the day and night
You see that Light has won.

F. H. ALDHOUSE.

"THE SECRET DOCTRINE"

BY ERNEST WOOD

(*Concluded from p. 66*)

THERE are three doctrines which one might cull from these pages which were new in Europe at the time of her writing. One is the doctrine of *involution*, which implies that the life expresses or shows itself less and less as it associates itself more and more with material forms, so that expression is not really expression, but the lack of it. This is a psychological principle very easy to understand. If, for example, a person is reading a book, he is manifesting less of himself than if he were running round the town with a red flag. Or if a bee goes down into the heart of a flower he is not displaying himself as much as if he were flying about in the field. But psychologically there is benefit to be gained by such deliberate limitations. In fact the whole process of every life and of every deliberated action in that life shows the same mental series—first concentration or limitation to something comparatively small, that is, involution, then the experiencing of that small thing, and thirdly the fruit of the experience, which leaves the life stronger in some way for having been through it. Call this merely "descent into matter," and the psychological principle is at once lost to sight. We can hardly speak of mere descent into matter if Mme. Blavatsky is correct in the following statement: "Matter, after all, is nothing more than the sequence of our

own states of consciousness, and spirit an idea of psychic intuition." (i, 592.)

So the theory of involution puts forward the process of concentration or limitation, followed by the process of experience, followed again by liberation from the limitation, accompanied by increased power. We may infer that all material processes are directly or indirectly the result of this psychological process, and therefore all worlds and all forms are temporary in character. All the cyclic processes of globes and races and men, which Mme. Blavatsky describes at great length in both volumes, have their birth, their life and their decay, in a process of the Divine Mind which is fundamental. The same process appears in the mind of every man, in every one of its complete actions, and in the cyclic progress of each human life. Everywhere also Mme. Blavatsky speaks of the law of analogy. "The Law of Analogy," she says, "is the first key to the world problem." This is no mere parallelism or duplication, no casual external symmetry, but the perpetual outcropping of the cause which is in the root, just as all leaves on a tree are of the same type. "As above, so below"—which Mme. Blavatsky quotes so often—appears for the same reason; for the "below" is still the "above," though it is that "above" very much covered up. To H.P.B., therefore, the whole universe, though instinct with intelligence, represents only that involution of the life which is the first stage in the history of all forms.

A second doctrine with which Mme. Blavatsky was closely associated was also quite a novelty in the modern world—her conception of heaven or *swarga*, for which she used the Tibetan word *devachan*, which means literally simply "the place of happiness". It should not be confused with the Sanskrit word *deva*. She declared that the heaven world which nearly all persons enjoy for some time and in some degree after death, and which is a state of undiluted

happiness according to the capacity of the person concerned, is a subjective stage, but at the same time an objective state. This is not a contradiction in terms. It simply means that it is a state in which the mind produces its environment according to its own subjective materials, that is, according to its own thoughts and feelings, not hampered by the degree of rigidity of time and space limitations which we find in the physical world. In that state of being, or in that "plane," the dead person, having ceased to be attracted by merely carnal pleasures and limitations, has around him the things and persons whom he likes and loves. This is declared to be a state even more real than the physical state.

Thirdly, even the physical world is produced by the same mind process, only it works more slowly, having to use the instrumentality of hands and feet, and the agency of kārmic law. It is the same process of each man making his own world, only it is a slower process, and there is more collective activity. Thus it appears clear that to H.P.B. the material worlds were very seriously incomplete, and that the worlds of mind and what is beyond mind were richer and fuller, and contained all that is in the world and very much more. I think it is because of this that she laid so much stress upon metaphysics. In one place she wrote (Volume I. page 192) that there had been much perplexity about the doctrine of the monads and the doctrine of the globes, because they had not been sufficiently examined from their metaphysical aspect, and she remarked that it was unfortunate that there were so few who were inclined to handle these doctrines only metaphysically. In reference to this she quotes one of her Teachers, who said in this connection: "Why this preaching of our doctrines, all this uphill work and swimming 'in adversum flumen'?" Concluding that point, she wrote: "Outside of metaphysics, no occult philosophy, no Esotericism is possible. It is like

trying to explain the aspirations and affections, love and hatred, the most private and sacred workings in the soul and mind of a living man, by an anatomical description of the thorax and brain of his dead body."

It seems very clear to me that Mme. Blavatsky was anxious that the world should regard everything from the standpoint of life, and that by metaphysics she was not referring merely to finer grades of matter, but to that which in its very nature is not material, but is living everywhere and in relation to all forms. Our being and our treasure is really there, while the forms are merely temporary playthings. This was H.P.B.'s doctrine of *māyā*, or illusion.

To conclude this portion of the subject I may give a condensed statement of Madame Blavatsky's own summaries of the first seven stanzas—one of which appears in the proem (i, 48) and the other at the end of her exposition (i, 293): Stanzas I and II speak of the state of affairs before manifestation; III brings us to the reawakening of the Universe, and the emergence of the monads or centres of life-activity; IV tells of the appearance of the seven divisions or groups of monads which embody what we call the laws of nature, and inform all manifestation by their indwelling; V describes the formation of cosmic matter and its condensation into worlds; VI continues with the formation of a world such as ours, and VII brings that history down to the appearance of man.

The Secret Doctrine is thus declared to be the accumulated Wisdom of the Ages, compiled by generations of seers whose flashing gaze saw the soul of things where the ordinary observer could see only the external work of form. Its central teaching, round which all else gravitates, is one omnipresent, homogeneous, divine, impersonal substance-principle, the radical cause of all. Of this, the universe is a periodical manifestation, which has been called a māyā, or

unreality (like a dream), because of the evanescence of its forms. The universe is worked and guided from within outwards, and everything in it is conscious. There is no dead matter and no blind or unconscious law, but the Living Ones, who embody the law, who have no longer fleshly bodies and do not say "I am myself and no one else", are not ministering or protecting angels. Man cannot propitiate them, but by eating the fruit of knowledge he may arrive at a realization of non-separateness from the one self, and so reach their plane. All these disembodied beings either have been men, or they are elementals who will be men in the future, and all nature shows a progressive march towards higher life. Men and universes are thus but the reflections of realities behind the snares of the great illusion.

The second volume of *The Secret Doctrine* deals with the evolution of man. Within it occurs a description of the general character of the principal races and subordinate races of humanity which have peopled the earth. Madame Blavatsky's assertions on this subject are very startling, but reasonable enough when we remember that all forms are only the expression of mind. Thus she describes the first and second races of men on our globe as quite ethereal and rather shapeless, and the third as going through a process of considerable densification and thereby producing a gigantic, though very clumsy, ancestor for both man and the ape. This race had seven subdivisions, or subordinate races, as all the races are said to have had, and at last it gave place to the very dense or solid fourth race, called the Atlantean because its chief centre was a continent now sunk beneath the Atlantic Ocean. Gradually the third race men died away, until none were left, though some effects of its admixture with the fourth are to be seen in negroes and primitive tribes. Their colour was black, while that of the fourth race was red-yellow. In due course, the fifth or Indo-European race appeared, and

it has now replaced the fourth in point of influence, though not yet in numbers. In due course the sixth and seventh races will come, until the cycle of the present group of monads will have run its course on the earth. The whole process is one of cycles within cycles, down to the smallest events.

One peculiarity of man is that he is the great maker of artificial forms. Therefore, in any given cycle of involution, evolution and liberation, he comes in later than the mineral, the vegetable and the animal, because he has to use their forms as material for his form building. This production of artificial forms is the sign of a being who has come to the point when he can use matter for his own purposes. He is beginning to rise out of his involution. Understanding the forms, he is superior to them, and that superiority is shown in his manipulations of forms. To understand the forms and their relations is surely the sign of our rising above them, and this is perhaps the greatest purpose of *The Secret Doctrine* —to teach men to realize that they are superior to their creation. Therefore it has ultimately before it the old goal of liberation through understanding, or, as it is put when it is called nirvāna, through the blowing out of the flame of attachment to the limitation of form.

I am well aware that I have not been able to give even the slightest sketch of the history of the globes and the history of the monads which occupy the chief part of *The Secret Doctrine*, but I hope that I have been able to indicate some of the fundamental principles and psychic processes which act within those two lines of unfoldment.

In conclusion I must say a few words about the relation of the book to its writer. They have so constantly been discussed together that it is difficult entirely to separate the book from its author. She has been the subject of much recent literature, a large part of it produced by people not interested in the movement called theosophical, which she

left behind her. It has been shown that, when she was writing for effect, as, for example, in *The Caves and Jungles of Hindustan* and in *The People of the Blue Mountains*, she allowed the richness of her imagination to give more than tropical colour to the foliage of her literary material. Even Col. Olcott, her close friend and co-worker, remarked severely upon the exuberant fancy of her *Caves and Jungles*. Then people ask whether there may not be something of the same dramatic talent in *The Secret Doctrine* itself, in its allusion to the ancient book and the lost language of its stanzas, and even to the personalities of her unseen assistants. I would suggest one ultimate reply to all such questions, that the reader should resort to the advice of Madame Blavatsky herself, study the doctrines themselves and consider their reasonableness and coherence. What we have to avoid is personal authority and personal criticism, which confuse the issue, and easily arouse prejudice, fondness, hate, personal pride and fear, which cloud the vision and impede the mind.

But I must say this also—that it was misleading to accuse Madame Blavatsky of deliberate falsification in writing her stories of adventure in India, when she maintained that all the incidents therein mentioned had actually occurred at one time or another, though she had allowed herself something of the license of novelist in stringing them together into one narrative, for convenience, and in order to pack the maximum of information into the minimum of literary space. The evidence of her associates is also very remarkable as to the occurrence of rare phenomena in her presence. Still, we must rest the case for *The Secret Doctrine* strictly upon its merits, as judged by educated and unbiassed men. Only such a method of presenting it can win the attention and respect of those who respect themselves, and can help towards the spread of that knowledge in the world which it was the intention of its author or authors to promote.

VIBRATION AND THE HUMAN CHORD[1]

By GEOFFREY HODSON

I

THE terms vibration and frequency are creeping more and more into our language and in certain schools of medicine there is a growing tendency to interpret the body, its organs, and their conditions, in terms of frequency. This is quite in line with the accepted facts of occult science.

The idea of the human chord is a profoundly occult one. Every individual is said to have his chord or individual group of frequencies; in occultism this is sometimes called his occult name. It is a profoundly and apparently secret truth, which a man discovers for himself when he reaches a certain stage of development; he learns his occult name, which is the keynote of his interior, essential existence; it expresses his past, his present, and his future in one synthetic sound, so powerful that it may not safely be uttered at the physical level, lest its effect prove disruptive.

All the notes of all living things make up a great chord, which is the dominant tone for the universe. That tone which is continually being uttered at spiritual levels, is the sound of the Creative Word, to use religious terms. It is the form-producing and life-expressing vibration which emanates continuously from the First Cause. From this point of view the universe is a sounding board, which echoes this tone with

[1] The substance of an address delivered to physicians in Chicago, April, 1931.

increasing fidelity as evolution proceeds. Thus we have the conception of the continuous sounding forth of the dominant note of our solar system, the material of which is gradually being brought into a state of perfect inter-synchronisation. Every individual life, whether of atom, infusorium, mineral, vegetable, animal, man, angel or superman, planet or sun has its own note, the whole being gradually blended to make perfect and to complete the chord of the system. The evolution of form and the complementary unfolding of life can be expressed in terms of a gradual synchronisation or attunement of the individual to the whole. The chord of a solar system is in its turn one of the notes of a major chord of a universe containing many solar systems, the universe in its turn being part of a still larger cosmic group.

Now as long as man, who is a self-conscious, self-impelled entity, keeps his note reasonably in tune with the whole, he is both happy and healthy. He may be low in the evolutionary scale; he may be limited in manifestation, intellectually and physically, but if he is natural, he will be well. If unnatural, he will be unwell. The human note is a chord composed of seven notes, each also a chord, the whole governed by a system of harmonics or correspondences. There are the physical, etheric, emotional, and mental notes. These form the four notes of the personal, mortal man living down here. The other three notes are those of the spiritual man, a triune, immortal being living in the inner spiritual worlds. We may safely apply the principles of correct harmonization to man, for it is of great importance to his well-being and development that the personal man, the lower quaternary, should be maintained in tune with the higher triad.

Applied to ill-health, it is found that disease results from a breaking of the perfect rhythm or harmony which should characterise this relationship. In order to discover the root cause of disease, we must learn how and at what level that

rhythm becomes broken; for the broken rhythm throws a man out of tune with his spiritual Self and, therefore, out of tune with the major note of the solar system, making inharmonious his mental, emotional, vital or physical being. This inharmony impedes the flow of the life-force of the system throughout his nature and therefore also inhibits the free manifestation of consciousness through his vehicles. Investigation shows that the rhythm is broken whenever man fails to conform to the principles by which his spiritual Self is inspired. In the early stages of his self-conscious emotional and mental evolution, it is almost inevitable that he should so fail through ignorance; the reactions to that failure take many forms all appropriate to the transgression. One of these is disease. There are two main transgressions which are the root of all unhappiness and ill-health.

The first transgression consists of action which violates the fundamental principle of unity. The chord of life is one harmonious synthesis. There may be—indeed there are—countless billions of notes, but the chord is one. Similarly the life within all the infinite variety of forms is one. We perceive this physically, for the air which makes possible the conveyance of the sound from an orchestra is one air, though the sounds which it conveys may be many. Unity is the fundamental and inviolable principle behind all manifested life. Any attempts to violate it bring inevitable reactions, which may be felt instantly or through long periods of time. Violation of the principle of unity occurs in all actions which are unduly selfish—actions based on the motive of obtaining something for one's self at the expense of another. Oppression, exploitation, abuse and the infliction of cruelty violate the principle of unity. This violation inevitably brings its reaction, primarily in a broken rhythm, and later in a limitation of self-expression through mind, emotion, body or all three combined.

The second transgression is a misuse and abuse of the physical body and its forces. Apparently this cannot be done with impunity. The triple spiritual Self is dwelling in the body and manifests there by reflection as thought, feeling, and action. This body is, therefore, literally, and not only in merely a theological sense, a temple of the indwelling God. All the bodily powers are therefore divine; and this applies especially to the creative power. If man abuses his body and its powers, wastes his life-force, either in over-exercise or in asceticism, abuses his creative forces in over-indulgence or abnormality or stifles them by unhealthy repression, or misuses any of the other forces of bodily life in thought, feeling, or action, he is violating a fundamental principle in Nature and limitation of self-expression will result. This process of action and reaction is an important factor in evolution. By it Nature produces a higher type and enforces her standards, for the purpose of these reactions is educative. Nature is seeking through pain to guide the sufferer along the right road. Disease is really a beneficent influence in human life. I know that is a strong and startling statement to make, particularly to those who have to live and work amid the sufferings of humanity, but I am convinced that it is true.

From this conception, a new view of the healing art arises. The physician can play an important part in aiding Nature to fulfil her function for humanity, which is to produce the perfect man. Not only may he relieve suffering, but he may work with Nature by pointing out her purposes, helping the sick to understand the cause of their ill-health, showing the transgression that is behind the disease, the failure in character which it reveals, and by advising the sufferer "to sin no more," as did the Great Healer of the World. Frequently, both the transgression and the failure in character occur or are repeated in the present life and are discernible as the obvious causes of ill-health. To remove

the symptoms without pointing to the cause is to do a disservice to the patient, and to Nature, who is teaching him through pain. By this chain of reasoning, I have come definitely and strongly to believe in the necessity for educative therapy.

Where the transgression only occurred in earlier lives, the help of clairvoyant research is needed to prepare a chart to help those who cannot look up each patient to discover the nature of the transgression and the vehicle in which the broken rhythm exists. This chart I am endeavouring to complete. I do not think it will be very complex, for I find a common type of transgression and common deficiency of character behind each of the major diseases.

By means of this knowledge patients may be helped to mend their broken rhythm from within themselves; and I believe that ultimately this can only be achieved by and within the sufferers themselves. Even from a bodily point of view, it is the body's own response to treatment, its power of vital reaction, which is the essential factor in recovery. The final healing in disease comes from within the person. Furthermore, however much is done from outside, unless the lesson is learned, and the defect in character remedied, the patient is not healed, even if the symptoms temporarily disappear. They may be driven inwards or suppressed to reappear in some other and often more serious form later on; whilst of the character failure remains, there is always the danger of a repetition of the transgression. The ideal physician, therefore, is both healer and spiritual advisor; he is an agent of Nature, aiding her continually in the fulfilment of her purposes.

Such is the theory or hypothesis to which I have come, after some years of experimental research upon disease.

(*To be concluded*)

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

[Translated from the Persian by Baij Nath Singh]

[Continued from p. 90]

5. Though acts are performed with the body, they are intended for the turning of the soul, since it is the soul which soars to the higher worlds, and therefore its purification is necessary in order to enable it to perceive the supersensuous and stand before the Divine Majesty: the soul having experienced this vision spurns at heaven as ordinarily described. Though the soul has a physical vehicle, the soul is the master and the vehicle its servant; the one is distinct from the other, the one is supersensuous, the other sensuous (see Chapter 1), for all that they are related; and every physical conduct, according as it is right or wrong, illumines or befouls the soul, and persists therein as a seed of weal or woe. It is for this relationship that man has been brought to this earth, so that he may use the body as an instrument for developing the qualities necessary for his perfection. To take an instance: writing is a power of the soul, but is manifested through the finger. If one wishes to be a good writer, one will labour hard to write a good hand till one's soul receives the impression thereof, and then the finger will receive back the impression from within and write with ease. Similarly a good act impresses the soul with a good quality, and then the good quality so impressed reacts

upon the physical conduct. Thus righteousness begins in acts, done with a feeling of restraint, and the result thereof is the development of virtues in the soul; then the inner light is shed outwards, rendering possible the easy, voluntary, and glad performance of what was once felt so painful. The secret lies in the kinship between the body and the soul, and in their mutual action and reaction. Hence is it that careless acts tend to bring about heedlessness in the soul.

6. One suffering from cold should not be so treated as to induce in him an abnormal amount of heat amounting to a disease: the object is a balanced state of health without an undue predisposition to heat or cold. This state being reached, further treatment should cease, but care should be taken to preserve the balance. Similarly all qualities have two extremes—one to be avoided, the other to be practised—and a mean or a balanced condition. The object is the attainment of the balanced condition, *e.g.*, a miser may be recommended to give away his money, till giving ceases to pain him, but care should be taken to guard him from wasting his wealth, waste being as reprehensible as miserliness. As medicine is the science of corporeal balance, so religion is the science of moral balance. One should willingly give away—never spare—what one is commanded by the Scriptures to give; similarly, one should willingly save what one is commanded by the Scriptures to save, so that one may attain balance. (The unwilling performance of a duty indicates the lack of moral soundness, but has its own value in as much as it is a preliminary step to the voluntary performance thereof.) He who gives money with a sense of restraint is not liberal, but liberal is he who gives it without feeling any restraint; similarly, he who saves with a sense of restraint is not a miser, but a miser is he who saves without feeling any restraint. So all virtues should be performed voluntarily, without feeling any restraint, nay, the perfection of character

consists in cheerfully surrendering oneself to religion and in the ceasing of the inner conflict. "Your faith is not perfect, until you become your own ruler and do away with the feeling of restraint."

Here is a secret which may not be fully revealed but simply hinted at. Man being an angelic essence from the spiritual world has to unfold the angelic attribute, any uncongenial experience appropriated from the earth is apt to mar his affinity with the angels; he should go to them endowed with their peculiar quality—Divine Love. He who is attached to any one of the two extremes (thrift or prodigality, humility or pride) is busy with the world. Angels are not at all concerned with money or men. Therefore complete renunciation is urgently needed. One may only be contented with the mean of a quality one cannot afford to avoid, and must be indifferent to the two extremes. This is the secret of balance or the middle path. The end of all disciplinary measures is the realization of the Divine unity—to see God, to invoke God, and to serve God—and not to be impelled by any other desire. That is all. This attained, character has been built, nay, human nature transcended and Truth revealed.

7. Moral discipline is a difficult task and as painful as the pangs of death, but it may be rendered comparatively easy at the hands of a wise teacher. He would not unveil the real truth to a neophyte, for he is too weak to receive it. A little boy will not appreciate his guardian, if he be told to go to the school in order to qualify himself for a high position in life; but may be induced to go, if he be promised anything interesting to him—a bat and a ball or a bird. When he is grown up a little, he may be persuaded with presents of fine clothes, so that he may turn his attention from sports. When he is more grown up, he may be aroused by considerations of power and rank, and told that fine clothes are

intended for a woman only. When he is well developed, he may be plainly told that rank and power are useless, being transitory, and that permanent sovereignty only is worth striving for. So, a neophyte may not be expected to be thoroughly selfless in his devotion, he may be permitted to practise self-denial in order to gain popular approbation and restrain greed and avarice. When these have been restrained, and he has developed self-respect, he may be enjoined to dispel it by begging from door to door. Thus all the defects of character may, as each arises, be gradually treated; it would be vain to subject him at once to an undue strain, regardless of his capacity. Ascetic practices are rendered comparatively easy, when the motive is not quite unselfish, *e.g.*, when a good name is sought, the last infirmity of saints.

8. *Diagnosis of moral ailments.* As the soundness of the body consists in the capacity of each physical organ to discharge the peculiar function for which it has been created—*e.g.*, the eyes should see, the feet walk, etc.—so the soundness of the soul consists in the capacity to discharge its natural function with perfect ease. Here two points may be considered: (*a*) the inner attitude, and (*b*) the outer capacity. As to the first, nothing should be better loved than God, since Divine Knowledge supports the soul as food supports the body; and, as a body with no appetite or a feeble appetite is diseased, so a soul with no inclination or only a feeble inclination to Divine Knowledge and Devotion is diseased. As to the second, the soul should be capable of carrying out the Divine Commands willingly and cheerfully. Lack of this capacity, too, is a symptom of moral ill-health.

Few men are conscious of their own defects. A man may however know them:

(*a*) By associating with an experienced teacher, who may supervise his character and inform him of its weaknesses. Such a teacher is rare.

(*b*) By placing himself under the supervision of a kind friend who may speak to him of his weaknesses without minimising any by courtesy, or exaggerating any by malice. Such a friend is rare.

(*c*) By listening to the criticism of his opponent: since he notices the defects only, and, exceed as it may the limits of propriety, it cannot be wholly devoid of truth.

(*d*) By shunning the evils he may notice in others. Self-admiration is an indication of ignorance: self-condemnation is an indication of wisdom. One should be aware of one's own defects; it is impossible to be cured of a disease without first being conscious of the disease. The cure lies in opposing the desire-nature, which is indeed "the greater crusade," as the Prophet has remarked.

Ibrahim Khawas reports:

> When I was on Mount Lagām, my eyes fell on pomegranates, and I wished to pluck and eat one. I plucked one, but threw it away as it was sour. As I passed on, I found a man lying on the ground with wasps stinging him on all sides. I saluted him. He greeted me in return, mentioning my name. I asked him how he came to know me. He said, "Nothing may be hidden from one who knows God." I said, "You appear to be a friend of God, why do you not pray that He may save you from these wasps?" He replied, "You are also a friend, why do you not pray that He may save you from the desire of a pomegranate? The sting of the wasp is confined to the earthly life alone, whereas the sting of the desire for a pomegranate continues after death." I left him without any further discussion.

Although the pomegranate is not a prohibited food, nevertheless from the standpoint of self-abnegation all desires whether lawful or unlawful are on an equal footing. The lawful gratification, save to the extent of bare necessity, may easily lead to the seeking of the unlawful. Hence abstaining from lawful gratification is a necessary safe-guard against unlawful gratification. Again, the desire-nature, when once addicted to gratification, albeit lawful, becomes attached thereto, thus disabling the soul from conceiving a better heaven than

the earth, intensifying the pangs of death, bringing about heedlessness and infatuation, and preventing the soul from feeling the relish of devotion; whereas, if the desire-nature be restrained from the lawful gratification, it will be broken, disgusted with the world, and ready to appreciate the value of the heavenly bliss; and a brief devotional practice, during such a condition of disgust, will be felt as more effective than the longer ones during the days of sensual indulgence.

The discipline of the desire-nature resembles that of a hawk: he is first confined in a room with his eyes bandaged, so that he may be unable to go on with his old ways of unrestrained life; and then he is allowed small pieces of flesh, so that he may become attached to and obey his master. Similarly the desire-nature is to be broken first, by seclusion and withholding therefrom the objects of sensual gratification, so that it may give up its old ways; and then it may be trained in devotional practices, so that it may come to love God, and lose the hankering after the lower impulses. The discipline is felt as irksome by the neophyte as weaning is by a child; but if gratification is regularly withheld from the one as the breast from the other, the one becomes gradually habituated to the devotional life, as the child to solid food.

The discipline of a pupil consists in renouncing the earthly object which pleases him most, opposing the strongest impulse of his lower nature, deliberately separating from those he must quit at death, and constantly seeking Him Who is ever with him—God.

9. *Indications of good character.* Modesty, control over the tongue, not easily yielding to anger, truthfulness, rectitude, devotion to God, rare failures, kindness, wishing the good of all, doing good to all, thoughtfulness, contemplation, avoiding hurry, patience, contentment, gratefulness, forbearance, friendliness, freedom from envy and malice, sweet words, a smiling countenance, loving and opposing for the sake of God.

A good character shines most in its patient endurance. When Muhammad was vexed by unbelievers, and a tooth of his was broken, He invoked the blessing of God upon them, since they were ignorant. A good character results from the purification of the lower nature, and regards God as the only existence and power in the universe. One destitute of these indications cannot claim to have a good character.

10. *The education of children.* The child is a trust in the hands of the parents. Its heart is pure as a crystal, void of all impressions, readily flexible, and easily receives the seeds sown therein. Its future weal and woe—whether on earth or after death—depend upon the nature of the seeds, the virtuous and the vicious tendencies, instilled into its heart, and his parents and teachers partake its fate. It is of far greater moment to guard the child from post-mortem sufferings than from earthly privations. To secure this end, it should be morally educated, and protected from evil company and luxurious living. Care should be taken in the choice of the nurse: her food and character should be pure, for her character affects the mind of the child, and impure food transformed as milk tells upon its physical development and tends to mould a vicious temper—effects which will show themselves on the maturity of the child. The first word it should be taught to utter is *Allāh* (God). Modesty in a child indicates the first glimmer of intelligence restraining it from treading in evil ways. It should be taught the rules of taking food: to handle food with the right hand, to say *Bismillāh* (in the name of God) when beginning to eat, to eat slowly and masticate well, to avoid looking at morsels of others and soiling the body and the garment, to hate gluttony, to take plain bread occasionally. The son should be taught to prefer a white garment, and not allowed to mix with boys leading luxurious lives, nor with unrighteous associates lest he may turn a wanton, a liar, or a thief. He should be sent to school,

taught the *Quran*, the Prophet's Traditions, and the lives of Saints, and restrained from the perusal of erotic literature. He should be overtly praised and rewarded for his good conduct. His fault should be overlooked once or twice, especially when he attempts to veil it, else one runs the risk of turning him into a bold and shameless sinner. If he repeats it over again, he should be privately rebuked and warned, and plainly told that its repetition will expose him to public ridicule and disgrace. The father should maintain his dignity in the son's eyes. He should not be allowed to sleep during the day nor furnished with a soft bed at night, that his body may be strong. He should be allowed to play for some time after school hours in order to keep up his spirits and avoid dullness. He should be taught to be humble and not to boast of his superiority to his comrades, nor to take or receive anything belonging to another. He should be taught to abstain from untruthful and injurious speech, ideal and indecent talk, to respect superiors, and refrain from crying when chastised by his teacher, as patient endurance is a manly duty, and crying befits a woman only. A boy of seven should be taught prayers and the rules of cleanliness. A boy of ten should be punished for neglecting the religious duties; the evils of untruth, dishonest living, and theft should be impressed upon him. As he attains maturity, the *rationale* of these disciplinary rules should be explained to him, *e.g.*, that food is meant to sustain the body for Divine service, and earthly life is meant to be a preparation for post-mortem life. The marks of heaven and hell, and the good and the evil consequences of actions, should be taught to him. Instructions imparted in early youth are firmly impressed in the mind, as lines on a stone: imparted later, they refuse to stick as the dry dust on a wall.

(*To be continued*)

THE UNITY OF ASIATIC THOUGHT

By BHAGAVĀN DĀS

(*Concluded from p. 99*)

EDUCATION AND THE EDUCATIONIST. Such is a very brief, a very feeble and imperfect survey in a few pages, of the vast subject of the Unity of Asiatic Thought. I have tried to place before you only what seemed to be the core of the whole body of that thought. But this is an Educational Conference. It is due that, before I close, I should say something about the bearing of that core of thought on education. Education is the seed and root, civilization is the fruit. If the cultivator sows good and wholesome seed, his community will reap sweet and wholesome grain and fruit; if bitter and poisonous, then bitter and poisonous. Our cultivator is the teacher. That he may cultivate well and wisely, he should be a "Man of God". Brāhmaṇa, Maulavī, priestly Divine, Rabbī—these characteristic words of four religions, all mean exactly the same "Man of God, of Brahma, Maulā, Deus, Rabb". He should be a *missionary* of God, and not a *mercenary* of the opposite of God.

High ethical quality, the fatherly heart, is far more needed in the educator, as also in the legislator, the administrator, the head of every family, firm, business, industry, concern, department, institution, where many are subordinate to one, than any amount of intellectual cleverness. A good

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heart will take itself and also others very far on the right road, even without the help of a clever head. A clever head, not guided by a good heart, will mislead itself and others very soon into the pit. It is much more important that education should build up a strong and good character in the educand than impart lots of information and develop mere intellectual talent. And this can be done much better by example than by precept; indeed only by example. The words of those who do not themselves follow their own advice are not believed, because it is felt that they do not believe them themselves.

Just as consoling, ennobling, all-uniting, spiritual religion has everywhere degenerated into selfish, deceiving, dividing priest-craft, so life-guiding education is showing tendencies to degenerate into self-displaying and self-seeking pedagogue-craft also. The evil transformation in all departments of life is due to the all-permeating vitiation of the whole spirit of the life of human communities by excess of egoism and appurtenant individualistic desire for high and fast living; so that modern civilization has become a veritable and most reckless "rake's progress" in every department of life, individual, social, national, domestic, financial, economic, political. States are piling up national debts and armaments with an extravagant thriftlessness and utter disregard of consequences which would be considered stark suicidal and homicidal madness in an individual; and a more and more excessively large proportion of the total available human energy and labor is being forced into occupations which serve to produce and distribute, not the primal necessaries of life for all, but luxuries and things of sport, pastime, amusement (often obscure) and the sensuous enjoyments of high and fast living for the few or even the many. From the instinctive group-life of primitive communities, through a phase of intensely competitive and separative individualism, back to co-operative socialism on a higher level—not the unnatural, mechanical and therefore

necessarily unstable, socialism now being experimented within the west, but a natural one, based on psychological laws and facts, of *social organization by temperamental vocation* and *equitable partition of the means of livelihood* and *of the prizes of life*—such seems to be the course of human progress. With "men of God" undertaking the work of education in the missionary spirit, the very artificial, and, because of excess, very ineffective, or rather, very harmful, and very expensive current system of education, which swamps the end under the means, suffocates and buries the vital principles under loads of showy but essentially paltry details, and requires costly buildings, heavy salaries, great quantities of furniture and apparatus of many kinds, all utterly disproportionate to the resources of the people, and which, withal, neglects nature and even artificialises so-called nature-study—such education would be replaced then by a more natural, useful, and comparatively inexpensive system.

A great modern educationist, Edouard Seguin, after a whole lifetime of work, came to the conclusion that "The *common things* of daily life have even *greater educational value* when the hands can use them . . . In such matters, the means and instruments are more easily remembered than the philosophy of their application; *whilst that philosophy is the very thing which is above all not to be forgotten*".[1] This non-comprehension or forgetting of the philosophy, the principles, is the consequence either of self-seeking or of intellectual incapacity, and is just the cause of the prevalence of catch-words and the degenerations into the "crafts" mentioned above.

The same educationist says, again,[1] that "*The great agency for socialising all pupils is love.* To develop their sense of affection, as were developed their senses of sight,

[1] See Fynne, *Montessori and her Inspirers*, pp. 162, 169, 208 (pub. 1924).

of hearing and others, does not demand new instruments or new teachers, but the extension of the same action upon their feelings. To make the child feel that he is loved, and to make him eager *to love* in his turn, *is the end of our teaching as it has been its beginning* . . . For our pupils, science, literature, medicine, philosophy, each may do something ; but *love alone can truly socialise them*: those who love them are their true rescuers". Such love, together with certain psychological principles, constitutes the only basis of true socialism. And therefore the greatest educationists are those greatest lovers of mankind, *the Founders of the Religions which bind the hearts* of human beings into One and thus give birth to new civilizations.

Civilization is justified of its name only when it is permeated by good-will, nay, loving sympathy and eager helpfulness and selflessness (*i.e.*, absence of the lower self, freedom from selfishness) preponderating far over sensuousness, arrogance, hate, greed, jealousy, selfishness. Only the former qualities of heart can establish the longed-for millennium of true socialism, as distinguished from artificial and forced socialism, on the one hand, and, on the other, from the oppressive individualism, manifesting as heartless capitalism and ruthless militarism, which the vast masses of men are now suffering from, because of the permeation of society by the latter evil qualities of heart. This true socialism can be founded only upon the sense of the Oneness of all Life, which means the realization of the Supreme Self. To be able to help humanity to such civilization, the teacher should obviously have realized in himself that Oneness, and assimilated all the body of right thought and right feeling which flows from it, and should diligently give education accordingly, leading the younger generation to the same realization. Then only will they be able to justly and truly socialise civilization. Such is the great significance and value of religious education, or, let

us say, spiritual instruction, since the word religion repels many, to-day, because of its associations of priestcraft.

The Scriptures speak of the kingdom of heaven on earth. This kingdom is obviously a Self-government wherein the Higher Self reigns and governs; and the Higher Self is in the souls which have realized their oneness with all other selves, and are therefore (lower) self-denying, philanthropic as well as experienced. In this simple fact is to be found the only key to all human problems. If the Higher Self reign in the family, the domestic life will be happy, for duty will be joy and love will be law. If it reign in the field of economics, the distribution of necessaries and comforts will be equitable, for there will be no accumulation of wealth for greedy selfish purposes but only for the promotion of public welfare through proprietors who will regard themselves as trustees. If it reign in politics, none will be for the party and all will be for the State, because the administration of all affairs will be just, upright, benevolent, promotive and protective of all right interests, and therefore no parties will be needed or formed at all, on lines of conflicting religious creeds or clashing economic interests. If it guide education, all the affairs of the people will be righted through the rightly-educated new generation. To inculcate this noble meaning of Swa-raj, Self-government, in the collective and the individual intelligence of the people, to fill the hearts of all, men and women, young and old, with this great truth, is the best, indeed the only, way to achieve and to maintain true Self-government.

Therefore the person to be entrusted with the very responsible task of education, should be a man of God, a *brāhmaṇa*, a *maulavī*, a priestly divine and missionary, a rabbī, by apt temperament, and not by birth; he should be full of *ṭapas*, *zohḍ*, self-denial, and *viḍyā*, *irfān*, the higher knowledge. Himself having realized true spiritual *equality*,

fraternity, and *liberty*, he will be able to give the education which will necessarily give rise to the civilization of true (and not false, artificial, forced, unstable) equality, fraternity, liberty. This is not the place to enter into the details thereof; they have been dealt with elsewhere. Briefly, the educationist must be a self-dependent, independent, yet humble-hearted and all-loving missionary, whose example and whose moral force, soul-force, may daunt and deter wrong-doers however high-placed, and whose very presence may spread benevolence. He must not take any help, even honoraria, from the evil-minded. The Vedic scriptures utter strong warning against this.

Arthasya purusho dāsah, n-ārtho dāsas tu kasya-chit. (*Mbh.*)

(Man is the slave of his economic interest; his economic interest is not his slave.)

Therefore let him diligently preserve his disinterested benevolence at all costs. The economic bias is all-vitiating. A person cannot but side with, and wish well and give support to, what nourishes him, however evil it may be. Therefore:

Yo rājñah prati-grhnāti lubdhasy-ochchhāstra-vartinah,
Sa paryāyena yāt-imān narakān-eka-vimshatim. (*M.*)

(The educationist who takes money from an evil, greedy, lawless ruler or any such other evil man, cannot reprimand and chastise him, but supports and promotes his evil-doing, and therefore will meet with dire punishment in hell.)

By promotion of such evil-doing, he vitiates the education of the whole younger generation and thereby ruins the whole civilization and the whole State. Let him do nothing which will lead insidiously to the selling of his independence, his conscience, his soul. His responsibility is the greatest in the whole of the body politic. He is in charge of the new generation. He makes or mars the whole State, the whole civilization, the whole people, by the way in which he brings

up the new generation. Let him be content with the barest necessaries of life. Let him live in voluntary poverty. So the fire of his *ṭapas*, *zoḥḍ*, soul-force, will grow ever greater, brighter, mightier. All good men will love and revere him. All evil men will stand in awe of him and, seeing him, will gradually turn to good ways. All will request him to make good and wise laws which others will execute under his guidance. Indeed, when men of God are abroad, men of law need be but few. Moral laws implanted in the heart make legal laws imposed from without unnecessary. Impulsion from within is far better, far more effective, than compulsion from without. As prevention is better than cure, so education is better than legislation. Thus high is the value and the purpose of education. Thus high is the mission of the educationist. Only the man of Brahma, of Maulā, of Rabb, the man of God, (not by birth but by qualification), the man who has realized the Great Self, should be entrusted with the high task of education.

The people are happy who produce amidst themselves a fair number of such brāhmaṇas, *maulavis*, divines, rabbis, true educators of the people in the best and largest sense, by precept and by *example*, and not professional religion-mongers and sowers of hatred and dissensions. Such a people will be sure to possess a justly socialized civilization, where the golden mean will reign, and which will give the greatest happiness to the greatest number. They will build the strongest and surest, nay the only, foundations for *World-Peace* on earth by and because of *Good-Will* among men. Their "men of God" will be able to create such *Good-Will* among men by establishing *Peace* between the *Creeds*, through the exposition of the *Unity* of them all in *Essence*.

I will conclude with a very small but very beautiful story from Maulānā Rūm, illustrative of the Unity of Asiatic Thought, *i.e.*, of all Religions. It may be regarded as a

complement of the well-known Veḍānṭa story of the six blind men feeling different parts of an elephant and disputing about its form, till enlightened by a man possessed of sight.

Once upon a time, a Rūmī, an Arab, a Persian and a Turk happened to become fellow-travellers on the road of Life. Walking made them hungry and thirsty for the nourishment that brings Rest and Peace. They did not know one another's mother-tongues. By signs they communicated, and brought out all the coins they had, to purchase food. What should they buy? The Arab called out *Enab*; the Turk said louder, *Uzam*; the Persian shouted *Angūr*; the Rūmī roared, *Aṣṭāfil*. Faces frowned; eyes became red; fists were clenched; blows began. An itinerant Fruit-Vendor passed along. Such Vendors of Vital Nourishment generally know the few all-important life-preserving words of many tongues. They have to deal with many customers of many sorts. He rushed in between, and placed before them his basket full of the Fruit of Life. The fists unclenched, voices sweetened, eyes became affectionate, frowns changed into smiles. Each one found the Self-Same object of his heart's desire in that basket. Arabic *Enab*, Turkish *Uzam*, Irānī *Angūr*, Rūmī *Aṣṭāfīl*, Pahlavi *ḍākh*, Samskṛṭ *ḍrākshā*, English *grape*, all mean one and the same fruit.

Faqaṭ ṭafāwaṭ hai nāma hī kā,
Dar asl sab eka hī hain, yāro!
Jo āb-i-sāfi ke mauj mèṇ hai,
Usī kā jalwā habāb mèṇ hai! (*S.*)

(Only names differ, Beloved!
All forsooth are but the same.
Both the ocean and the dew-drop
But one living liquid frame!)

Dear brothers and sisters! we have met here on the Road of Life, coming from far and near, and all are hungry and thirsty for the Bread and the Water of Life, which is Love born of the sense of the all-Pervading Unity of the Supreme

Spirit. I have begged from the abounding vineyards of the large-hearted and most generous and most charitable growers of the Fruit of Life, the great authors of the Sacred Scriptures, who brood anxiously and lovingly over mankind, as mothers over their little children, a little of their Fruit that we may share it equally here, and when we wander out to other places or back to our respective homes, may bear its sweet taste in our mouths, and carry its good seeds of Unity and Love for planting everywhere.

So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all the sad world needs!

And the one and only sure art of being kind is to bear diligently in mind the Great Truth of the Unity of our-self with the One Eternal, Infinite, Universal Self and with all selves. God is Love, Love is God, because God is the Universal Self, and the sensing, the feeling, of this Unity is the Love Divine *Bhakṭi*, *Ishq-i-Haqíqí*.

Shād bāsh, ai Ishq-i khush-sauḍā-i mā!
Ai ḍawā-e jumla illaṭ-hāi mā!
Ai ilāj-e nakhwaṭ o nāmūs-i-mā!
Ai ṭu Aflāṭūn o Jālīnūs-i mā! (*S.*)

(Thrive, thrive, O Love Divine! thy happy madness,
Sole remedy of all life's ills and sadness,
Prime antidote of pride and prudery,
Art, Science, Scripture—all art thou to me!)

Veḍa, Avesṭā, Bible, Al-Qurān,
Temple, Pagoda, Church and Ka'aba-Stone,
All these and more my heart doth now embrace,
Since my Religion now is Love alone.

Aum! Āmīṅ! Amen!

LETTERS OF W. Q. JUDGE

(*Continued from p. 69*)

PARIS, April 24, 1884.

DEAR OLCOTT,

£5 duly received, and the other enclosures which will have attention. That part of preface is left out. I knew it would be, but had to send it. H.P.B. agrees with your present comment upon it.

I think when you get your reply from Bouton[1], you ought to put the matter in the hands of my friend in Brooklyn who has my business in charge, to bring Bouton to an account.

I do not know what your reference to coming to Paris is, unless they have been asking you to. They say you must be here, or there can be no "conference". They are all wind and conferences that end in naught. They all talk at each other at once, and no one listens except to the sound of his own sweet voice, ever ending with a confirmatory "oui, oui, justement".

I am not going to London, my dear, just to buy a coat. I know the heart of Arundale[2], and the house is open to me as they and you tell me. In my letter I was merely letting out a wishful thought toward London's cheap coats, as I am ashamed to go out with my rags; that was all.

What you say about Mrs. Holloway does not surprise me, nor did it H.P.B. I hope you did not let out anything to

[1] Publisher of *Isis Unveiled*.

[2] Miss Francesca Arundale.

Wagnalls, for if he knew anything, it was merely that she was coming, as she did not wish him or anyone but those I confided in to know of the strange things I told you of. She told me she saw it—one evening—in the astral light, that she would come to London in May, and one of the visitors said she would follow me soon. I have talked to H.P.B. about her, and she tells me to say: "The Master will marshal a procession before us containing good and bad, leaving to our Karma to make the proper selection". When she spoke of Parker to Master, his expression was different to that he wore when Mrs. Holloway was referred to. In the first case, he only laughed; in the last he says, "She may come".

And now, my dear Henry, my opinion may be of use, as I know the whole situation. This one ought to come, and if we get her we will have acquired the very first and best of seers and the purest of persons. She has money and will be no expense. She dislikes parade and knows more what she ought to do than we can tell her. But wait till you meet her, and meanwhile keep confidential what I have told you. I am writing to tell her to come as soon as she can. H.P.B. further tells me to tell you (not H.P.B. that says it) that if you do not see good done by Parker and others invited, your intuitions are not good.

Affectionately,
W. Q. JUDGE

PARIS, April 25, 1884.

DEAR OLCOTT,

Yours at hand notifying of H. P. B.'s coming. Who is your new secretary? Writes a pretty hand.

In May 1883, a question having arisen in St. Louis, which may arise anywhere else and especially in London, I formulated a new rule to cover the case and sent it to St. Louis. At the same time I sent a copy to you at Madras, and by the

return mail was informed by Damodar that you approved it, but that it would lie over till the General Council, pro forma of course, as the Council would hardly veto a good act of yours. Evidently whoever had charge of those matters either mislaid the paper or forgot it. Following is a copy:

"Any person who has been admitted as a secret member of the Society, desiring thereafter to be publicly known as a member, must present the usual application of a new candidate, though without any fee and except that no new obligation need be taken, and such applicant shall be examined as to character and eligibility in the same manner as if he had never been admitted, and if approved after investigation, his election shall be in the nature of approval; if the election result in disapproval, then such person shall not be entitled to be known as a member of the Society. In all cases the report of the investigation of such cases, if against the applicant, shall be laid over and such applicant cited to appear and defend and show cause why such application should not be approved over such report."

This was meant to prevent the admission, privately, by Branch presidents, of objectionable persons with the object of their afterwards declaring themselves publicly. At any rate, as it was approved and a copy sent to the Societies in U.S., it ought to remain and notice of its omission be sent to Rochester and St. Louis. Only lately Page of St. Louis wrote asking me about it in a suspicious manner. Why not send direct from London to U. S., to E. B. Page, 515 Elm Street, St. Louis, Mo. and to Mrs. J. H. Cables, 2 Sophia St., Rochester, N.Y.

Your slippers—two kinds—left here. Do you want them? Also a photo in white, with hair long—looking like a Rishi.

The divine Anna[1] may do good in this way, by having her own "Hermetic"—unless it prove to be an "emetic".

[1] Dr. Anna Bonus Kingsford.

Her wounded vanity will spur her on to making it a large society; in which case many persons will come to know of it, and thus good be done.

I suppose the great fight is one of precedence. The old Lodge is desirous of retaining the supervisory power, which in my humble opinion they should not exercise outside their own jurisdiction. Would they raise serious objections, for instance, if a Lodge of "mere common men of the working classes" was organised? There *are* many bright minds among the poor; and after all it is down there that the real progress must be, for they are the people. If the poor Hindoos can even faintly grasp the true philosophy, why cannot the poor English? It is admitted on all hands that our object would be attained could we get the lower classes, to a man, to accept our teachings; but we have to at the same time reach the better classes. Would it be well to have the leaven working among the lowly concurrently? I think it would.

This idea has been coming into my head much of late, and I throw it out to see what you think.

Please ask Mohini to snatch a half hour from the stillness of the night, just before going to his virgin couch, and devote it to a reply to my letter about the Bhagavad Gita.

Had a visit last night from "Zeno," who struck his bell for me. I got no more, but suppose he was sent there for some purpose no concern of mine.

Give my regards to all the hermetic and non-hermetic.

As ever I have been, so now I am,

Yours with love,
WILLIAM Q. JUDGE

PARIS, April 30, 1884.

DEAR OLCOTT,

Enclosure returned. The date of the conference has not been fixed. H. P. B. says it would be wasteful of time

and money to come over for a day or two, and that as it has not been fixed yet, it will be easy enough to put it off a little later. You should write Mme. de Morsier. I would if I could arrange with her, but knowing her character I know the only way for you to get satisfactory knowledge on the point is to write and ask her to put off the date until some time when you can come. She comes here irregularly, and I am disorganized by H. P. B.'s methods of using her time. Personally, these Frenchies I think can wait. They are of little consequence compared to England; and they would be very well satisfied if for the present Mohini were here to give them an occasional talk and let them gaze at his unique and oriental form and into his magnificent eyes. I am in earnest, because that is French style. But you ought to be here for the formal conference, and you can arrange its date to suit yourself.

I do not think Mohini ought to spend all his time in London, and Sinnett's letter saying he had a better destiny than to merely copy letters for H. P. B. struck me as supremely selfish, as well as improper and untrue. Sinnett wants to extract from a "native", as he once called him, all he can, now that he sees that native under the shadow of a great name.

I do not think you had better see Massey relative to mine of yesterday, and hope your intuitions have p[revent]ed[1] you. She compelled me to write it; although it contains my sentiments, yet I do not think it quite the way to do with Massey, and especially as he replied to my questions. I would like to get his whole case out, as I do not understand in what way K. H. "defended" an improper act, and would thank you far a suggestion. H. P. B. had nothing to do with his damned séance, as I was not allowed to show her the letter. I think it was done either by an elementary of E.'s

[1] The letter is here torn, and a small fragment lost.

or some damn fool chela who will suffer for it. The first more likely though, or "chela" is not an unknown word.

I would to God I knew how to identify the occupiers here[1]. I am told so often, "The Master says it" that, remembering many things you said, I am put into quandaries.

A letter has just come from Madame's sister, who says she is coming here on the 12th, and therefore H. P. B.'s stay in Enghien will be only 12 days. Little work will be done, and less I suppose when they come. In view of all this, something ought to be done about the notice of the appearance of the Work[2] on June 15th. Why not make it indefinite until a part is ready? She ought to have gone out to Enghien long ago, because these people here have worried the life out of her and now the time is exhausted.

The U. S. will soon be full of you and her again. Th. Child, who gives the N. Y. *Sun* a column every week, has got a special appointment for to-night, and the correspondent of *Chicago Tribune* has asked for another.

I expect Mrs. Holloway here in a short time, and if she comes we can get a lot of the *Secret Doctrine* ready for H. P. B. to go over and extend. This will save some of the time which would be lost by the irruption upon her next week. I do not know what you know about it, but I will bet my head to a lemon that I have got now a magnificent coadjutor, *if not a successor* to H. P. B. and one who has trained scientific methods of literary work, as well as psychical abilities of the kind that make H. P. B. so remarkable. I thought in the street yesterday I heard the Master say Mrs. H. would be a successor and then they would let H. P. B. vanish. Two hours after in the parlor in talking to Wagnalls, who extolled the character of Holloway (though

[1] Referring to the various Adepts and Chelas who occupied H.P.B.'s body.

[2] I think this refers to the *Secret Doctrine*, which had been planned even then. See reference further on.—C. J.

not referring to anything else) H. P. B. leaned back and said, "*O my God, if I shall only find in her* A SUCCESSOR, *how gladly I will* PEG OUT!" A curious "scientific coincidence".

I asked Sinnett to send papers to U.S., but it seems he did not; and now the time has passed.

Please reply about Massey, and anything else you think of.

Affectionately yours,

W. Q. JUDGE

(*To be continued*)

MAKE of thy desire the desire of the world,
Of thy love the love of the world.
In thy thoughts take the world to thy mind,
In thy doings let the world behold thy eternity.

As an arrow shot by a strong arm,
So let thy purpose strike deep into the everlasting.
As the mountain stream, pure in its swiftness,
So let thy mind race eagerly towards freedom.

Awakened from the heart of love,
My voice is the voice of understanding,
Born of infinite sorrow.

J. KRISHNAMURTI in *The Song of Life*.

RUSSIA AND RUSSIAN THEOSOPHY

By Dr. ANNA KAMENSKY

The darker the night,
The brighter the stars.
(Russian saying)

IN these troubled times it is natural to think of Russia and to question her destiny. We know, more or less, the external events, but we know nothing of what is going on in her depth. And yet, from time to time, a faint echo reaches us, and then we know that our intuition was right and that never was Russia's soul so alive, as in this hour of crucifixion. H. P. B. can be happy: her country is seeking the Path in a fiery way.

Some time ago, an article appeared in one of our best Russian newspapers,[1] written by a journalist-refugee. He told of the spiritual hunger in Russia and of several religious movements, which, in spite of fierce persecution, were spreading in the country. While an absolute silence was imposed on the citizens and there was no Press save the party-Press (Soviet-Press), thousands of manuscripts were circulating in the country and recopied by hand. Especially rich was the religious-philosophical literature, reflecting mystical thought. Three religious movements have become predominant recently: the religious orthodox movement, which is trying to save the Russian Church; the sectarian

[1] *Vozrojdnie* (Renaissance) edited in Paris by Russian refugees.

movement, which is intent on the individual salvation of the soul; and the Gnostic movement, which expresses the seeking of the Path, as the key to social reconstruction.

The orthodox movement is composed of devoted Christians, more or less of the older generation. They work in the big towns, grouping themselves in parishes. They are full of devotion and of faith, and try to lead the life of the first Christians, but they are not tolerant and will have nothing to do with free-thinkers. The Greek-orthodox ritual is very dear to them.

The second movement is composed of Baptists, Adventists, Tolstoists, Stoundists, etc. They work amidst peasants in the region of the Volga and near the Black Sea. They have a high standard of morals, are very fond of discussion and live an industrious and pure life, but they will have nothing to do with the Church. Church is to them paganism. Both these movements are chiefly concerned with the individual problem of the soul; they are, so to say, turned inward.

The most interesting is the gnostic-mystical movement. It is a mixed group, formed by people from all classes; it works especially amongst the younger generation. They lead a pure and noble life, and they proclaim the inner work of the soul as the key to the future social reconstruction of Russia and of the whole world. They possess occult knowledge, reject every dogmatism and study the inner meaning of Scriptures. They proclaim that God can be known by those who live the life of Spirit, and therefore the building of a noble character is most important. They are very active and also tolerant, for they are in sympathy with all sincere search of truth. They call themselves "pilgrims" and "Knights of the Radiant City".[1] They use Russian folklore as material and speak in terms very dear to the Russian heart,

[1] Kitej, the legendary Holy City, submerged by the Lake.

in the language of ancient heroic poems and of national legends and fairy-tales. The legend of Kitej, the Radiant City, is the basis of their symbolical teaching.

Kitej was built by a wise prince on the boarder of the Lake of Pure Waters in the forest of Kostroma. Sages and saints resided there. There were many golden temples and wonderful treasures, but it was not easy to find the City, for it was hidden in the forest. The Holy Virgin Fevronia lived in the woods, visited by her friends—the birds and the wild beasts. The son of the prince, going to hunt, met her and fell in love with her; she also loved him and became his betrothed. The wedding was to take place in Kitej, the people admiring the beauty of Fevronia and giving her a hearty welcome. Only one, the drunkard "Grishka-the-Turmoil," "Grishka the Chaotic" insulted her, laughing at her humble origin. The crowd got indignant, but Fevronia asked them to leave him alone and prayed God to enlighten him.

Meanwhile, the Tartars, who had invaded Russia and heard of Kitej's treasures, wished to conquer it. The prince tried to stop them, but fell in the battle and the Tartars came wildly rushing into "little" Kitej, the suburb of "great" Kitej, the Radiant City, at the moment when the wedding procession was going through. The men are killed and the women carried away, Fevronia amongst them. The Tatars do not know the way to Kitej but they give money to Grishka, who guides them through the forest; coming to the Lake, the fog veils the landscape and they camp for the night; they bind Grishka to a tree, then drink and fall asleep. Fevronia, in agony, is praying for Kitej. Grishka calls her and asks her to deliver him. It means death to her, but, says cynically the traitor, "it does not matter, for even if saved from Tartars, she will be killed by Russians", for he has spread the rumour that she has betrayed her country, and shown the way to her enemies.

Fevronia is grieved, but has pity on him, and stealing a weapon, cuts the cords. Grishka is free and he begins to dance with joy; when the dawn appears he sees in the Lake the golden temples of Kitej: God has submerged Kitej to save it from the Tartars. Grishka goes mad, and seizing the hand of Fevronia, he runs away with her in the woods. When the Tartars awake and see that their prisoners have escaped, they run after them, when suddenly, in the rays of the rising sun, they see the Radiant City in the Lake and they hear the bells. They are awestruck and run away in panic, screaming "Great is the Russian God!"

Meanwhile, Fevronia and Grishka are erring in the wilderness. Grishka has terrible visions and trembles with fear. Fevronia tries to soothe him and teaches him to pray. Grishka cannot pray; he begins a wild dance and runs away. Fevronia is very tired, she lies down on the grass and falls asleep; then the forest is illuminated by many fires, beautiful flowers appear round Fevronia and she stands

up in wonder and joy. She hears the song of the mystical twin birds: Alkonost sings of the end of all suffering, and Syrin, the bird of joy, sings of everlasting bliss.

Fevronia sees her beloved prince in a moon-beam, and she knows that both have entered a new life. He takes her hand and they enter together the great Kitej. They are met by their friends and relatives, and by the heroes killed in the battle. Sages and saints come out of the temple, holding palms and candles; all is ready for the wedding. The prince and his bride begin to ascend the steps of the golden temple; suddenly Fevronia stops and asks, "Where is poor Grishka? Shall he not share our joy?" Angels answer, "Grishka has to wait, for his heart is not yet ripe." Then Fevronia writes a letter to Grishka to comfort him, saying that all is well with her, and Kitej is alive, only it is hidden for a time. An angel takes her message to Grishka, and Fevronia then enters with the prince the golden temple. The songs of angels mix with the sounds of the bells, the temple is glorified, the Radiant City is full of joy and the mystical birds sing the song of resurrection.

Thus ends the tale. The legend adds that even now, on the night of the 24th of June, on St. John's festival, the pilgrims who will be able to find the Lake of Pure Waters in the forest of Kostroma may hear the bells of Kitej, if they are pure of heart. The Order of the Radiant-City gives many commentaries to this legend. Messages signed "Pilgrim Alexis" give beautiful teachings, based on symbolism. Fevronia is the Russian soul with her heavenly aspiration, her love and her simplicity. "Grishka-Turmoil" is the lower pole of the Russian nature, wild and chaotic. When the higher is silent, then the lower manifests; when the lower is conquered, the higher reigns supreme. Fevronia is the queen of the "Radiant City". Eight roads are leading to Kitej; eight portals open to the pilgrims; eight virtues must be acquired before the City can be entered. All eight roads lead to the unique "Radiant City"; all portals show the path to the unique inner Temple. Twice a year the Temple's doors are open to those who seek it with a pure and sincere heart: at Christmas and at Easter.

Quite recently new details have been received of this interesting movement, which seems to have spread all over Russia. Messages from "Pilgrim Alexis" were found everywhere

on the desks of Soviet Officers, in their portfolios, on the chairs of cinemas; nobody knew who had brought them; even Soviet agents could not find out. The Order had a splendid organization. It worked by groups of 8, who did not know other groups; each of the 8 had to form a new group of 8, and so on, and on. Once a year, taking advantage of their holidays, they met all together in the South; for the Order had instituted special "pilgrimages" during summer, and there were festivals and mystery plays in the open air, in the forests and on the hills.

First, there was a simple common meal of bread, nuts and grapes. Then, songs were sung and fragments of holy Scriptures were read, later new candidates were received. The candidate wore a little yellow flower, called in Russian the "road-side-flower"; it symbolised his pilgrimages in search of truth. Now he received a blue cornflower, which symbolised the leading star of his wanderings and entered the first degree of the Order, called the "Brethren of the R. C."[1] The next degree, called the "Builders of the R. C." was symbolised by an ear of corn. The pilgrim became a "sower" and a "builder". The third degree, symbolised by a pink carnation, was called the "Resident of the R. C." It was the flower of consecration, the stage of the perfect Knight, prepared for all trials, even for crucifixion.

The Knights of the O. R. C. had their tournois and festivals, when poems were recited and sung, and also their special days for meditation and recollection. Such a day was St. Michael. It is interesting to note that the Order had four Fraternities, through which pilgrims could reach the R. C. A message of "Pilgrim Alexis" throws much light on this organisation. It says:

> If thou walkest under the religious sign of mysteries, the sign of spiritual creative power, then thou art under the Eastern sign of John's fraternity.

[1] R. C.—Radiant City.

If thou walkest under the magic sign of art, then thou art under the Northern sign of Bayan's Fraternity.[1]

If thou walkest under the sign of science and philosophy, thou art under the Western sign of Pythagoras' Fraternity.

If thou walkest under the sign of activity and loving sacrifice, thou art under the Southern sign of Mikoula's [2] Fraternity.

But all four are one; for only the man who has realized the harmony of all forms is a man.

Very beautiful is the deep note of unity. In an address after a festival, Pilgrim Alexis says:

May you realize that all paths are *one*, for they all lead the pilgrim to the R. C. May each seed, sown by you, grow into a new R. C.! But remember, they are all one.

Studying carefully the fragmentary messages which have reached us, one can see that the teaching of the O. R. C. are a poetical form of Theosophy. Under the garb of Russian Folklore they teach the evolution of the soul and its ascension to divine perfection. Very probably, deeper occult teachings were given during the mid-summer gatherings on the hills of the Caucasus. The pilgrim wore simple peasant clothes and had a winged staff in hand, on his breast a flower or a corn-ear. The shield of the Order bore *a cross*, *a sword*, and *a cup*. Two names were written on the shield: "Christ" and "Sofia". Are not all these facts a testimony of the deep spiritual character of this wonderful movement? In one of the Messages [3] of the O. R. C. it is said:

Become strong, become perfect. Deeds are needed, not words. In the R.C. there is no place for the weak . . . Do your best. He who does not do his best, brings dishonour to all. Go and help. Do not wait till you are asked to help. Go and fight with evil, but be ready to help also the evil-doer.

Take care of what is needed on the path to the R.C. and the R.C. will take care of you and of your family. Keep faithfully what has been entrusted to you. Do not be slaves of habits and instincts. Do not use narcotics, do not gamble, do not be untrue; do not steal, do

[1] Bayan, ancient Russian troubadour.

[2] Hero of a *Bylina* (heroic poem of old).

[3] Address of the Spirit of the Earth.

not kill, do not judge, do not hurt, do not be ambitious, have compassion for all, even for your enemies.

Let the call of the R.C. be known to the world. Proclaim the glad tidings. The cup of the R.C. will not be filled, when the hour will strike . . . When men will know themselves, they will be free. There has been a Golden Age in the past; there will be a Golden Age in the future. Between them Love is building a bridge . . . Men have ignored Love's call and have fallen. With Love's victory the fall will end, for then Spirit will manifest freely . . .

This simple and symbolical form of spiritual teaching had great success in Russia and spread quickly over the whole country, carrying away many of the younger generation. There are several reasons for this great success:

(1) The Order appealed to the deepest aspiration of the Russian soul, who is more intent on the service of the world than on personal salvation.

(2) The Order used well-known forms and language, dear to the Russian heart; it spoke in terms of Russian folklore.

(3) It had worked out a remarkable mode of organization, escaping the notice of Soviet-police.

(4) The Order quenched the spiritual thirst of the younger generation, which is deprived of all the spiritual traditions of the past.

(5) At the same time, it fed its hunger for a noble activity, showing the means of vanquishing the dark forces and transmuting them into the power of light.

Indeed the Order has sent a mighty call to awaken the spirit of the ancient *bogotyr*,[1] the spirit of the hero, so needed in our troubled times. It awakened in the country a new inner attitude, full of faith, of love and of courage. It awakened also a deep sense of duty to the beloved Motherland and linked the idea of her resurrection with the salvation of the whole world.

It was entering its seventh year of existence, when suddenly it stopped its activity. At the end of 1929, a new wave of terror spread over the country, and a Message of Pilgrim Alexis closed the activities of the Order till "better times". Since then there are no more pilgrimages to the

[1] Russian Knight of old.

South, no more festivals in the open air, no more mysteries in the forests and hills of the Caucasus. But surely no seeds are lost; when the hour of resurrection strikes and Kitej appears out of the Lake of Pure Waters, many golden fields will be ripe for the harvest, and many "builders" of the R.C. will meet us with flowers and with the winged pilgrim's staff. Then the bells of Kitej will ring their glad tiding:

A new earth is born under a new heaven. Rejoice, pilgrims of all countries, for Russia's resurrection is the sign of the resurrection of the whole world. Great is the Angel of Russia. Great her glorious future in the service of the world.

THE cultured man is he who organizes from within the whole multiplicity and manifoldness of his nature into a harmonious whole, and rules it as a master-musician conducts his orchestra. The moral man, not only in the highest but in the only true sense of the word, is he who uses all his powers for the good, whether they are good or evil in themselves.

A state of culture only, and not a state of nature however perfect, is truly "natural" in the case of man. He cannot live in the right relationship with the universe, as an animal can, unless he has made all matter an expression of spirit. Life is always a tragedy; no one has ever escaped outward misfortune and disappointments. But the then spiritualized man is joyful amidst his sorrow; he never finds reason to complain.

COUNT HERMANN KEYSERLING in *America Set Free.*

SCHOPENHAUER, HUXLEY, AND HUME, ON REINCARNATION

By ALEXANDER HORNE

THE purpose of this article is to enquire in what manner, and to what extent, the three thinkers, Schopenhauer, Huxley and Hume, believed in reincarnation or transmigration.

It is, of course, generally accepted in Theosophical literature that Schopenhauer was a staunch adherent of the reincarnationist theory;[1] Huxley is less frequently mentioned; but on Hume has been saddled the statement: "The metempsychosis is the only system of this kind that philosophy can hearken to," and thus he, too, has been made out to be a supporter of the reincarnationist view.[2]

It was this last quotation, in fact, (knowing what I did of Hume's general scepticism) that raised the suspicion in me that things might not be quite what they seemed; to satisfy myself on this point, one way or another, I attempted an investigation into the actual philosophical position of these three thinkers. The results obtained were somewhat disconcerting, as the following will show.

[1] Two examples are the following:

In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it [reincarnation] is earnestly advocated.—Walker, *Reincarnation*, p. 65.

The reader of Schopenhauer will be familiar with the aspect taken by Reincarnation in his philosophy . . . Nor is Schopenhauer the only philosopher from the intellectual and mystical German people who has accepted Reincarnation as a necessary factor in Nature.—Besant, *Reincarnation*, p. 5.

[2] *e.g.*; ". . . in Cudworth and Hume it [reincarnation] ranks as the most rational theory of immortality."—Walker, *Reincarnation*, p. 5.

1. SCHOPENHAUER

The belief that this profound thinker supported the theory of reincarnation probably originated in Walker's *Reincarnation: A Study of Forgotten Truth*, a monumental work that dates back to 1888 and which, because of its exhaustive and apparently scholarly treatment, seems to have formed the pattern and source-book for later works, magazine, articles, and lectures. In it, the author gives evidence of such wide acquaintanceship with the world's literature, that his generalisations and appraisals have been accepted unquestioningly, and used to prove the prevalence of the belief among the world's greatest thinkers. I have myself been addicted to this practice for a good many years. Quotations and excerpts, however convincing though they may seem when taken by themselves, are often treacherous when taken out of their context, as many no doubt have had occasion to discover to their surprise, and this instance is but a case in point. Walker's quotations run as follows :

> What sleep is for the individual, death is for the will [character]. It would not endure to continue the same actions and sufferings throughout an eternity, without true gain, if memory and individuality remained to it. It flings them off, and this is lethe; and through this sleep of death it reappears refreshed and fitted out with another intellect, as a new being—'a new day tempts to new shores'.
>
> These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge in a constantly new form, it abolishes or abrogates itself—[becomes in perfect harmony with the Infinite].[1]

The above quotations from Schopenhauer then run on for another page or so, till we come to another apparently positive statement in favour of reincarnation :

> . . . Every new-born being comes fresh and blithe into the new existence, and enjoys it as a free gift: but there is, and can be,

[1] Walker's annotations. These annotations, *en passant*, do not seem to me to be at all illustrative of Schopenhauer's real meaning, but only Walker's own interpretation, biased (if the word is not objectionable) by his Theosophical point of view.

nothing freely given. Its fresh existence is paid for by the old age and death of a worn-out existence which has perished, but which contained the indestructible seed out of which the new existence has arisen: they are *one* being. To show the bridge between the two would certainly be the solution of a great riddle.

Then, as if to clinch the matter, Schopenhauer is seen to go into a lengthy and interesting dissertation as to the prevalence of the belief among the religions and peoples of the world, this wide prevalence constituting therefore another argument in support of the theory:

> . . . Metempsychosis is well known to be the kernel of Brahmanism and Buddhism . . . It was also the belief of the Egyptians . . . The Pythagoreans, however, specially retained it . . . Not less was it the foundation of the religion of the Druids . . . Also among American Indians and negro tribes, nay, even among the natives of Australia, traces of this belief are found . . . According to all this the belief in metempsychosis presents itself as the natural conviction of man whenever he reflects at all in an unprejudiced manner . . . I have also remarked that it is at once obvious to every one who hears of it for the first time . . .[1]

Based on these quotations alone, which are typically representative of the five pages Walker culls from Schopenhauer's works, it would seem that one had every right to infer that Schopenhauer did indeed believe in reincarnation, and taught it. A direct examination, however, of Schopenhauer's profound essay on "Death", in his book *The World as Will and Idea*, together with a study of his philosophy as a whole, discloses the fact that his conception of metempsychosis is totally different from that entertained by the Theosophical philosophy, and to say that he taught reincarnation or metempsychosis or transmigration, *without qualification as to what he himself meant by these terms*, is misleading in the extreme.

As a matter of fact, Schopenhauer was thoroughly imbued with the Buddhistic idea of the absolute *oneness* of life. To him, the one Will is the only reality, and the multitudinous individualities into which it breaks up on the plane of

[1] Cf. Walker, *ibid.*, pp. 67 to 72.

manifestation are no more than the reflections thrown off by the sun from a million drops of water—the reflections illusory, the sun itself being alone real.

Human intellect and human individuality are thus purely incidental, having no more significance apart from their Source than the leaves have apart from the tree from which they spring. To be sure, there is a relationship between the leaves of two successive seasons, since both have their source in the same life-force; but there is no essential relation between one individual leaf and any previous or later leaf. "We certainly come here upon a kind of metempsychosis," Schopenhauer admits—but it is not the metempsychosis with which we are familiar. It is the One Life, the One Self, (which he calls the one Will) which is eternal, throwing Itself out into innumerable forms one after the other, reincarnating Itself in innumerable intellects again and again. The separate intellects, however, are mortal, and thus (according to him) do not reincarnate, for after the subsidence of one individuality through death, there is nothing of an individual nature left to reincarnate, except the eternal One Life, undifferentiated and unindividualized.

> In accordance with this, this doctrine is more correctly denoted by the word palingenesis than by metempsychosis. These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible . . . The true and, so to speak, esoteric doctrine of Buddhism, as we have come to know it through the latest investigations, also agrees with this view, for it teaches not metempsychosis, but a peculiar palingenesis . . . Yet for the great mass of Buddhists this doctrine is too subtle; therefore to them simple metempsychosis is preached as a comprehensible substitute.[1]

The last phrase, in fact, tells the whole story. Whatever we Theosophists may personally think of the indestructibility of the individual Ego, the fact remains that, to Schopenhauer, individuality was only a phenomenal aspect

[1] *The World as Will and Idea*, by Arthur Schopenhauer, translated by Haldane and Kemp, vol. III. Chapter "On Death," pp. 300, 301.

of the eternal and one Will, a temporary manifestation confined to a single lifetime. The individual—like the leaf, blown away by the autumn wind—having lived and died, reappears no more. Says Schopenhauer:

> In fact, to desire that the individuality should be immortal really means to wish to perpetuate an error infinitely. For at bottom every individuality is really only a special error, a false step, something that had better not be; nay, something which it is the real end of life to bring us back from.[1]

No wonder he is called the philosopher of pessimism!

Enough has now been given to demonstrate in what respects Schopenhauer's philosophy resembles ours, and in what respects it differs. We, too, believe in the One Life as the fundamental and only reality, with *personality* as Its temporary manifestation, confined to a single life-time. But many of us believe that, between the personality and the One Self, there is an individual Monad which is an *eternal* manifestation of the One Life, persisting indefinitely. And it is this individual Monad, many of us believe, that reincarnates itself from life to life. At least, this appears to be the esoteric philosophy as expounded in *The Secret Doctrine*, and while to me personally this view seems to have its difficulties, to discuss them here would be to confuse the issue of this particular article. My sole purpose here is to compare the views of Schopenhauer with those held by the majority of Theosophists, without entering into a philosophical criticism of either.

Taking "reincarnation" in the sense given to it in modern Theosophical literature, I conclude, from an analysis of Schopenhauer's philosophy, that he did *not* believe in reincarnation.

(*To be concluded*)

[1] *Loc. cit.*, p. 286. *Cf.* pp. 306-308.

THE CURVE OF LIFE

By M. R. St. JOHN

It is an old saying that Nature abhors a vacuum and to this may be added "also straight lines," for the theories propounded by Professor Einstein and supported, if not confirmed, by the scientific world have to all intents and purposes abolished the Euclidian dictum from Cosmic ideology.

Now some of the greatest architects in historical times, and even before, knew that strict rectangularity and mathematical symmetry in the construction of edifices was not in harmony with the natural order, for the finest examples of architectural refinement are distinguished by asymmetries. Such are far more pleasing to the eye, and there are ancient Egyptian temples which appeal to the artistic sense in a way that the architecture of to-day fails to do. The builders of the Parthenon, according to Professor Goodyear, introduced this asymmetry into that masterpiece of Greek architecture, and Professor Giovannini discovered that the façade of the temple at Uri has a curvature in "plan", while, in the more modern cathedrals of Lichfield and Rheims, examples of this same departure from geometrical exactitude have been found. C. H. Caffin, in his illuminating work on architecture, makes this pregnant statement:

> The result of all these asymmetries is to create an impression of elasticity in place of rigidity; an impression, in fact, of Life; of the flexible, varied movement of organic growth.

Apparently Nature has no use for straight lines, neither has she for division, for division, per se, implies rigidity and a fixed demarcation; nor is there a definite dividing line separating the planes of Nature. But the curvilinear conception becomes more interesting when we are dealing with man the microcosm, for his evolutionary unfoldment or progress towards the ideal should be associated with a curve, never with the analogy of a straight line.

We learn of two paths, that of the outgoing (*Pravṛtti Mārga*) and that of the return (*Nivṛtti Mārga*), this phraseology inclining one to the idea of a turning point (round the post and back). It would be preferable if man's path towards the goal of perfection was compared to a circle, the completion of half the circumference indicating that he had already more fully realised his place and work in the universal scheme of things, while those who had gone further along the round might be said to comprise the vanguard of human evolution. Further, in dealing with a single incarnation, otherwise a day in the greater life, and again comparing this to a circular manifestation, we are confronted with what may be termed tendencies or urges which become evident at certain parts of the curve.

If it is postulated that eighty years is representative of a full life span, the individual would have reached the lowest dip into physical matter at the age of forty, at which period of the incarnation the enmeshment in and influence of the material world would be at its greatest. After passing through this period, the intelligence at 50-60 years would be as far from it as he was at 20-30 and at 60-70 would be opposite to where his life was in its "teens". And here I would draw the attention of students to the probability of the psychological tendencies or urges belonging to the earlier periods being repeated, or recurring, in the corresponding later ones, provided that environment and circumstances are not detrimental.

This explains what is sometimes spoken of as second childhood, but this should not in every case be taken to imply mental weakness or brain debility, rather that certain inclinations prevalent in the corresponding earlier years had come to fruition, or were attempting to do so. For example, a study of the lives of well-known individuals will afford illumination on this subject, for self-introspection could only be a proof when undertaken by those of advanced years.

Man enters upon every incarnation in physical matter with certain causal capacities and tendencies, the result of efforts and experiences in innumerable existences; yet in a single life, not all of these come into operation, because certain potentialities need suitable environment for their manifestation and may become actual or kinetic in another one. The periodic urges previously referred to are likely to be associated with the tendencies "allotted" to a particular incarnation, and this conception is of great help to an understanding of our true and greater Self, not the puny instrument for the time being.

Thanks to the investigations of Professor Einstein, "relativity," which came as a revelation, has become to some a realisation, for all things great and small must of necessity be so defined, and it is this which helps the understanding to appreciate the great Unity in all the diversity comprised within it.

OUR CHANGING CIVILIZATION

By GURDIAL N. MALLIK

THERE is one increasing purpose, which is being unfolded all through the ages; one supreme mind which expresses itself, in a variety of ways, through all aspects of human idealism and endeavour. That purpose is Life, which "is its own creator and creation". Life being dynamic and diverse cannot be contained or consummated in any one of its creations. These are inter-related, like the chapters in a book. No expression of life, however unique it may appear at the moment, can claim to have evolved itself overnight. It has its roots in the past.

The modern civilization of the West is a growth of centuries, throughout which the urge for life has been unfolding itself in a rich pageant of human achievement. There have been no sharp or sudden breaks between one epoch or another. Often there were changes, but these were gradual, though at the time they were introduced, they were not perceived by the people. The fact is that the God of change, who wears silken sandals, always walks in on tip-toe, unobserved by the majority; it is generally a philosopher, who can notice the coming in and going out of the God.

Professor J. H. Randall, of Columbia University, has written a book about Western civilization entitled *Our Changing Civilization*. It is a happy blend of history and philosophy. It is a story of the whence, how, and whither of present day Occidental civilization. The author begins his argument with the premise that the civilization of western Europe is a composite affair: "We have invented nothing,

but borrowed all we possess," and then traces for the reader the stages, through which Europe passed as she travelled from the farm to the factory—the Renaissance, the Reformation, the Age of Reason, the Romantic Movement and the Industrial Revolution. Each of these changes was initiated by a change in environments and ideas—the two indispensable elements in the creation of earlier cultures, though to-day science and invention have minimised considerably the effects.

The period, covered by Professor Randall's historical treatment, commences with the XIIth century, when the civilization of Europe was "the achievement of a society of farmers," whose two Gods were the plough and the Bible, so to speak. But as towns and trade-centres came into being, the ideals of the sons of the soil were thrown into a ferment. Some of them welcomed the ideals of the business man, with his increasing reliance on reason as against the faith of his forefathers, while others were entrenched more firmly in their "orthodoxy". When the exaggerated enthusiasm of the old and the new had subsided to their legitimate levels, there appeared on the scene the mediator, who, in the words of Thomas Aquinas, said, "Between the truth of faith and the natural dictates of reason there can be no conflict, since both are from God." But still the battle between faith and reason continued.

To-day science has become one of the transforming ideas of European civilization, which, consequently, in its character and content, has become largely industrial. It is an age of faith in empirical verification, and the deities which the Westerner worships are the machine, capitalism, standardization, the city, mass-education, the historical attitude, democracy and Nationalism. In short, man is being made in the image of his experience. But there are impulses and ideals which *rational* experience cannot interpret or adapt to modern conditions; hence, the pains of transition. There are some who

hold that the past must be rejected wholesale ; there are others who believe that all wisdom is embodied in tradition. The former are in favour of a fullness and freedom of life, even though their use of experience as a touchstone of truth in such matters as the home and sex is " like the playing of a child with a knife," while the latter are trying to revive the old philosophies of escape, and, in this connection, look up to Oriental civilizations for insight and instruction.

Professor Randall is of opinion that the " ideals of the East [of resignation, submission charity, etc.], will know but rare adherents in the future." He says, in effect, that we cannot set back the hands of the clock and have to make wealth serve life. We need not throw overboard all that has come down to us in form of moral ideals, but take them and make them better. The Greek ideals can still teach us something. The scientific spirit of enquiry and experimentation is commendable, but as, in the ultimate, " all human living rests on some faith—the faith that certain things are of transcendent importance," what we need is "an experimental moral faith"—faith in intelligence and an intelligent faith in the future—faith in the potentialities of industry and science. Thus will it come to pass that the demands of the age: " respect for human personality, freedom for its development, fruitful and harmonious human intercourse, the passion for beauty and the thirst for truth," will be fulfilled. And this consummation will be achieved when the industrial machine is under social control and the gospel that is preached to the people is the gospel of social justice.

The West is faced with two alternatives: whether to follow St. Francis or Henry Ford. Her happiness and harmony of life, however, lies in cultivating the combined qualities of both, so that she may enjoy " socialized liberty that enforces the pre-requisites of the fullest liberation of human capacities and energies ".

A TALE FROM THE UPANISHADS

By C. T. SRINIVASAN, M.A.

The Secret of the Chhāndogya

DESIROUS of meeting all his illustrious descendants, Prajāpati, the great Lord of sacrifices, despatched swift messengers with greetings and good wishes to all Devas and Asuras. In due course all of them reached the kingdom of heaven, the Devas headed by Indra of the mighty bow and the Asuras led by Virochana of great prowess. They assembled in the grand throne-hall of their Sire, and sat in their respective seats according to their status and merit. In the midst of them sat the great King with eyes closed, in deep meditation; when silence was restored, the king opened his eyes, and beaming with peace, wisdom and bliss, pronounced benedictions upon one and all, and said:

> Hearken ye, O sons of Light and of Darkness, to my words of wisdom and of great import. Let all your fights and quarrels cease from this day, being born of mutual jealousy and ill-will. Seek ye instead That which is to be sought, know That which ought to be known, and understand That which one must wish to understand. This is the Self or Ātman which is free from evil, sorrow, hunger and thirst, undecaying and immortal. This Self dwelling in the lotus of the heart is to be sought, to be known and to be understood. One who has sought and understands it, obtains all the worlds and all desires.

Leaving the assembly he retired into his forest habitation for purposes of meditation and worship. Both Devas and Asuras heard what their great Lord had said; and having

understood it, the Devas spoke to the Devas and the Asuras to the Asuras saying, "We shall search for that Ātman by finding which we obtain all worlds and desires." On account of their old jealousy and mutual hatred, the Devas and the Asuras did not converse with each other; and each wanted to approach Prajāpati secretly without the knowledge of the other. Indra, from among the Devas, clad in simple rainment and by himself, went to meet Prajāpati; so did Virochana, in sack-cloth, from among the Asuras. In utter humility and reverence the very kings of the Devas and the Asuras went forth to meet their Teacher, because they valued knowledge more than the kingdom of all the worlds.

They approached their Master, with the sacred fuel in their hands, and after making their proper obeisance, they requested him to accept them as his disciples. There they dwelt as religious students for thirty-two years duly attending upon their Master. In the light of their common service and devotion to the science of Ātman, even Indra and Virochana had renounced for the time being their mutual jealousy and aversion. Such verily is the greatness of the science of the Self or Ātman! Prajāpati then said to them:

With what end in view have you both dwelt here?

They replied:

Most holy Sire, that great saying of yours is still repeated by all the wise and the learned. It is with the purpose of knowing this Atman that we have dwelt here, these thirty-two years.

The Master said to them:

Be it so. I will teach you both this Self or Ātman. The Person that is seen in the eye is the Ātman that I spoke of. He is the immortal, the fearless Brahman.

Hearing the words of their Master they were greatly pleased; but both of them were full of the pride of their own learning and wisdom. Indra betook himself to a lonely place and looked at himself in a mirror. Vain of his beauteous

form, he thought: "This pretty reflection I see in the mirror must be the Ātman referred to by my kind Master." So Indra came to the conclusion that the image seen in the pupil of the eye is the Ātman. Like-wise Virochana, seated alone on the edge of a pond where he beheld his shadow cast on its waters, thought: "This shadow must be the Ātman referred to by my kind master." Soon both of them approached their teacher and asked:

> Tell us, Holy Sire, which of them is the Ātman, the reflection or the shadow? Which of these, most holy One, is the one spoken of by you? Or is the Atman the same in both these?

Thus questioned Prajāpati knew that they had not understood his teaching correctly, and he was pained at heart to see his disciples utterly lacking in keen sense and proper understanding. Moved by compassion and love to remove their ignorance, he told them by way of a simple illustration:

> Now, young men, look at yourselves once again in a cup of water. What you do not then understand of the Self come and ask me.

Accordingly they fetched a cup of water and looked at themselves in it, but they felt ashamed to confess that there was anything in it unknown to them. So they exclaimed at once:

> Sire, we see ourselves as we are even to the hair and nails, a very picture.

Being ignorant, Indra and Virochana were quite sure that the reflection and the shadow were the Self. Prajāpati seeing that his disciples were still labouring under this misconception said:

> Now, fair youths, shave your hair and trim your nails, and after cleaning yourselves well, put on your best clothes and ornaments, and then look at yourselves again in the cup of water.

Having done so they looked into the cup of water, and the Teacher asked what they saw. By this new device the Teacher expected that his disciples would use their sense of

discrimination. For, it was the body that had produced the reflection with its hair and nails in the first instance. When hair and nails had been removed from the body, they were not seen in the reflection; the same was the case with their dress and ornaments. The lesson is that like them the body is also liable to appearance and disappearance. So, too, qualities like pleasure, pain, attachment, aversion, delusion and the like, all alike being attached to the body only, are temporary like the hair and the nails. Therefore the body and the things connected with it are not the Self or Ātman. How could the Self, who is the Seer, be absent at any time when he alone is to behold the appearance or disappearance of bodies and things? But devoid of this kind of discrimination, Indra and Virochana unhesitatingly replied:

> We see just as we are ourselves, well-adorned and well-dressed.

Then Prajāpati thought within himself:

> Their mind has not yet become purified by discriminative knowledge, but in due course, the true knowledge of Ātman will follow of itself as they ponder over my words.

Thus consoling himself he did not take notice of them when they were going away happy, with the idea that their purpose had been fulfilled. Only a gentle sigh escaped from the Teacher, and gazing after the pupils going fast at a distance, he said:

> Alas! Without having perceived and known the Ātman they go away well satisfied that a lump of flesh and its shadow are the Self. Whoever among the Devas or the Asuras hold this doctrine as understood by these two kings, will surely come to grief and destruction.

Fully satisfied at heart, Virochana preached the doctrine of the body among the Asuras. He told them that Father Prajāpati had declared, without any doubt, the body to be the Ātman. And he made them worship the body with good food, ornaments and dress, saying that by such a worship alone one

gains this world and the next. This doctrine of the flesh and bones was as milk and honey to the ears of the Asuras who accepted it readily without demurring. Thenceforth they devoted their lives to the one purpose of securing food, ornaments and dress. They decked even the bodies of the dead with scents, ornaments and costly dress thinking that by means of them they could gain the next world. Therefore in this world, to this day, it is said of one who does not give charity and has no faith in the performance of good deeds: "Oh! he is of the Asuras." For such is the doctrine of the Asuras.

On his way back to the Devas, Indra stopped in the middle of his journey having encountered a great difficulty. His mind, having been much impressed by the words of his Master, pondered over the instances of the mirror and the cup. And Indra came to see a difficulty in Ātman being the body or its shadow. So he argued within himself:

> Just as when the body is well-adorned and dressed, the shadow-self is well-adorned and dressed, so also, when the body becomes blind, crippled and bent down with old age, the shadow-self will also become blind, crippled and bent down with old age. And finally when the body perishes and disappears with death, the shadow-self must also perish and disappear.

Thus retracing his steps and with the sacred fuel in his hands, he once again approached his old Master. Prajāpati felt great joy at the return of his pupil and said:

> Well, Indra! You went away with Virochana well satisfied at heart. How is it that you alone have come back and for what purpose?

Prostrating himself at the feet of his Master, Indra replied:

> Pardon me, Holy Sire, for all sins that I may have committed during my discipleship. On my way I pondered long and well over your words and came to the conclusion that there was no good in the doctrine of the body and its shadow. For, when the body is destroyed by death, the shadow-self will also be destroyed. Seeing no good in this, I have come back to you for further enlightenment.

His Master raised him and embraced him with warm affection, being pleased to see Indra using his power of thought and said:

So it is, Indra, the body and its shadow are not the Ātman, both being liable to death and destruction. Though I had explained the true nature of the Self in a manner easily comprehensible to intelligent minds, somehow you did not grasp the truth, probably being hindered by some inborn weakness of your intellect. To get rid of this defect you will do well to serve here for another thirty-two years. Without proper service no purification could be attained. After the expiry of that period I shall enlighten you further.

Indra dwelt there for the required number of years, mindful of his service and duty to his Master; at the end of the period of training, the pupil approached his Teacher and said:

Holy Sire, the period of purification is now over. Please teach me further the knowledge of the Ātman.

The Master was indeed pleased with Indra's sincerity and devotion to knowledge and said:

Come thou, Indra of the Mighty Bow, and listen attentively to my words. The Self which, at the outset, I truly described to you as the Person in the eye—the great Seer that is wakeful beholding a world of men and things—is the same Self that dreams and moves in dreams dallying and sporting with women, experiencing various kinds of pleasures and delights, and beholding beautiful sights and pleasure gardens. This dreamer, who is of the nature of light, is the Self or Ātman.

Having been instructed, Indra went away satisfied at heart, but on the way again saw a difficulty in the doctrine of the Self as the dreamer. He said to himself:

True it is that the dream-self is not affected by the defects of the body. Does not a man who is crooked and crippled in body, ugly and bent low with age, appear in his dream young and robust, full of vigour and beauty? Even a blind man is able to see well in his dream sometimes. The dream-self is no doubt of the nature of absolute freedom, free to create for its own view anything and everything it desires. Nevertheless, the dream-self does not seem to be free from pain and sorrow, free from hunger and thirst, undecaying and undying. Chased and pursued by dream-phantoms, it seems to experience great pain and sorrow and to shed tears as well. When a person awakes, the dream-self is naught and nowhere. Hence like the body and its shadow, the dreamer also gets himself

killed and disappears. So I see no good in this doctrine of the dreamer.

So with the sacred fuel in his hand Indra again approached his Teacher and said :

Holy Sire! As of old, I again find no good resulting from the doctrine of the Self as the dreamer, for it is neither immortal nor free from fear and pain, although it is able to create and to do whatever it pleases.

Appreciating Indra's great difficulty, the Master replied only by a knowing wink of his eyes. He had already explained twice by means of simple examples, the true nature of the Ātman; and if Indra had failed to grasp it on account of an inherent defect of his intellect, it was no fault of the Teacher's. Once again he directed him to stay for another thirty-two years as a religious student with a view to the complete removal of the defect. For Truth is indeed very hard to understand. Even the king of the Gods, though instructed by means of simple and homely examples as to the imperishable nature of the Self, became confused and held it to be liable to decay and destruction. The learned Virochana, the very son of Prajâpati himself, understood the perishable body and its shadow to be the Ātman. What then is to be said of ordinary men of the world devoid of wisdom, who by their very nature believe the body and things connected with it to be real and imperishable? This Supreme Ātman can be rightly comprehended only by those whose mind has been turned away from all unreal things like the body and the objects of the world, and who are constantly engaged in the study of the Vedas that speak of the true nature of the Self.

The period of discipleship passed away and Indra grew great in intellect. Prajāpati called him to his side and stroking his chin with affection said to him :

Listen with thy keenest sense, for that which I am now going to speak to thee is very subtle to understand. Having followed me so far with great perseverance, I pray that thou wilt follow me further. Now, That which is fully asleep, at perfect rest, seeing no dreams—that is the Ātman, the Immortal, the fearless Brahman.

After offering prostrations to his beloved Sire, the pupil went away satisfied at heart; but on the way Indra paused to consider whether he had rightly understood Prajāpati's words. He said to himself:

That which is fully asleep—how can one rightly know that oneself in sleep so as to be able to say, "This is I or any other person." Suppose I, Indra, go to sleep and have no dream. How can I know, then, that it is Indra that has gone to sleep and has no dream and that other Devas exist also? Alas, in this state of deep slumber, surely, one seems to reach utter annihilation. And again I see no good in this doctrine of the deep sleep.

With the sacred fuel in his hand Indra came back again. Prajāpati said to him:

Indra, you went away satisfied at heart; for what purpose have you come again?

And Indra replied:

O, kind Sire, I make bold to return here because the self of the deep sleep does not know whether it exists as this "I" or this person, nor does it rightly know any other being; it seems to reach its annihilation. Finding no good in this doctrine, I came back. But this time I shall never leave you till you tell me the whole of the Real Self.

Prajāpati replied:

So it is indeed, Indra, this I shall tell thee soon. Stay here for five more years, my young son, and I shall reveal to thee that Real Self which is already thine, though thou art unable to comprehend it at present.

The five years passed away as five winks of the eye. The Master called his learned disciple to his side and said:

Indra, mortal is this body held by death. The body and its organs, like the mind and the senses, are all perishable things only. They pass away with death. Not so the Atman which is immortal and incorporeal. But associating itself with the body and the senses, held by pleasure and pain, the Self seems to be affected by them, although as a matter of fact it is never attached to them. Owing to ignorance then, the Ātman comes to be identified with unreal things like the body and its shadow, as was done by the great Virochana himself. In this manner the immortal Self becomes mortal to suffer pain, sorrow and decay. Is anything spoiled or improved by qualities falsely attributed to it? Being freed by means of right knowledge from its association with the body and senses, the Self is not touched by pain, pleasure or death, for then it has returned to its pristine

purity. Indra, answer me whether you have followed me correctly thus far?

Indra replied:

Most glorious Lord, great is my power of understanding, but greater is thy teaching. Proceed further, O Bhagavān, and Indra shall follow thee undaunted.

Charmed with the reply of his pupil, the Master continued:

Indra of the bright ones! This Self which is yours, mine and every other creature's, is the highest Reality known to me. This alone I have pointed out to you and Virochana when I asked you both to look into the cup of water. The Self that sees the reflection and the shadows in its waking, is the same Self that sees the dream-world and its objects, and also that which enjoys perfect rest in deep sleep, seeing nothing at all. Deep sleep is not annihilation but is fullness of the Ātman, for everything has been resolved into the Self. Hence it is that in deep sleep one sees nothing at all. But the Self is none of these three states of waking, dreaming, and deep sleep. It is above them all. The waking shows that the Ātman is intelligent, for he rightly discriminates there one thing from another. The dreaming shows his absolute freedom. The deep sleep signifies his perfect purity because he remains unattached to any thing. Is there anything at all other than the Atman? Unembodied like the Ākās, this serene Self rises above the body, and having reached its highest light, shines in his own form. The states are all unreal because they are attached to the body only, and liable to disappear with the loss of the body. Divorced from the body, senses and the states, the Atman is the Real Person that is within you, me and all other creatures, moving, laughing, playing and rejoicing. Pain and sorrow experienced under the influence of ignorance do not affect this great Ātman who is ever free, immortal and incorporeal. My son, understand this Ātman thus; then thou becomest the greatest of the great. I have nothing more to teach thee. May the Supreme Person shower blessings upon thee and give thee victory, wisdom and peace of mind.

Indra then went away really satisfied at heart, for he had rightly grasped the great Ātman who is immortal and incorporeal. This he preached to the Devas, who by meditating upon this incorporeal Self obtained all the worlds and all desires.

Thus expounded Prajāpati, the Lord of the heavens:

He who knows this Self, this Great Ātman, or even desires to know and understand this Self, obtains all worlds and all desires, no matter to what creed, caste or race he may belong. This open secret of the Ātman belongs to all knowing and sincere minds devoted to service and good works.

MOZART

By NORMAN INGAMELLS

CONFUCIUS (Kung Fu Tzu) said: "Ah, Music! Sacred tongue of God, I hear thee calling and I come." Such a remark might justly be associated with the music of Mozart, for it is of such a quality that it is able to give us a foretaste of the joy that awaits us all. This matter of the composition and appreciation of music rests upon states of consciousness. Artists who can reach up to and live in a spiritual world, or Mount of Olympus, and by the knowledge of art, confine some of that experience in sounds (or some other art form) enable us to have it presented to us from the physical plane; such art is like spiritual sunlight. In speaking of music one must warn against the crude jazz music so prevalent to-day, for it can set the emotional and physical aspects of man vibrating in undesirable ways.

A Freemason like Haydn, Wolfgang Amadeus Mozart, or, to give him his baptismal names, Joannes Chrysostemus Wolfgangus Amadius Theosophilus Sigismundus Mozart (his was not the day of synthetic names) was one destined to leave a most glorious mark upon the world. His music is inspired, is intellectually and emotionally as clear as crystal, classic in form; it is in fact the very pinnacle of classic culture. Perfectly spontaneous and sincere, it seems to flow along as naturally as a brook, and as beautifully. It has that poise, balance, joy, and sanity, that are the true elements of perfection

in art, and it will be many and many a century before the great masses of humanity reach such levels of emotional, mental, and intuitional experiences. Architecturally, his music might be compared to the Taj Mahal. To the writer, Mozart's music expresses the perfect youth—a youth born of Light rather than of flesh. To be a true Mozartian one must, in his heart, live in some ethereal ideal world of unadulterated joy; even Mozart's sorrow is like balm, so free is it of all regret or bitterness.

Mozart was born in 1756; it might be said that from his cradle Mozart was a musician. At three years of age he used to amuse himself by picking out simple chords on the clavier; between four and five he commenced to compose; at six he was so fine a player upon the violin and clavier that his father took him and his sister on some most successful tours in Europe and England. At fourteen it is said that he had written an oratorio and that he knew all that anyone could teach him of the technique of his art in all its aspects. At the same age he composed an opera which he himself conducted in the largest European opera-house of the time.

In Amiel's journal we find the following:

> Which is the greater, Mozart or Beethoven? Idle question! The one is more perfect, the other more colossal. The first gives you the peace of perfect art, beauty at first sight. The second gives you sublimity, terror, pity, a beauty of second impression. The one gives that for which the other rouses a desire. Mozart has the classic purity of light and the blue ocean; Beethoven the romantic grandeur which belongs to the storms of air and sea, and while the soul of Mozart seems to dwell on the ethereal peaks of Olympus, that of Beethoven climbs, shuddering, the storm-beaten sides of a Sinai. Blessed be they both! Each represents a moment of the ideal life, each does us good. Our love is due to both.

As to the sources of inspiration of these great artists, fundamentally all inspiration must come from The Universal Spirit, but it sometimes comes through some intermediary—some super-human or angelic personality. All the great artists have had experiences, which, they say, seem to come

from some internal source beyond their own understanding. Richard Wagner, the dynamic and mystical musician, writes of an interesting state he got into at times. He says:

> There must be some indescribable inner sense, which is altogether clear and active only when the outward-facing senses are as if a dream. When I, strictly, neither see nor hear distinctly, this sense is at its keenest, and shows its function as creative calm; I can call it by no other name, I merely know that this calm of mine works from within to without—with it I am at the World's Centre.

We find that Mozart believed in the mind being active and more free to work clearly when unfettered with the brain, as in sleep; he had experiences which also reveal to us that he got into states similar to those produced by the Indian occult or mystical systems of meditation. He tells us that in these conditions the ideas of time and space were transcended, and that, in a moment of earth's time, he would "hear" or conceive a whole symphony or other big composition. We know that many people succeed in solving problems by deciding to work upon them during sleep, when, occultists tell us, the mind is away from the body and is much more free and active than when centred in the heavy matter of the brain, as in waking hours.

Mozart had a most charming sense of humour, which is not jest or buffoonery, but a kind of subtle sympathy and compassion, coupled with a seeing of the bright side of things. It was revealed in the occasion when he and his wife were faced with hunger. "Oh well," he said, "if we cannot eat, let us dance instead," and the dance took the place of the dinner. Such a true sense of humour is a most vital asset in life. He was often in dire difficulties financially, and his hard work, coupled with an insufficiency of the mere necessities of life, helped to hasten his end.

Like all truly great souls, Mozart experienced at moments a universal love and a universal state of mind. What if he could not always remain on the heights—who can? He was

a deeply religious man ; he said : " Friends who have no religion cannot long be my friends," and as to generosity, he was generous almost to the point of making a sin of it. He died at the age of 35 in such poor circumstances that he was buried in a pauper's grave. Even his wife, who was seriously ill at the time of his death, could never discover where his grave was, for, in the storm raging at the time of the funeral, all of the few followers left the procession, and the gravedigger died within the week.

Mozart's glorious gift to humanity, his music, lifts him head and shoulders above his detractors and makes him one of earth's greatest artists, which is a far better thing than the praise of men.

He has been called " the Master of Masters ". Viardot said: " Mozart is Mozart as Allah is Allah, " and David declared: " Mozart is music made man. " In his short life he composed over 600 finished works and some 200 fragments; his " Jupiter " symphony, his grand opera " The Magic Flute " (a Masonic opera) and his " Requiem " alone are priceless pearls. " Was it not strange, " said Haydn, " that nations did not vie with each other to possess such a jewel within their borders ? "

Perhaps the least and the best we can do, as we listen to his music, will be to pour out our hearts in love and gratitude to one who loved his fellowmen and left us such an abundance of priceless gifts.

THE THEOSOPHICAL FIELD

WE have to acknowledge the receipt of several reports of Convention meetings and of H. P. B. Centenary Celebrations ; in fact we might fill a whole number of THE THEOSOPHIST with them. We mention a few only.

* * * *

Mrs. May S. Rogers writes of a meeting on White Lotus Day at Hollywood, " when three hundred and twenty-five Theosophists, representing four different Theosophical Societies, gathered and were addressed by Dr. G. de Purucker, leader of the Point Loma Theosophical Society ".

* * * *

A full report has been received of the Congress held in London by the European Federation of the Theosophical Society during the month of June. Dr. and Mrs. Arundale were present and the former opened the congress. Several European countries were represented ; discussions and question and answer meetings were held, while addresses were given by Dr. Arundale, Mr. L. Rehault, Prof. E. Marcault and Mr. E. L. Gardner. Judging from Dr. Arundale's closing address the Congress was a great success for he ends his closing address as follows :

" Let me conclude by telling you what strength and encouragement I have received from all of you. I had no idea that Theosophical life would be so much worth living as the European Congress has shown it to be."

* * * *

The United States of America has sent copies of two addresses delivered by Mr. A. P. Warrington, Vice-President of the Theosophical Society, at the Chicago Convention held during August ; one of them " being one of four talks given at a symposium on H. P. Blavatsky, on August 16, 1931 ". Several other countries and Theosophical Societies besides the American Section were represented on that day, Dr. Arundale also being present. After the opening of

the meeting, Dr. Arundale recited H. P. B.'s "Golden Stairs" with which Dr. Besant ended the celebration at Adyar. Mrs. M. R. Hotchener, and Mr. G. Hodson gave addresses and Mr. Warrington spoke on H. P. B. as "A World Genius".[1]

In his lecture on "Theosophy and the Theosophical Society" Mr. Warrington says with regard to the future of our Society:

> "It is my belief that our battered, but beautiful and staunch ship of Theosophy will sail on for ages yet. Teachers will come and teachers will go, but this grand old ship will sail on and on, each time adding to its cargo the gifts of the Teachers as they pass by . . .
>
> "It will go faithfully forward guided and strengthened and inspired by the Great Masters of the Wisdom whose child it is . . .
>
> ". . . this does not mean that our Theosophical conceptions and work are yet what they ought to be, nor that there are not many pitfalls before us of which we should ever be mindful in order that they may be carefully avoided. Nor does it mean that we have not much of greatest importance to gain from Krishnamurti's teaching, for already there are indications of its leavening value in lightening a materialistic tendency that has ever befallen spiritual teaching in the past. Perhaps we may have been showing too rigid a literalism lately in understanding Theosophy, a tendency towards the ossification of spiritual thought instead of its Theosophication—if you will pardon the play on words—and it is good to have our attention called to this."

* * * *

In the June-July number of *Virya* we find an account of the first general Convention of the Theosophical Society in Central America and Colombia. Owing to the economic conditions of the country some Lodges could not send representatives. The first day of meeting was taken up with business, music and a symposium on the question: "What message has the Theosophical Society to give towards the solution of the problems in our continent?" On the second day the members partook of an excursion into the country and addresses were given on the three Objects of our Society.

* * * *

The second Congress of the South American Theosophical Federation of National Societies was held in Montevideo, Uruguay on April

[1] This address will be published in our next number.

4th and succeeding days. The Federation consists of the Theosophical Societies of Brazil, Uruguay, Argentina, Chile and Peru, with the non-sectionalised Lodges in Bolivia and Paraguay. The President of the Congress was the General Secretary for Uruguay, Señora J. Acevedo de la Gamma, and the General Secretaries of Argentina and Chile, Dr. Carlos A. Stoppel and Señor Armando Hamel were present. The Federation has decided to issue one large Spanish magazine for the Federation, instead of the separate magazines of Argentina, Chile and Peru. As Portuguese and not Spanish is spoken in Brazil, that country will continue publishing its magazine in Portuguese.

* * * *

Some more suggestions have been received for the improvement of Adyar. Mr. Nagahawatte from Rangoon suggests that:

1. More attention should be paid to the cleanliness of the riverside bank past Olcott memorial.[1]

2. Changes should be made in the food provided by the Bhojanasala.

3. Cheap huts should be constructed for poor students.

4. A scholarship should be given to an occult or esoteric student, who could do original research work.

5. There should be opportunity for sun-bathers.

6. Members of the Society should not think too highly of themselves.

7. Some industry might be carried on by which poor scholars might earn their living, attending to their studies at night.

8. Due respect should be paid to yogis and others, even if they are not very neatly dressed.

9. A really Theosophical school is needed for the children of Theosophists. Such a school should be under the direct supervision of an occultist residing at Adyar.

10. That smoking should be permitted by the sea-side.

Dr. Jacob E. Solomon writes that Adyar should be a source of inspiration to all servers of human and animal welfare. He suggests that the following ideas may be put into practice at Adyar:

1. Healing on modern lines; there should be a hospital for the practice of this.

[1] The part referred to by the writer, though abutting on the river, is outside the boundary of the Society's estate. The Society has tried to purchase it from the Government, but so far without success.—C. J.

2. A welfare centre with opportunity for the training of ideal health-visitors.

3. A school and college for the training of students and teachers according to ideal methods.

4. Social welfare work for released prisoners, for the education and training in home industries of widows, etc.

5. Labour union and labour welfare work.

6. Animal welfare work, and ideal agriculture.

7. Research work for the study of an ideal democracy, the abolition of capital punishment, prison reform, world-peace, arbitration, sanitary reform, education of the masses, etc.

Those who are sincere and earnest in their special line of work should be admitted to Adyar. For research work, under heading 7, a university qualification should be required, as well as an aptitude for such work.

To make the most of all these activities there should be a broadcasting station at Adyar.

THE RELIGION OF POETRY

THE WORSHIP OF AN IDEAL

IN the quest of religion, men preferably go to the interpreters of sacred texts, each of which gives a complex philosophy of its own, and weaves a network of faith, dogma, ritual and rule through which the subtle essence of religion escapes and only the encumbering slime, shell and seaweed are caught. Religion is life, and it cannot be held in the meshes of death. The life and music of the ocean cannot be caught for enjoyment on land by the tackle of the fisherman. To feel the thrill of the sea, one must plunge into the waves and rise and fall with their rhythm. To know religion one must plunge into the waters of Life.

Poets listen to catch the rhythm of Life and try to express this in their poems; poetry preserves all that has been felt and sought for in life intensely. It would be profitable therefore to ask: What is the religion of poetry?

Poetry may not speak of God, but it does speak of the realization of Life. The poet seeks to express how life may be lived best, what should be its highest ideals, its best environment and its richest expression. Religion in its broadest sense is the knowledge of best living. The quest of religion is the quest of a faith, of enlightenment which will lead to the attainment of the greatest happiness. Poetry may bring such enlightenment. Poetry has a universal appeal, to whatever race, religion or nationality the reader belongs. The faith of poetry has no church or creed or ritual; it is based on the fundamental intuition and emotions of men and women. The faith which the best poetry of the world expresses is not a petrified finality, it grows with the evolution of humanity; all humanity are its contributors. It stands for self-determination in religion.

One of the chief characteristics of the religion of poetry is the worship of an ideal; palpable gain is given up, comfort and safety are renounced, common ideas of assets and liabilities, profits and losses are flouted. Poetry extols men and women who have lived and died for an ideal and dismisses the respectable people who have amassed not a little wealth by their arduous labours. The poets' love scorns the limitations of the material.

An ideal enables man to love life and yet not to be bound by it. Poetry is a rich treasure-house of ideals; it ever gathers as great souls pursue new and newer ideals, it contains the humblest as well as the loftiest that man can wish for. It is not too much to say that in poetry can be found God's plenty to which humanity may help themselves and learn to love Life without being bound by it.

S. SIVARAMAN, M.A., L.T.

DR. BESANT'S 85TH BIRTHDAY

GREETINGS were received:

1. From the General Secretaries of the following National Societies: India, Australia, Java, New Zealand, Norway, Scotland, England, Austria, Spain, Cuba, Costa Rica, Wales, Sweden, Burma.

2. From Groups outside India: Australian Co-Masons; Lodges in Australia at Claremont, Brisbane and Adelaide; in Java at Malang, Bandoeng, Batavia; in New Zealand at Dunedin, Faversham; Federation of Amsterdam Lodges and Centra; Students' group, Huizen; Lodge at Oslo.

3. From Lodges, Federations, etc., in India : Gwalior ; Kolhapur; Coimbatore ; Rajapipla ; Anantapur ; Mandalay ; Indore ; Guntur; Poona (Youth) ; Bangalore ; Vizagapatam ; Quetta ; Karachi ; Karachi (Youth); Cuddalore ; Hyderabad, Sind ; Lucknow ; Midnapore; Gorakhpur ; Calcutta ; Cawnpore ; Cocanada ; Allahabad ; Ahmednagar City ; Conjeevaram ; Baroda ; Kumbhakonam ; Moradabad—U. P. Federation ; Cochin ; Sholapur ; Sangli ; Bangalore Cantt. ; Sivaganga; Madanapalle ; Vellore ; Hosur ; Darbhanga ; Gaya ; Dewas Senior; Ujjain ; Dharwar ; Benares ; Hospet ; Murshidabad ; Ahmedabad; Mangalore ; Kumaramangalam ; Simla ; Madanapalle—Theosophical College, High School and Rishi Valley High School ; Benares, Benares Schools ; Benares, Benares Staff and Students ; Benares; Benares Old Boys ; Kolhapur ; Bombay, Fellowship School ; Bombay, New Era School ; Bombay, E.S. members.

4. Co-Masonic Lodges : Ahmedabad ; Karachi ; Benares.

5. Round Table : Hyderabad, Sind ; Australia.

6. Order of Service : Hyderabad, Sind ; Karachi.

7. Public meetings held at various places : Bombay—Bombay Theosophical Federation ; Moradabad, Moradabad Citizens.

8. Liberal Catholic Church, from the Presiding Bishop, Rt. Rev. C. W. Leadbeater on tour in Kathiawar.

9. From individuals outside India : Mr. Basil Howell, Miss M. Vaughan, Rt. Hon. G. Lansbury, M.P. and Mrs. Lansbury, Mr. and Mrs. B. Shiva Rao, Mrs. E. Lauder, Prof. E. Marcault, Mr. and Mrs. A. P. Warrington, Mr. and Mrs. H. Hotchener, Mr. and Mrs. R. Logan, Mr. J. Krishnamurti, Mr. D. Rajagopal, Mr. R. G. Macbean and Ommen workers ; Mr. A. Digby Besant, Mrs. M. Besant-Scott, Rt. Rev. G. S. Arundale and Mrs. Rukmini Arundale ; Commander C. Lewes and Mrs. Sylvia Besant-Lewes.

10. From individuals in India : Rt. Rev. C. W. Leadbeater (on tour) ; Sir C. P. Ramaswami Aiyar ; Mr. D. K. Telang ; Mr. Krishnajas Roy ; Mr. F. J. Ginwala ; Mr. and Mrs. Jamnadas Dwarkadas ; Mr. and Mrs. Gerard ; Mr. C. Venkateswaran ; Mr. Harjivan K. Mehta ; Mrs. Tehmina Romer ; Mr. Manick ; Mr. N. Patel ; Dr. Hora ; Mr. Tophkhane ; Dr. N. Sivakamu ; Miss Shahani's parents ; Mr. Deobhankar ; Mr. Damodar Prasad ; Munshi Iswar Saran ; Mrs. Syamsundarlal and Mr. Balgovinddas Syamsundarlal ; Mr. V. S. Samant ; Rai I. N. Gurtu ; Mr. Pranjivan Odhavji ; Mr. Kanji Dwarkadas ; Mr. Moolchand.

REVIEWS

The Song of Life, by J. Krishnamurti. (Star Publishing Trust.)

This small book contains thirty-two of the songs by Krishnamurti, reiterating in different words and poetic expressions his understanding of Life, now become more or less familiar to the readers of his books and the hearers of his talks. It seems an impertinence to review a book of this nature—for those who understand him, understand him without interpretation, and those who do not understand him continue not to understand him in spite of interpretation. Having been accustomed to philosophies and orthodoxies and complexities of Life, people find it difficult to understand his teachings because of their simplicity. There can be no difference of view with regard to his conception of Life, but the difficulty is the attainment of that detachment which makes man follow Truth, when his intellect tells him it is Truth, because his heart is tied up in orthodoxies. This book again tells us his view of life:

> The attainment of Truth is an absolute, final experience.
> The inviting of sorrow is the way to happiness.
> Gather Truth from the dust of thine experience.
> Doubt is as a precious ointment; though it burns, it shall heal greatly.

The best service anyone can do is not to interpret these verses for others, but to give them wide publicity.

R. G.

Soundings, by Marsyas. (Coulls Somerville Wilkie Ltd., Dunedin, New Zealand.)

Marsyas is a modern poet. But he does not write what is known as modern poetry. He writes good old-fashioned verse, with rhythms, rhymes, forms and choice words, so honoured in old English poetry. *Soundings* is the second of his four books of verse; one has already appeared and two are to be published shortly. It contains over a hundred poems, one of which is a longish ballad, and there is a fair sprinkling of sonnets. The subjects are many and varied but they could all come under "Life". The language and philosophy are those of a devotee, who sees beauty, justice, evolution,

in everything. Some poems and some passages in others are very dainty and appealing. All are readable. A number of the poems bear titles in Greek, Latin and maybe other languages, which must be pretty when understood, but were double Dutch to the reviewer.

D.

The Inner Teaching and Yoga, by Charles Wase. (Published by John M. Watkins, London.)

The author has embodied in this book the practical results of his research in the study of Yoga. He has blended the viewpoint of the East which delights in contemplation, with that of the West which loves action. He has made clear how the philosophy of the East can be lived up to in practical right-thinking in daily life and action in the Western world.

He maintains that the practice of Yoga gives:

> a new power, a new strength, and a new forcefulness and that it results in a regeneration which gives birth to mental and spiritual gaints with the desire stream strong in them, with the consciousness of all the forces of omnipotence surging within, aiming always at the highest-concentrated upon the actual realisation of the ideal man.

Mr. Wase lays particular stress on concentration and contemplation of Divinity which has an exhilarating effect on the mind. His book is a very stimulating study of the subject.

A. D. M.

The Mystery of the Mahābhārata, Vol. I, by N. V. Thadani. (Bharat Publishing House, Karachi, 1931.)

This book contains a new and novel method of interpreting the *Mahābhārata*; I will call it a novel adventure in the field of interpreting sacred literatures. The present volume does not deal with the *Mahābhārata* interpretation, the author has reserved that for the second volume. But this first volume is enough to give the reader a fair idea of the method and the achievement. The author has a very poor idea of the *Mahābhārata*, as we have all along understood the work. I quote:

> Indeed as the story is ordinarily understood, there is much to repel and little to attract in the life-history of the Kauravas and the Pandavas, or the account of their adventures and deeds.

According to the author the *Mahābhārata* does not mean what the work purposes to mean. It is not language as we ordinarily understand. It is only a series of symbolic notations. The matter can be made clear only by giving an instance from the work itself:

> The word *Pancala* may be analysed into *pa*, the *anusvaran*, and *cala*; *pa* being the fifth note in the gamut of Hindu music and the first letter of the fifth class (labial

class), refers to ether. Further, as the letter belongs to the air class of consonants (labials) it also refers to air, the element associated with action. Accordingly *pa* refers to Prakritic ether. *Anusvara* represents the union of Purusha and Prakriti, *cala* means motion (p. 257).

The author has taken considerable pains. Such fantastic and abnormal procedure may create some sensation. I am sure that there will be many persons to declare that a new era has set in by the appearance of such an interpretation of the *Mahābhārata*.

There are certain Mantras, where there are no words having a meaning, there is only a string of syllables having some mysterious and occult value. But to apply this principle to an entire work like the *Mahābhārata*, a work far bigger than the whole of Homer put together, is carrying things too far.

It would have been legitimate if the author had stated that the proper names in the *Mahābhārata* have also some hidden meaning and that the frame-work of the story can be interpreted in an occult sense. But to say that the work as literature is repelling is nothing short of heresy. Sri Shankara, and a large number of Ācharyas have quoted from the *Mahābhārata*. There are many commentaries on it; there are many works explaining it. And they have all understood the *Mahābhārata* as the story of Bhīshma, his nephews Dhritarāshṭra and Pāṇḍu and their sons, with Shri Krishna on the side of the sons of Pāṇḍu. According to the author, all these Ācharyas are wrong, all the commentators are wrong, all our traditions are wrong.

It will amuse some, it may frighten others; but I fear it may enlighten nobody.

C. KUNHAN RAJA

The Life of Vivekananda and *The Universal Gospel*, by Romain Rolland; translated from the French by E. F. Malcolm-Smith, M.A., Ph.D. Cantab. (Advaita Ashrama, Calcutta.)

This book is the companion volume of *The Life of Ramakrishna* by the same author; a publishers' note says that both these volumes were primarily written for Western readers and that certain interpretations are not necessarily those of the Ramakrishna Order. The thousands of readers in the West who have not heard of the names of Ramakrishna and Vivekananda and who have the good luck to hear of this book will surely be grateful to Monsieur Rolland for having opened to them a new line of study and thought. For the author makes the man of whom he writes alive to the reader and awakens his interest to such a degree that a study of Vivekananda's and his Master's writings must necessarily follow.

In the second part of the book "The Universal Gospel," the author has tried to give his ideas as "to how closely the aspect of Vivekananda's thought is allied to our own" (the Western). It is with regard to this second part of the book that Swami Ashokananda has written his pamphlet, *The Influence of Indian Thought on the thought of the West.* This was written at the publishers' request. For students of the Vedanta neither book nor pamphlet may contain new aspects, but for those of us who know the word "Vedanta" and not much more, the reading of *The Life of Vivekananda* will prove fascinating.

J.

Behind the Electron, by W. Henry Lewin. (The C. W. Daniel Comp., London.)

This book will be specially interesting to Theosophists, for it lays before the public in popular scientific mould the ideas of thought transference and emanations from environment that are held in that literature and which are so popular in Eastern books. The great usefulness of this little book, in this light, therefore, lies in its approach to these ideas. It goes hand in hand with science, takes our thought into what has been regarded as "beyond the threshold" and tries to prove that that which is beyond the electron is just as much material substance as the atom and the unseen electron are. The keynote of the book can be found in the following quotation:

> If 'A block of gold be left in contact with a block of lead, traces of each metal will presently be found within the other,' then it seems a not unreasonable speculation that the more malleable matter composing two human bodies may not be other than susceptible to similar influence. If we add the enormous projecting power of the human will, the probability seems to be greatly increased.

The author leads his reader to the idea that what have been up to now considered intangible things—consciousness, thought, personality—might be material elements composed of atoms or electrons and that, given the discovery of the correct scientific apparatus, they could be collected and tested as to substance, and that these electrons or particles can and are emanated from us and are absorbed by the objects and human beings we come into contact with.

In this way, on a materialistic basis of radiation of material particles, is worked out the effects of different personalities upon each other and the effects of environments.

The author suggests that scientific evidence in the future may prove that every electron is charged with the inherent character of the thought projected, that there is radiation everywhere received by

every person and thing, from the highest product to the lowest inert lump of dead matter.

So the conclusions that one draws from this little book are that what have been called by Theosophists "subtle matter," "influence," "spiritual force" and other such activities in the realm of "spirituality" are just particles of radiated matter that passes from one object to another, as the gold passes to the lead.

It is an interesting little book, easy to handle, well got up and very thought-provoking.

H. W.

Yoga, Personal Hygiene, by Shri Yogendra. (Scientific Yoga Series, Bombay.)

The present volume is one of a series of twelve, some in the *Press*, by the same author. Says *The Secret Doctrine*: "The ancients knew much more than the present scientists about the constitution of the 'sidereal bodies and of the macrocosm' and similarly of the 'microcosm or man'." It is true that no printed books can ever teach the real Yoga which can be practised only under the personal guidance of a competent Guru, but here the author imports in a clear and popular way, the practical information of Yoga, personal hygiene, especially the simple and easy practices of daily life, so necessary for physical health. These processes and methods of Yoga hygiene consist of self-treatment by cleaning, purifying and strengthening nature, which aid in overhauling the entire machinery of the physical body with all its organs.

The Yogins have handed to the East their experience of ages in the ancient system of hygiene and personal prophylaxis, and modern investigations can but confirm most of their age-old findings to be rational and scientifically true, though it is a wonder that fasting is "considered injurious to the body by yogins." Many a man, trained in the science of the West, is likely to hesitate before subscribing to some of the measures recommended. Of course even without the present condition of artificial living and the rush and hurry of modern life, an ordinary man cannot afford daily the greater part of four hours for personal toilet with all the exercises for inner and outer purification; but many of the practices may be found to be specific cures, without medicine, for various forms of invalidism or for diseases already contracted.

Truly, as the author says, does the Yoga hygiene deserve special attention owing to its processes of self-treatment, internal purification and elimination of poisons, and the author has done a great

service in thus putting before the public the Yoga hygiene practices which, for generations, were so far handed down only from the teacher to the disciples.

P. P.

Talks with Spirit Friends, Bench, and Bar. (John M. Watkins, London.)

The modern age has re-stated, with especial emphasis, the truths of the unity of life and the continuity of life. And these have been verified by men of science, too. Spiritualism has now outgrown the stage when it was considered an imposture, and to-day the fact of a post-mortem existence, which is beyond the earthly grave and is the very antithesis of the theological heaven and hell, is steadily filtering down into the public mind. But it is, indeed, a great triumph for the cause when among its adherents one finds members of the Bench and the Bar—those matter-of-fact men to whom the evidence of their eyes, whether physical or mental, is the only reality. *Talks with Spirit Friends, Bench and Bar* is a record of the descriptions of the next world and its activities by well-known persons like Lord Brampton, Sir Frank Lockwood, K.C., Mr. Justice Kennedy, Mr. Rawlinson, K.C., "who have passed on to the other side," some of whom, we are told, "though represented as being disincarnate are not, however, necessarily so."

The purpose of the publication under review is, to quote the words of the investigator, whose investigations extend over a period of more than forty years:

> To bring home to humanity the fact that communication between the two worlds is a Divine provision: that man changes but slowly after death; that the nature of his reception and status on the other side depends upon the life he has lived here; that the so-called dead are living in a world as real, substantial and natural as this one: and that all legitimate earth activities find their correspondences there.

These facts are amply demonstrated by the descriptions, contained in the book, and after reading some of these one is so much impressed by the sincerity of the "speakers" that one cannot but exclaim with Sir Frank Lockwood, "We do not die, we change our residence". And judging from the various gradations of life and the disciplines "for undoing the bad stitches" in the garment of earthly existence, which exist there, one feels convinced that what counts on all the planes of life is aristocracy of character, and that the more sensitised a soul grows, the greater access it has to those planes.

G. N. M.

1. *Upadesa Saram of Sri Ramana Maharishigal.* (Translated by B. V. Narasimier.)

2. *Who am I?*, by Sri Ramana Maharishigal. (Sri Ramanasramam, Tiruvannamalai.)

Every inquirer after the Truth of Self is deserving of a hearing at the hands of his fellow-creatures, but he who has realized the Truth is worthy of honour as well. Sri Ramana Maharishigal has evidently attained to Self-realization, else his teaching would not have carried that ring of effortless simplicity, which is the mark of a liberated soul.

Sri Ramana's philosophy of life is contained in the discovery of the real, eternal, unchanging "I". The process he employs is that of *Atmavicharam*, whereby, whenever any thought arises in the mind, the same is to be referred back to its source. If this were persisted in, man would realize, in due course, that he is neither the body, nor the mind, but Being. Thus—if one might use a Sufi simile—he would be able to wipe out the dot of the *i* and become *I*. The beaten paths of *karma*, *bhakti*, *yoga* and *jnana* are there, but one could quicken one's evolution by performing actions, which result in no reactions. But before any one is able to attain this state, he has to pass through several stages, which have been succinctly stated by Sri Raman as follows:

> It is only after the first personal pronoun "I" has arisen in the mind, that the second personal pronoun "You," and the third personal pronoun, "He," etc., can make their appearance.

Mr. B. V. Narasimier is to be congratulated on offering to the English-knowing public an English rendering of Sri Raman's teaching and also an account of the life of the great man.

G. N. M.

NOTICE

THOSE who send articles for THE THEOSOPHIST are requested to write their name and address clearly on the MS. Their attention is drawn to the following paragraph published every month in the Supplement of the magazine:

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BOOKLETS: *Nutrition Simplified*, by Edward Staves; *A Calendar of Symbolism for 1932* (The C. W. Daniel Company, London). Report of the Madras Vigilance Association, 1930-31.

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BY

ANNIE BESANT, P.T.S.

December, 1931

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VOL. LIII No. 3

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, DECEMBER, 1931

	PAGE
On the Watch-Tower	249
A Reminiscence of H. P. Blavatsky. E. G. K. HOLT	257
Colonel Olcott's Visit to New Zealand. S. A. GILBERT	267
Henry Steel Olcott. A. SCHWARZ	274
Theosophy. ANNIE BESANT, D.L. (*Concluded*)	279
A New Dispensation. RT. REV. C. W. LEADBEATER	289
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	299
Letters of W. Q. Judge. (*Concluded*)	304
The Kingdom of the Wonderful. RT. REV. G. S. ARUNDALE	309
What is meant by "Artistic"? C. JINARAJADASA	315
Tagore, the Mystic. G. N. MALLIK	319
Vibration and the Human Chord. GEOFFREY HODSON. (*Concluded*)	322
Schopenhauer, Huxley, and Hume on Reincarnation. ALEXANDER HORNE. (*Concluded*)	328
The Doom of Religions. ERNEST V. HAYES	333
On Religious Thought. M. VENKATARAMAIYA	339
Kīmiyā-Us-Sa'āda. MOHAMMAD GHAZALI	342
Armistice Day Celebration at Adyar	349
The End of Devotion. KRISHNA LALL	352
The Theosophical Field	353
Difference without Distinction. F. H. DASTUR	356
Notes and Comments	358
Reviews	361
Books and Magazines Received	367
Supplement	vii

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H. P. Blavatsky Centenary Issue of "The Theosophist". The August, 1931, issue of THE THEOSOPHIST is a special Centenary Number containing chiefly articles from the pen of H. P. B. Some have never been published before, and others so very many years ago that most members know nothing of them. There are 31 illustrations.

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ON THE WATCH-TOWER

MANY inquiries have been received at Adyar from many parts of the world regarding the health of Dr. Besant. It appears that certain American news agencies actually announced her passing, and among the telegrams were two of condolence from Santo Domingo in the Dominican Republic. At the time of going to press (November 23rd) Dr. Besant's health is somewhat better, and yesterday she went for a short drive. The following is from Bishop Arundale, written the day after his arrival.

"Our first act on reaching Adyar was, of course, to offer our homage to the President, about whose health we had unfortunately heard many most disquieting rumours. She was certainly weak, but stronger than we had dared expect, and most gracious to us both. In the afternoon of the day of our arrival she honoured me with a long talk on the future of Theosophy and of the Theosophical Society—a masterly exposition of essentials and of the importance of treading a wise and middle way between vagueness on the one hand and narrow rigidity on the other. She pointed out how there are two great dangers before us—one, the danger of allowing the principle of all-inclusiveness to dim and tend to make unreal the specific truths embraced in the Theosophy we know, and second, the danger of allowing the very reality of such truths to blind our eyes to their essential significance, so that they become tyrants and despots instead of being servants and friends. She instanced the truth of the existence of the

Masters—an essential part of the teachings of Theosophy. She pointed out how to many this truth had remained entirely vague, while to some, through one cause or another, it had given rise to dangerous distortions. I hope to have some time the privilege of resuming this conversation and perhaps of sharing it with the readers of THE THEOSOPHIST in more detail."

***

The anniversary day of the Theosophical Society was as usual celebrated in most Lodges and Sections. The following cables have just been received at Adyar:

Denmark: Most loyal and affectionate greetings to our revered President—Danish members gathered seventeenth November.

Mexico: Greetings Mexican Convention.

India, Madanapalle: Staff, students, Madanapalle College and School and T.S. Lodge convey loving greetings on Foundation Day and pray for your speedy recovery.—TRILOKEKAR.

At Adyar, following a custom now of several years, Mr. Jinarājadāsa gave a lantern lecture showing various documentary records in the history of the Society, and particularly early photographs of the Founders, and of prominent Theosophical worthies in the first thirty years of the Society's history.

***

The Society in England combined the celebration of the Foundation and of H.P.B.'s Centenary into one, as August is a month when all who can, leave London for the country or the seaside for the annual holiday rest. For the same reason, France anticipated the Centenary and celebrated it on White Lotus Day. The English National Society has cabled: "H. P. B. centenarians send loving greetings."

***

Elsewhere is a brief report of the meeting held in the Great Hall at Headquarters at Adyar on Armistice Day. The attention was focused less on those who had died for Peace

and more on those who are living, whose task is to see that War can no more take place. In Geneva, where is now the home of the League of Nations, several societies banded together for a celebration extending for a week, the final meeting being on Armistice Day itself. Lectures were delivered as follows: 1. Woman and Peace; 2. Science and Peace; 3. Art and Peace; 4. a religious service for Youth; 5. a National religious service; 6. Religion and Peace; 7. Two Minutes' Silence. Each in the audience was requested to wear a piece of white ribbon as a mark of his co-operation with the demonstration for Peace.

***

Short papers on various aspects of Krishnaji's teachings have been promised for the morning and afternoon meetings at Adyar on December 28th. The topics so far selected are: 1. Life; 2. Understanding—the Way of Krishnamurti; 3. Individual Uniqueness; 4. Desire, an Instrument of Attainment; 5. Liberation; 6. The Pathless Land.

***

At a meeting on April 7th many of those who had attended the second Congress of the South American Federation of National Societies at Montevideo met at Buenos Aires, the capital of the Argentine Republic, and sent the following signed memorial to Dr. Besant:

SEÑORA ANNIE BESANT,

Presidenta de la Sociedad Teosofica.

Los amigos del segundo Congreso Teosofico Sud-Americano envian a Usted sus sentimientos de profundo afecto y de firme adhesion a la gran obra del Bien proseguida por la Sociedad Teosofica que Usted tan dignamente encabeza.

(*Translation*)

MRS. ANNIE BESANT,

President of the Theosophical Society.

The friends of the second South American Theosophical Congress send you their expressions of profound affection and of firm loyalty to the great work for Good carried on by the Theosophical Society, of which you are the noble Head.

The following signatures are attached to the memorial.

C. A. Stoppel (Gen. Sec., Argentina); Armando Hamel (Gen. Sec., Chile).

Presidents of Theosophical Lodges: 1. In Argentina: M. G. Thomas (Beacon); Salvadora M. O. de Botana (Rajadharma); Pedro Springberg (Dharma); A. P. Cervi (Pitagoras); Maria T. N. de Casale (San Fernando); Paz Pota (Loto Blanco); Aurora Miranda (Agama). 2. In Chile: Elcira C. de Armengolli (Arundhati, Santiago); Leon Meersohn (Matia Yenoshev, Puerto Montt); Beatriz Armengolli Youth, Santiago). *Members*: Victoria Gucovsky, Elena S. de Perdomo, B. Fikh, Enriqueta Tabaraud, Ruth N. Pita, Domingo M. Pita, Maria M. Sanz, Delicia A. Barrone, Lola Hochköppler, Elvira Franco, Inés Meersohn, A. T. Gerenof Nina V. de Klasse, Delia M. de Mendiando, Alba G. de Gandoef, Catalina S. de Sprinberg, Atanasio T. Garcia, O. J. de Gandolfi, M. Annibal Tapia, Julio Uguarte, Maria Lauricella, C. Parrau, Emilio R. Iturbide, Maria Armas, Ulderico Pace, M. de Pita, L. A. Stoppel, Mercede F. de Stoppel, Luz Royo, J. M. Olivares, Margarita S. de van Mighem, Josefina Mir, Maria P. de Gonzales, J. Fournier (and five other signatures impossible to decipher).

***

Adyar is rapidly filling up once again. Bishop G. S. Arundale and Mrs. Rukmini Arundale arrived on November 19th, to the great delight of the President. Leadbeater Chambers, which were almost empty a few months ago, are nearly full. In the course of the last two months, there have come to reside at Adyar, from England: Mrs. Ethel M. Whyte, Mrs. L. Smalley, Miss H. S. Kemp, Mrs. F. West, Miss A. J. Maynard; from South Africa: Miss Hilda Frampton; from U.S.A.: Mr. T. W. Pond; from Holland, Mrs. L. van der Hell; from New Zealand: Miss N. Ockenden. Expected in two or three weeks' time, from England: Mrs. D. Jinarājadāsa, Miss I. Prest and Miss J. Glen Walker, Mrs. M. Jackson and Miss D. Jackson; from Hungary, Mrs. E. de Rathonyi; from Czechoslovakia: Mr. Miloslav Lzicka. From various parts of India the following have come to reside for a longer or shorter stay, from Bengal: N. N. Ghose; from Gujerat: Mr. and Mrs. C. Mehta, Dr. P. C. Patel; from Maharashtra: Mr. S. Kulkarni, Mr. V. N. Asundi; from United Provinces: Mr. H. N. Agrawala;

from Sind: Mrs. Devibai Hirānandāni and Mr. G. N. Mallik; from Bihar: Mr. R. J. Sinha. The Vice-President, Mr. A. P. Warrington, with Mrs. Warrington are expected a few days before the Convention begins.

* * *

Probably there is no body of religious-minded people like the Theosophists who give such whole-hearted allegiance to Modern Science. Students of all the ancient sciences, the modern is to the Theosophists one more source of knowledge wherein to discover the Wisdom. But science just now is giving not so much ultimate truth as immediate fact, not the laws but only the instances. This makes science to-day a source of doubt and not a fount of inspiration. Very typical of this one-sided work of science are the proclamations of late that the universe is "running down," that its end can be calculated, and so on, one statement after the other. As these pronouncements are made, the scientist usually slurs over the fact that he has strictly limited himself in the examination of facts. Jeans carefully guarded himself by saying "We are, of course, discussing only the physical universe." But his deductions are heralded as the final conclusions of science regarding the universe on all possible fields of being. Sir Oliver Lodge therefore took up the cudgels for a wider view of the universe than one merely physical which excluded mind.

> It is well known that a physical theory which ignores some of the elements of the problem is incomplete, and is therefore liable to break down when confronted with the facts. A physical theory cannot take the whole universe into account; but if it is to be complete enough to be satisfactory, and to make trustworthy predictions, it must take all relevant factors into account.

Lodge points out that Jeans may be right, but:

> it is all on the assumption that there is nothing or no one to wind it up or to guide it to some nobler end. Guidance has only recently intruded itself into the scheme of physics; but already there are guiding waves which determine the path of a particle of matter. What the significance of those guiding waves may be, whether they have any connexion with the observed phenomena we know as life and mind, is at present an unanswered question.

To philosophise from a restricted point of view is interesting enough, but it is not conclusive. It does not fully account for the state of the world to-day, nor can it be depended on to formulate its course to-morrow.

What Lodge says has been more sharply said by H. P. B. when she spoke of the claims of modern science to be exact: "exact," she remarks, "chiefly in finding itself inexact every leap year." (*Secret Doctrine*, I, 538.)

* * *

Bishop Arundale writes:

We have just returned to Adyar after a six months tour in the United States and Europe, and while we are very happy to be home, it has been a great joy to us both to renew our friendship with many brethren in many lands and to witness the growing solidarity for Theosophy and for the Theosophical Society in every Section we have visited. There is no doubt, of course, that the last few years have marked a wane in Theosophical vigour. Most Sections have been compelled to report a diminution in membership and virility, and those hostile to our work have not been slow to exaggerate alike the facts themselves and the inferences to be drawn from them. For example, it has been said that the Society is in fact dead, and that the funeral is but a matter of detail—that our great and revered President is no longer the leader she was and that a successor in the Presidential office should be found without delay.

Our tour, however, has been a convincing demonstration that the vast majority of our fellow-members everywhere are fully alive to the great part the Theosophical Society has to play in the immediate future, and are beginning to seek out ways and means of fulfilling their mission as channels to the outer world for the Theosophic life. No less are they emphatic as to the priceless advantage to the Society of the continuance in office of our present Chief. Her occupancy of the Presidential chair is to all as the standard round which

members of all Theosophical denominations are happy and eager to rally, and her physical presence is at once a benediction and an inspiration which no other member throughout the world could ever bestow. Readers of THE THEOSOPHIST may be assured, whatever they may read or hear to the contrary, that all is well with our Society, and that our present President has, if possible in a measure fuller than ever, the reverence, the confidence, the deep love, of her fellow-members throughout the world, to say nothing of their undying gratitude.

In the United States a brilliant and splendid young man, Mr. Sidney Cook, has succeeded Mr. Rogers as head of the Section. Mr. Rogers for very many years has served the Society in the United States in a way which it is no exaggeration to term magnificent, and fortunately he is still available to continue a presentation of Theosophy to the outer world of the utmost value. But he has deemed it well to give over the reins of office to a younger man, and in having Sidney Cook to lead it the American Section is exceedingly fortunate. With him at the helm and with Mr. Rogers and other workers in the field I predict with the greatest confidence a remarkable renaissance for Theosophy and for the Society in America, signs of which are even now not wanting.

England is fortunate in her General Secretary, Mrs. Margaret Jackson, and in an unusually able body of counsellors, among whom I am sure it will not be thought otherwise than natural that I should single out Mr. E. L. Gardner, at present in America at the invitation of the New York Theosophical Federation. Mrs. Jackson is, as all who know her recognize, a veritable personage, and has endeared herself to the English Section in a remarkable manner. The English Section has responsibilities heavier perhaps than those of any other Section in the world, except the Indian Section, by reason of its place in the heart of the British Empire. I believe these responsibilities are generally recognized by our English

brethren, and in Mrs. Jackson they have one who is indeed a leader, and who will most effectively help the English Section to rise to those heights to which its responsibilities call it.

On the continent of Europe there is a most praiseworthy Theosophic virility in the midst of material conditions of unprecedented severity. Rukmini and I have been in France, in Poland, in Austria, in Germany, and everywhere we have met devoted workers sure of their cause and sure of its triumph. We have had the pleasure of meeting the General Secretaries of France, Belgium, Poland, Austria, Hungary, Germany, Holland and Czechoslovakia, and we have been more than delighted with their courage and confidence. They believe in Theosophy. They believe in the Theosophical Society. They rejoice in the leadership of our President, and they work with joy in the midst of conditions which might very well, to others than Theosophists, be infinitely disheartening. I could tell many tales of the appalling difficulties with which our brethren in Europe have to contend. But I prefer to bear witness to the spirit which the Divine Wisdom confers upon all who are her sincere and loyal votaries.

To sum up the impressions of our tour, I would say that our Society has triumphantly emerged from a period of comparative darkness, has emerged with renewed insight into its mission to the world, into the meaning of its Truths. I would say that an era of splendid service is opening out before us, and that we shall grasp with firmness and wisdom the great opportunities the Elder Brethren are now vouchsafing to us. I have returned home to Adyar with my own eagerness in the cause of Theosophy and of the Theosophical Society appreciably stimulated, with, if possible, a strengthened conviction as to the value of Theosophy and the Theosophical Society to the world—of the need of the world for both, and with a very deep gladness that our Society is in fact so splendid a brotherhood—with members everywhere practising that which it has been given to us to preach.

A REMINISCENCE OF H. P. BLAVATSKY IN 1873

By ELIZABETH G. K. HOLT

IN 1873, I had the very great privilege of living for some months under the same roof with H. P. B. This was exactly fifty-eight years ago last month [August, 1931]. Those of us who can recall the New York of that time have either gone on or are swiftly passing. I think if the stage, upon which H. P. B. was to introduce her great mission, could be placed before present-day people, her methods and the reasons for them would be better understood.

In a speech during war-time Lloyd George said something like this: that while the world, sometimes for centuries, rolled on monotonously with little change of condition, at other times it progressed by leaps and bounds, and conditions changed almost overnight. Those who have lived through the period from 1873 to the present must agree that this was such a changeful time.

New York in 1873, as compared to the present city, was small; neither elevated railroad nor subway nor automobile had been thought of; you reached the north end of Manhattan Island by horse-drawn vehicles, the public horse-cars taking hours for the trip; there were no bridges over the rivers, East or Hudson; if necessary to cross, you used a ferry-boat. There were, of course, no sky-scrapers—the down-town city was dominated by the Trinity Church steeple, the most

conspicuous landmark for miles around. The north end of the Island was mostly granite cliffs, not yet excavated into streets, even as far down town as East Fortieth St. There was a solid boulder from Third to Second Avenues, on which squatters had built for themselves nondescript shanties, and over which goats and squatter children played. Second and Third Avenues were not built up, in some sections not yet reclaimed from the East River waters.

The very population was different: the Mediterranean peoples, the peoples of Eastern Europe and of Asia, had not yet discovered us, or, at least, not in any great numbers; the immigrants who were crowding through Castle Garden, to dig out our boulders, and lay out our streets and railroads were Irish and German, with a sprinkling of Scandinavians, though the latter mostly went north-west to the farms. And the habits and thought of the people resembled to-day's as little as that city of small homes resembles the present skyscraper city. I can remember that Darwin and the Evolutionary Theory were live subjects of angry dispute. I remember quite vividly the sermon preached by our clergyman—incidently a most kindly old gentleman—upon a horror which had shocked the city. A theatre in Brooklyn had been burned down the previous week; the fire had occurred during an afternoon matinée, and some three hundred people, mostly women and children had been burned to death. The clergyman told us that God, in His just anger, had sent the fire to punish the frivolous who were spending their time in so evil a place as a theatre.

Even in social affairs we were very respectable Victorians in those days. There were, of course, no women in business; a few, a very few were beginning to be heard, clamouring for their "rights"; but the women who had to go out into the world to earn a living were teachers, telegraphers, sewers of various kinds and workers at small

trades which paid very badly. The typewriter had not yet been invented, there were no stenographers, nor had women invaded the businesses of men. A lady travelling alone was not received in the better hotels, being looked upon as under suspicion when unaccompanied by a male relative. The first step toward changing this condition was made about this time, when the newspapers voiced indignation at the treatment vouchsafed to some nationally prominent woman, whose name I have forgotten, who, coming into New York unescorted, was refused admittance at the better hotels.

It was probably this difficulty of finding proper accommodation that led H. P. B. to the house in which I met her. I have always wondered how she, a stranger coming into New York, had discovered it. The house itself was unique and a product of that particular era. In those days it was hard for respectable women workers of small means to find a fitting place in which to live; so it happened that some forty of them launched a small experiment in co-operative living. They rented a new tenement house, 222 Madison Street, one of the first built in New York, I think; certainly one of a group of three tenements which were the first built in Madison Street. It was a street of small two-storey houses occupied by their owners, who were proud of their shade-trees and kept their front and back gardens in order. I may add here that the co-operative experiment, having neither capital nor business efficiency behind it, failed, lasting in all only some months; the small houses were sold by their owners, who saw the shadow of the coming slum, and were vacated and many of them pulled down to make room for tenements, even before the co-operatives disappeared.

My mother and I had spent the summer of 1873 in Saratoga. In order to be ready for school when it opened, I was sent home in August to the Madison Street house, where

we had a friend who would take me somewhat under her friendly protection, and there I found Madame Blavatsky. So far as I know, this was her first stopping-place in New York. She had a room on the second floor and my friend had a duplicate room next to her, so that they became very friendly neighbours. Being a co-operative family, we all knew one another familiarly, and kept a room next to the street-door as a common sitting-room or office, a meeting-place for members and a place where mail and messages were cared for. My small apartment was directly opposite, so that I saw a good deal of Madame Blavatsky, who sat in the office a large part of her time, but she seldom sat alone; she was like a magnet, powerful enough to draw round her everyone who could possibly come. I saw her, day by day, sitting there, rolling her cigarettes and smoking incessantly; she had a conspicuous tobacco pouch, the head of some fur-bearing animal which she wore around her neck. She was certainly an unusual figure. I think she must have been taller than she looked, she was so broad, she had a broad face, and broad shoulders, her hair was a lightish brown and crinkled like that of some Negroes. Her whole appearance conveyed the idea of power.

I read somewhere lately an account of an interview with Stalin; the writer said that when you entered the room you felt as if there was a powerful dynamo working. You felt something like that when you were near H.P.B. I am sure I did not analyze these things then, but looking back, I can see that there was a sort of suppressed excitement in the house because of her presence, an excitement wholly pleasant and yet somewhat tinged a little with awe. Mr. Leadbeater has spoken of Madame's telling of weird tales of the supernatural to fellow-travellers on her sea voyages, and that her listeners invariably went below and through the ship's passages in groups, never alone. I can testify to something similar. My

friend, Miss Parker, was a Scotch-Irish lady, in her early thirties, logical, level-headed and not, as I remember, given to imagine things; but after she became well acquainted with Madame, and probably heard some of these experiences, (I never heard any of them) when she came home from business late in the evening, rather than go up the two flights of dark stairs to her own room, she would stay all night with me; she owned quite frankly that she was afraid. I would like to say here that the H. P. B. whom Colonel Olcott described in *Old Diary Leaves*, Vol. I seems a perfectly accurate picture of the H. P. B. I knew.

Madame referred often to her life in Paris; for one thing, she told us that she had decorated the Empress Eugénie's private apartments; I thought of her as dressed in blouse and trousers, mounted on a ladder and doing the actual work, and I think this is what she told us; but I cannot be sure whether she said that she did the actual painting, frescoing, etc., or whether she merely designed it. Later she gave practical demonstration that she had ability in the arts. I had a piano, and Madame sometimes played on it, usually because some one pressed her to do so.

She described their past life to the people who asked her to do so, and these accounts must have been accurate, they made such a profound impression. I never heard that she told them their future, but she may have done so without my knowing about it. My friend, Miss Parker, was greatly startled when Madame told her incidents in her life which, my friend said, were known only to herself and to the dead. She was considered to be a Spiritualist, although I never heard her say she was one, but the things she said which touched on those subjects, were Theosophical rather than Spiritualistic. Miss Parker had lost her mother, many years before, and when she asked Madame to put her into communication with her mother, Madame said it was

impossible for her to do so, as her mother was absorbed in higher things, and had progressed beyond reach. The spirits she spoke continually about were the *diaki*, tricksy little beings, evidently counterparts of the fairies of Irish folk-lore, and certainly non-human from her description of them and of their activities.

Madame continually described herself as being under the authority of unseen powers; there was quite a vogue of Spiritualism at that time and the people around her thought that these unseen powers were her "Spirit Guides". This was the most natural conclusion for people to reach, who had never heard of unseen directing powers outside of the Church or among the Spiritualists.

I never looked upon Madame as an ethical teacher. For one thing she was too excitable; when things seemed wrong to her, she could express her opinion about them with a vigour which was very disturbing. I would say here that I never saw her angry with any person or thing at close range. Her objections had an impersonality about them; even if directed at someone, the someone was usually distant and the cause for blame quite apparent. In mental or physical dilemma, you would instinctively appeal to her, for you felt her fearlessness, her unconventionality, her great wisdom and wide experience and hearty goodwill—her sympathy with the under dog. An instance of this kind comes to mind: the two tenements near us were filling up; undesirable people were beginning to move into the street and the neighbourhood was changing rapidly. One evening one of our young girls, coming home late from work, was followed and greatly frightened; she flung herself breathlessly into a chair in the office. Madame interested herself at once, expressed her indignation in most vigorous terms, and finally drew from some fold of her dress a knife (I think she used it to cut her tobacco, but it was sufficiently large

to be a formidable weapon of defence) and she said she had *that* for any man who molested her.

At this time Madame was greatly troubled about money; the income she had received regularly from her father in Russia had stopped, and she was almost penniless. She had some idea that this condition was caused by the machinations of some person or persons in touch with her father, and she expressed herself about these persons with customary vigour. Some of the more conservative people in our house suggested that she was, after all, an adventuress, and the want of money was only what might be expected; but my friend Miss Parker, whom she took with her to the Russian Consul, assured me that she was really a Russian Countess, that the Consul knew of her family, and had promised to do all he could to get into touch with them and find out what was the difficulty. I may say here, that the holding up of her income was caused by the death of her father and the consequent time required to settle up his affairs, and that this delay continued until Madame had left 222 Madison Street.

The owner of our house was a Mr. Rinaldo, who personally collected his rents, and so became acquainted with our people. Like every one else he became interested in H. P. B., and introduced two young friends of his to her. They came very often to see her and were of practical aid to her, in suggesting and giving her work. They got her to design picture advertising-cards for themselves and for others; I think these gentlemen had a collar and shirt factory, for the card I remember best was of little figures (*diaki* perhaps), dressed in the collars and shirts of their manufacture. I think these were the first picture advertising-cards used in New York. Madame also tried ornamental work in leather, and produced some very fine and intricate examples, but they did not sell, and she abandoned the leather work.

About this time she completed the unfinished novel *Edwin Drood*, which Charles Dickens had not completed when he died in 1870. I am under the impression that these Jewish friends of Madame were Spiritualists and that they urged her to complete the book with spirit-aid. She had a long table in her private room and I saw her for days, perhaps weeks, steadily writing page after page of manuscript. I was told she was finishing *Edwin Drood* and that "the spirits" were helping her. Later, Miss Parker lent me a copy of the book, a paper-covered $9 \times 5\frac{1}{2}$ inch book. Harper and Appleton both published similar series of popular books, and I cannot say which publisher issued Madame's book. Miss Parker wanted me to pick out the line at which Madame took up the story, and pointed it out to me when I was unable to do so. In recent years, I read in *The New York Times Book Review* an account of a sequel to *Edwin Drood*, written in 1873 by a Mr. James of Brattleboro, Vermont, under mediumistic influence. I think this must be the volume I saw Madame writing, although the writer of the article claimed to have known Mr. James[1].

Shortly after this and while Madame was still without income, she met and became intimate with a French lady, a widow, whose name I have forgotten, if I ever knew it, for though she became a familiar visitor to the house, she was usually called "the French Madame," while H. P. B. remained ever "the Madame". It was this lady who afterwards went with H.P.B. to the Eddy farm. At this time she lived a short distance away in Henry Street, a street parallel to Madison; she offered to share her home with

[1] A copy of this work bearing H. P. B.'s autograph, and dated Philadelphia. March, 1875, exists at Adyar in the collection of her autographed library. There is on the inside cover a note by Colonel Olcott referring to a book called *Rifts in the Veil*, no author given, published in London, 1878, for details of the completion of *Edwin Drood* through the medium, J. P. James. It would seem that the Colonel had never heard H. P. B. allude to any share which she may have had in the matter, as he would surely have noted down such a noteworthy incident in her life.—C. J.

H.P.B. until the latter's money difficulties had passed. This offer was accepted, and Madame left our house. Many of our people, however, and notably my friend, Miss Parker, kept in close touch with her, and attended the Sunday evening meetings inaugurated by the two ladies, from which, to my great disappointment, I was shut out, perhaps because I was not wanted, and also, I know, because Miss Parker knew that my mother would not have approved.

One of the stories about the *diaki* dates from this time: one morning Madame did not appear for breakfast and her friend finally went to her bedroom to see what was the matter; there she found H.P.B. unable to rise because her night-gown was securely sewed to the mattress, and sewed in such a manner that it would have been impossible for Madame to have done it herself, and so thoroughly had the sewing been done that the stitches had to be cut before Madame could rise. This was the work of the *diaki*.

Shortly after this, Madame received money from Russia, and she moved to the north-east corner of 14th Street and Fourth Avenue. The house was very unpretentious, with a liquor saloon on the street floor, and the two upper floors let as furnished rooms. To this house Miss Parker took me in order to visit Madame, and small Victorian that I was, I remember wondering whether it was quite respectable to adventure into a house over a saloon, but I must add, to my credit, I was wholly glad to go. There I found Madame in a poorly furnished top-floor room; her bed was an iron cot, and beside her bed on a table was a small cabinet with three drawers. Madame was in a state of great excitement; earlier in the day her room had been on fire; she said it had been purposely set on fire in order to rob her. After the fire was out, and the firemen and curious strangers had gone, she found that her valuable watch and chain had been stolen. When she complained to the proprietor of the saloon, who

was her landlord, he intimated that she had never had a watch to lose. She told us that she asked "Them" to give her some proof which she could show her landlord and convince him that she had really lost her property, as she claimed; immediately there appeared before her a sheet of paper of the size usually used in typewriters, all gray with smoke except for white spots, the size and shape of a watch and chain and indicating that after the fire had darkened the paper, the watch and chain had been lifted from it, revealing the white spots which they had covered. She went on to tell us that when she needed money, she had only to ask "Them" for it, and she would find what she needed in one of the drawers of the little cabinet on her table. I could not understand this. I had always heard the "They" and "Them" explained by the people who were around her as referring to her "Spirit Guides"; naturally I thought she spoke of them; I had known how sorely she had been in need of money, and I could not understand how this statement could be true. I knew nothing of Occultism, its pledges, nor of the selflessness it demands from its followers.

Some time after this, I heard that she went to Ithaca, to give to Professor Corson, of Cornell University, a ring entrusted to her by one of her mysterious directors, which would identify her as an authentic messenger from them. But my visit to H.P.B. was the last time I saw her; from that time on her life has been well known and described by others.

COLONEL OLCOTT'S VISIT TO NEW ZEALAND

September, 1897

BY S. A. GILBERT

AS it may be interesting to know something about the early days of the Theosophical Section in New Zealand, and more especially to remember our dear and loved Leaders, I give some of my personal experiences of the late Colonel H. S. Olcott. When the news came that the Colonel would pay us a visit, the Section in New Zealand had just about become a full-blown Section. The first Theosophical Convention had been held, a very small matter in those early days, but a glad beginning; we were only a few eager, earnest members, so it can easily be understood that we isolated folk looked forward with great pleasure and anticipation when the news came that Colonel Olcott was to pay a visit to New Zealand; and that he intended visiting our tiny Woodville Lodge of seven members.

The visit was a timely one, as the Judge affair was in evidence, and doubt was cast upon the existence of the Masters. In my inner self I was by no means shaken, but it was no easy matter in those days to brave the hostile attitude there was to the very name of Theosophy. In a small town and being a woman, it needed courage to face the opinions of one's friends; but when the urge of the real self speaks we must

go forward; we all find that the impelling force within must be obeyed, and having obeyed, we find peace of mind. I have passed through many experiences since I became a member of the Theosophical Society; but never for a moment have I wavered or felt that I have taken a wrong step. The soul-satisfying truths have held and sustained me, when all else was dark and fathomless, and behind it all was ever the existence of our loved and revered Masters. They have always been a *living reality* to me.

To return to the Colonel's visit, our little Lodge was naturally very expectant; I have already said there were not many of us, but it seemed as if most of the members were not very sympathetic. To my surprise I was asked if I could accommodate him. I felt it a great honour, but my first thought was: Could I do so satisfactorily? When I returned home from the meeting and told my husband about it, he was quite willing. So the matter was settled and word sent to the Colonel, who was then in Auckland. As Miss Edger, our first General Secretary, was accompanying the Colonel, it was decided that she should stay with another member in the township. In due time, the Colonel's reply came that as long as it was a Theosophist he could stay with he could sleep on the floor, if needs be, would even bring his bedding with him if necessary; this, he told me later, he had to do on many occasions during his Indian travels. As we were living a little distance out of the town, it was arranged that we should meet the members who were to entertain Miss Edger. Accordingly, my husband and I drove to the meeting, and we were to bring the Colonel back with us. I felt intuitionally and I *knew* that he was no stranger to me, but I hardly expected the very warm greeting he gave us. Apparently he had been watching from the window for our arrival, and without waiting for an introduction, there in the hall, taking both my hands in his, he said: "I have met you

at last." What others felt I do not know, but it is very difficult to express all that this joyful reunion meant to me. Suffice it to say that soul seemed to rush to soul in the joyful recognition of the past. He told me afterwards that he recognized my soul the moment he saw me. We stayed for tea, and it can well be imagined that we were all ready and expectant for the informal talk that followed. It was a real pleasure to listen to his commonsense talk. Afterwards we drove to our home.

That evening, the Colonel, my husband and myself talked long and late on Theosophical matters; next morning in the dining-room, I found the Colonel already there. Taking both my hands in his, he greeted me thus: "Good morning, dear, I learnt much about you last night." I knew he meant during sleep. He told me we had been connected in the past, asked me if I could show him a photograph of my father. I happened to have a good one and fetched it, handing it to him; he studied it for a few moments and returning it to me, as though confirming something in his mind, said: "Yes you take your seership from your father's side." I did not reply, for the reason that there are times when speech seems as desecration, and soul seems to touch soul in perfect understanding.

Arrangements had been made for a special members' drawing-room meeting to take place at our home, followed by a public lecture in the evening. Our members arrived early for the meeting, which proved a most interesting one to all. We were nine; two ladies learning of the Colonel's visit were very desirous of meeting him and had travelled some distance by rail in the hope of meeting him. They managed to find Miss Edger, who was able to let me know in time to send them an invitation. They were much interested and glad to have the opportunity of seeing the Colonel. As I have already said, that afternoon meeting was a never to-be-forgotten one; we certainly

learnt much. In the evening the public lecture on Reincarnation passed off well, considering the size of the township.

In the course of the Colonel's talk, he told us much about his work in the Society, his gratefulness in being Co-founder with that great soul Madame H. P. Blavatsky, and his absolute and perfect belief in the beloved Masters, who were behind the Society. He also spoke of Mrs. Annie Besant's capabilities and work. His heart was so much in getting the library at Adyar built up, he spoke so very affectionately about the books, the manuscripts, etc., which he was gathering from all parts of India, and he pictured what he would like it to be. He also spoke of the interest he had in the power of healing, and the work he had done along those lines. Truly his heart was full of feeling for suffering humanity. His whole being seemed absorbed in the work to be done. What appealed so strongly to me was his purity of purpose, his earnestness and his devotion to his beloved Master. Nothing else seemed to matter as long as he could be of service in the work.

The Colonel was a real organiser; he had a wonderful depth of feeling; his frankness, fellowship, sympathy and understanding of human nature gave him that rare tact of making every one feel at ease before they were five minutes in his company. No one seemed to feel small or forgotten, yet he was singularly free from what one would term cant or humbug. I loved his commonsense talk, to me he seemed to have the strength and nobleness of the lion and yet the gentleness of the lamb; very tender was he towards all women and children, especially to the latter, as is testified by his work for the opening of free schools for the poor out-caste children of India. He told me all about this, my own heart being much in this compassionate work. I can still picture him in the dining-room sitting on a chair with my little girl upon his knee, his arm round her; she in perfect trust nestling her head against him, while his snow-white head was bent in talking to her.

On the second morning of the Colonel's visit we were standing talking in the dining-room, when he suddenly turned from me to take something from his bosom, then turning round to me he placed in my hand a small silver casket about two inches in length, and closing my fingers over it, said: "Tell me, if you feel anything." "Ah!", I replied, "it is tingling and vibrating all up my arm," which indeed was the case. Then gently taking it from me and replacing it in his bosom, very quietly he said: "I thought so. That is some of Master's hair." It was a sacred and most beautiful experience for me; a renewal of ties from the past. I felt humbled and full of gratitude; I could not speak; I could feel the purity and strength of the Colonel. He told me of his first meeting with his Master, and he still had a memento of that visit in his possession. The Colonel emphasized the need of our own personal study and self-reliance in seeking the Masters through the Theosophical Society; he told me about the deeper study class, the E.S., of which, after his departure, I became a member.

Before meeting the Colonel, I had already heard my first Theosophical lecture from our loved President (then Mrs. Annie Besant). Later followed the Countess Wachmeister, Bishop Leadbeater and others. Ah, the love and gratitude we owe them! Karma has been kind in permitting me to come into touch with our early leaders, but, notwithstanding, I have been very lonely. The Colonel seemingly knew this to be my Karma and called me an exile, adding: "That is just what you are." But this is applicable to many of us; sooner or later, we all have to learn the lesson of being able to stand entirely alone, not depending on physical plane props. All my life's experiences have taught me this; this was shown to me by my loved Master in the very early days of the Society.

Up to this time my husband had not joined the Theosophical Society, but so pleased was he with the Colonel's visit that, before he left us, my husband told him he would send in

his name for membership. "That is good," said the Colonel, "it will be so much nicer for your wife." In all the Colonel's talk his freedom from dogma was so noticeable; he emphasized the need of our own study and said that the Theosophical Society *specially existed* for the sake of spreading knowledge. The message which he gave to Bishop Leadbeater before his passing over, is just how he would speak.

I could write very much more about the Colonel and will give one other instance of the generousness and nobleness of his character. I have already mentioned that the Judge affair was still in evidence, and the usual unnecessary gossip going on. One of the then oldest members, a real good soul, did not apparently altogether approve of our leaders, and seemed to pick out the flaws, making much of them. Feeling rather sorry over this, I mentioned it to the Colonel. He did not get angry with him, knowing that each was living his own life. His reply to me was so characteristic of him: "Could not Mr.—— from the Himalayan heights of his icy virtue, afford to forgive us two or three faults apiece?" The Colonel never tried to be more than he really was. This is what was so lovable about him.

On the third afternoon of his stay, we drove to the station with him to say goodbye, Miss Edger already having gone by an earlier train. On the platform was another member, a personal friend of Mr. E. T. Sturdy, from whom I had heard first of Theosophy. Then came the physical parting, but the spiritual links were strengthened for the work ahead. We were all so grateful for the Colonel's visit. My husband seemed especially so. The goodbye was a candid and harmonious one, I shall always remember his parting words.

We all loved the Colonel, and I knew when he lay so ill at Adyar, and hoped for his recovery. Then came a letter telling us how ill he really was. A short time after receiving this letter, the Colonel seemed to call me in a dream. I found

myself standing on a garden path, at the other end of which stood the form of the Colonel; overhead hung the branch of a tree; I did not advance for the reason that he had raised his arm. Then, as he waved his hand to me, gently the words floated towards me: "Farewell, Farewell." As I gazed upon his form it gradually melted and was gone. In my heart of hearts I knew what had happened, and so noted the date, which, when word came of his passing over, coincided with the date of my dream.

What a deep debt of gratitude we owe to our loved and devoted Messengers of the Great White Lodge, Madame H. P. Blavatsky and Colonel Henry Steel Olcott. We love and revere their memories. It is only in the years to come that their real worth will be recognised, acknowledged and understood.[1]

GREAT love that stirs the human heart
To live above all others and apart;
Love that can wound love for its greater need;
Love that leaves love though the heart may bleed;
Love that can lose love, family and friend
Yet steadily live, loving to the end;
That asks no answer, that seeks but to give
Love, strength and courage, courage, strength and love
The heroes of all time are built thereof.

[1] The description by Colonel Olcott of his tour in Australia and New Zealand can be found in Vol. XXVII of THE THEOSOPHIST. It will appear in the Fifth Series of *Old Diary Leaves* now in the press.—ED.

HENRY STEEL OLCOTT

By A. SCHWARZ

THE memory of Colonel Olcott calls up the picture of a unique personality, striking in appearance, a born organizer, independent, open-minded, large-hearted, with a lovable and joyous disposition, possessing in a remarkable degree the qualities which eminently fitted him for the office of President of the Theosophical Society, and accounted for a splendid record of public work in his earlier career.

I had my first glimpse of him in 1893, when he came to Ceylon to meet Mrs. Annie Besant on her first visit to the East, and when he presided at a lecture on "Karma" which she gave in the Public Hall of Colombo. That lecture was my introduction to Theosophy, but I little dreamed at the time that in later years I should become closely associated both with Mrs. Besant and Colonel Olcott. During the next few years, whenever I passed through Madras I took the opportunity of calling at Adyar for the purpose of buying books and also in the hope of making the personal acquaintance of Colonel Olcott. As ill-luck would have it he was absent on the first two or three occasions and I did not meet him till February 18th, 1897, a date I had forgotten and only discovered accidentally when, looking through his *Diaries* some years ago, I found my visiting card pasted in at that date.

Adyar has the complete set of these *Diaries*, in which from 1878 to 1907, the Colonel briefly entered every evening the principal events of the day, pinning or pasting in visiting cards,

notices of lectures, invitations, menus of dinners, newspaper reports, even letters, in one of which I even discovered a long-forgotten dollar-note, and stating his judgment in succinct remarks about events and people, serious, humorous, sometimes caustic, even interspersed with a few jokes he had heard and wished to remember. These served him in later years as the basis of his *Old Diary Leaves*, originally published monthly in THE THEOSOPHIST and later in book-form. Unfortunately he passed away before he could bring his reminiscences up-to-date, and we miss a great deal of interesting information on the history of the Theosophical Society, which the *Diaries* would have called up in the Colonel's mind, but which no one else can completely reconstruct from his short entries. The five published volumes bring the history of the Society up to the year 1898, and younger members especially should not fail to read these fascinating reminiscences, valuable both as a historical record and because through them Colonel Olcott becomes a living personality to the reader.

I have a happy recollection of that first meeting with him, for it was the beginning of a lasting friendship. I had, however, to remodel my preconceived notion of what the President of the Theosophical Society might be like. I had pictured him as a solemn old gentleman who would talk to me about Theosophy, the Masters, the Society, instead of which I found him to be a man of the world, jovial, frank, leading the conversation on to topics of the day, yet at the same time revealing in some undefinable way the serious and deeper side of his nature. Before I left he was good enough to depute Dr. English to show me, at my perhaps somewhat bold request, the paintings by Schmiechen of our two Masters, a favour which I greatly appreciated.

From that time onward I had many opportunities of coming into ever closer touch with him, for on his frequent

visits to Colombo he usually stayed in my bungalow, and my appreciation of our President-Founder grew, as I learned to know the real man. Often, when in the mood, he would talk to me till late at night about H. P. B., the Masters, and the early days of the Society, his frankness and love of truth being so apparent that his testimony regarding the existence of the Masters and H. P. B.'s relation with Them has ever since carried supreme weight with me. Through his work for the revival of Buddhism and of education he had immense influence with the Buddhists of Ceylon. His genial ways and real friendship for the people endeared him to them to such an extent that his name became a household word in the Island, as well as in many places in India. I remember how for years after his death the quickest way to find our Headquarters at Adyar, or the Colonel's bungalow "Gulistan" in Ootacamund, was not by asking for *The Theosophical Society* or *Gulistan*, but for *Olcott Bungalow*, his name being the better known.

From 1899 till his death I attended most of the annual Conventions at Adyar, events to which I always looked forward with keen anticipation both of a spiritual refreshment and a physical rest. The combination of Mrs. Besant as teacher, giving her magnificent lectures on *Avataras*, *The Pedigree of Man*, *The Bhagavad-Gita*, etc., and of Colonel Olcott as President, keeping everyone in good humor with his friendly, jocular remarks, was a happy one indeed. Compared with our present-day larger Conventions, those early ones were more in the nature of large family-gatherings. This gave them a peculiar charm, for members got to know each other, and year after year one met the same old friends. The few Europeans were usually housed at Headquarters in cadjan huts or cubicles on the roof; the Indians in one or two large cadjan sheds. Many of them however settled down at night in the large Headquarters Hall, which then served as a dormitory, and was usually

filled with rows of figures sleeping side by side on the floor. In the morning, the bedding was rolled up and piled against the walls. The Colonel was an ideal host. He knew his Theosophical family, personally received his guests (literally embracing his older friends), looked after the comfort of everyone, and always presided at the European table in the old dining-room which in those days could easily accommodate the small number of Europeans and Parsees who attended. Mealtime offered a great opportunity for his jokes and he was fond of teasing his more intimate friends.

Convention visitors were considered guests of Headquarters, but a collection was made to cover expenses as far as possible, the well-to-do brothers being expected to pay for the poorer ones. At these collections the Colonel proved an excellent auctioneer. "Who will give Rs. 100 for an armchair in Devachan?" and similar jocular remarks kept the audience in roars of laughter and brought many a currency note from its hiding-place. Being a good organizer he naturally had an eye to business. Some years before I settled at Adyar, I confided to him during one of my visits that it was my wish to work for the Society in some way after retiring from business, but that, not being a writer or lecturer, I did not see in what capacity I might be useful. Promptly came his reply that it was always possible to work by proxy, by paying for a lecturer or efficient worker who could not support himself. I did not take his very practical advice, but bided my time, and not long after, at the time of his death, the problem solved itself when I was offered the office of Treasurer which fortunately I did not need to work "by proxy".

I wonder whether newer members realize how much the Society owes to its President-Founder, what courage, hard work and self-sacrifice were needed to start and guide the Movement, how his organizing capacity was indispensible to H. P. B. for the spreading of her teachings. Madame

Blavatsky was the teacher and occultist; Colonel Olcott the organiser. He never claimed to be an occultist, but his writings and lectures disclose the possession of a great deal of occult knowledge, and deserve careful study, for no one can have a complete insight into the foundation, growth and problems of the Theosophical Society who has not read them. He was fond of saying that he had been bidden by his Master to be the doorkeeper of the Society and that position he meant to and *did* hold to his end. *That* he considered his special Dharma; in its fulfilment he found his satisfaction and inspiration, serving as an example to all of us.

Such was Colonel Olcott as I knew him, an outstanding personality whose greatness largely overbalanced a few weaknesses, and whose memory I cherish not only for his personal friendship but also for the greatness of his services to the Theosophical Society and to the world. What more could any of us wish for than to have to our credit a life of service and aspiration such as has been that of the President-Founder?

So long as human beings group themselves together in bodies like ours to help the race to struggle upwards towards the noblest ideal, so long will the success of those efforts be limited by the less or greater moral imperfection of the aggregate membership.

Knowing my own failings and to some extent those of my colleagues, I count upon nothing less than the occasional recurrence of these crises of which we have had several in times past.

The one necessary thing is for each true man to stand firm and keep steadfast, whatever betide. Our cause is good, our ideal high, our work brings us present joy and future hope, and we are co-workers with the Greatest Sons of Man.

Old Diary Leaves, Fourth Series. H. S. OLCOTT

THEOSOPHY

By ANNIE BESANT, P.T.S., D.L.

(*Concluded from p. 139*)

Scientific Teachings

THEOSOPHY differs from modern science in the fact that it includes under "Science" investigations into super-physical worlds. Its methods are the same: investigation by observation of objective phenomena, reasoning on observations, framing of hypotheses, discovering of invariable sequences, *i.e.*, of natural laws, repeated experiments to verify deductions, and formulation of results. It uses the senses for observation, but the senses intensified into super-senses, responding in fact, to vibrations of matter finer than that which affects the physical senses.

As with modern science, so with Theosophical—Occult Science, it is usually called—there is a body of accepted facts, laid down by recognised experts and largely re-verified by later experiments, and a fringe of modern discoveries, constantly added to, revised and modified. The accepted facts have been established by generations of occult experts, and their existence is often referred to in the Sciptures of various religions; the more accessible of these are being constantly re-verified by occult students to-day, but the larger cosmological facts are beyond our reach. Any discoveries made

by students are subject to revision and modification, as observations are repeated and the instruments of observation are improved.

The Constitution of the Universe

The broad outline of this comes from the Seers of the past, and is largely confirmed in the Scriptures. It appears reasonable to us, and is congruous with the observations we are able to make. The laws of analogy and recapitulation confirm it, for we see its outlines repeated in miniature within our own range of observation, and we see sequences rapidly repeated in miniature which the Seers have described as occurring in a universe, as the æonian evolution of the kingdoms of nature is mimicked in the growth of the embryo in the womb. A universe consists of seven kinds of matter, or planes, of which the densest is called physical or solid; the next finer, astral, or watery; the next mental, or fiery; the next spiritual, or airy; the next super-spiritual, or ethereal; and the finest, divine. What are called Solar Systems are all on the physical plane of the universe, and a Solar System repeats within itself the seven kinds or states of matter, these subdivisions of the vast Cosmic Plane forming its planes, or worlds.

Within a Solar System these sub-divisions can be mostly studied by less developed seers, and we are in a field of research open to the occult student of our own day. We find in relation to our own earth: *physical matter*, all formed by aggregations of similar physical atoms, similar save that some are positive, some negative; these aggregations are grouped into solids, liquids, gases, and three kinds of ethers; *astral matter*, formed by aggregations of astral atoms, differing from physical atoms in shape, and grouped into states corresponding to the physical; *mental matter*, formed by

aggregations of mental atoms, again distinguishable by their form, and again grouped as before; the *spiritual* and *super-spiritual* worlds are formed on the same plan, each having its own type of atom and its own corresponding states of aggregation. Of the *divine world* we cannot directly speak.

The Constitution of Man

This is analogous to that of the Solar System, and hence the possibility of knowledge concerning it. As said, man is a fragment of the Universal Self, and he is clothed in the matter of his System. In the divine world dwells his true Self, the Monad, and his consciousness appropriates matter from each of the six worlds below in order that he may know and conquer them. As the continuing "I," he uses matter from the super-spiritual, spiritual, and the finer regions of the mental world; this is the "spiritual body" of which St. Paul speaks. It grows and evolves through the whole cycle of Reincarnation, and beyond, but is not changed or lost in birth or death; probably St. Paul refers to this when he speaks of our "house not made with hands, eternal in the heavens," which he says "we have". It is this Spirit in the spiritual body which is the Reincarnating Ego, or Individual, though the term is often used to indicate only the consciousness working in the finer mental matter, in what is termed "the causal body," a subdivision of the spiritual, taken separately.

When the Reincarnating Ego takes a new birth, he appropriates some of the coarser matter of the mental for his "mental body," some of the matter of the astral world for his "astral body," some of the matter of the physical world for his "physical body". His consciousness, in thinking, uses mental matter; in desiring or sensating, uses astral matter; in acting in the physical world, uses physical matter. These are the three worlds in which his evolution goes on, and

in which he is affected by birth and death, and is a personality, or person, *i.e.*, the Individual as limited in expression by grosser matter.

The mental body is closely related to the brain, though not dependent on it, save for activity in the physical world; the astral body is mainly correlated with the cerebro-spinal and sympathetic ganglia and nerves, and the glands; the three bodies interpenetrate each other, mutually acting and re-acting throughout waking life. In sleep, consciousness withdraws from the physical body, clothed still in its astral and mental garments, living then in the astral world, and sometimes, on its return, impressing on the physical brain some of its experiences in vivid and coherent "dreams"; it keeps in magnetic touch with its physical body. In death, this magnetic touch is broken off, and the consciousness dwells for a while in the astral world, called often "the intermediate world," in relation to those who have passed away from earth. After a while, the astral body dies, and the man passes in the mental body into the mental world, or heaven, where he abides for a period often extending to many centuries, the length depending chiefly on the richness of his intellectual, emotional and artistic past life on earth. When he has assimilated all the experiences of this nature accumulated on earth, the mental body disintegrates, and the consciousness withdraws to the spiritual body with all it has gathered to enrich the Ego. Then the Ego builds a set of new bodies for a new pilgrimage in the three worlds, and returns to them by birth.

Thus the evolution of man is carried on in the three worlds brooded over by the Spirit—himself—, the Spirit garnering the results and unfolding thereby. He is an inhabitant of the three, during waking life; of two, during sleep and for a period after death; of one, during his heavenly life. The lowest, the physical body, is, at present, the most perfectly organised, and

therefore the most capable of receiving impressions from without and transmitting them to the consciousness. The astral body is rapidly becoming organised, and its proper senses are developing, so that it is receiving and transmitting many impressions from the astral world, though generally with a lack of sharpness and accuracy; these include the phenomena of second-sight, premonitions, warnings, visions, perception of phantasms of the living and the dead, etc., the phenomena to which modern psychology is paying so much attention. An increasing number of people are "sensitive," or "psychic," and are using the super-senses, *i.e.*, the senses of the astral body, more or less consciously.

The mental body is becoming well organised in educated people, but more in relation to its organ, the brain, than as an independent vehicle of consciousness, active in its own world. Consciousness, in the mental body, is in-turned rather than outward-turned. The Occultist, having by the practice of special methods—meditation, concentration, etc.,—artificially forced the evolution of the astral and mental bodies beyond the normal, is, as regards these, many centuries ahead of his time; he uses the super-senses for life in the astral and mental worlds in his waking consciousness, and thus carries on his investigations in them as the physical scientist does in the physical world. The dying of the three bodies, and the building of new ones for each successive life-period, is the cause of the loss of the memory of past lives; that memory is in the reincarnating Ego, and is shared by the consciousness when animating the lower bodies only when, in those bodies, the man has realised himself as one with the higher.

The Law of Action and Re-action

This law is universal, and exists in the world of emotion, thought, and spirit, as much as in the physical world. Hence

a man can build his character as scientifically as he can build up his body, and disregard of the mental and moral laws is as destructive of mental and moral health as disregard of physical laws is destructive of physical health. The study and utilising of the laws, summed up as "Karma," forms an important part of Theosophical work.

EVOLUTION

The Monad gradually unfolds his powers by coming into touch with matter, and appropriating portions of it; he thus passes through the mineral, vegetable and animal kingdoms, until in a highly developed animal the intelligence reaches the human stage; thenceforward Reincarnation under Karma is his means of unfolding. Humanity, on our Globe, takes on a fresh type, more delicately organised as to the nervous system —that of a Root-Race—when a considerable number of re-incarnating Egos are ready to develop a higher quality of consciousness. The Third, or Lemurian, Race, was the first to assume the really human type in the middle period of its evolution—the previous types being embryonic; the surviving remnants of the Lemurian are the Negroes, and the many Negroid peoples scattered over the world. The Fourth, or Atlantean Race, with its seven sub-races—of which the Toltec, Akkadian, Turanian and Mongolian peoples are typical—is still the most numerous. The Fifth, or Aryan Race has already five sub-races—the Aryans of India, the Mediterranean Aryans (Arabs, the later higher-class Egyptians, etc.,), the Iranians, the Kelts and the Teutons—and has yet to develop two more. These varying types afford to the reincarnating Egos the necessary varieties for their evolution, each Ego taking birth in the races and sub-races as often as is necessary for the unfolding of the qualities characteristic of each.

Human Perfection

By repeated reincarnations under inviolable law, each man reaping exactly as he has sown, man reaches his temporary goal—human perfection. At the present stage of evolution, it is possible for him to reach this goal in advance of the evolutionary term, which will last yet for many millions of years. By strenuous exertions and noble and unselfish living, he may attract the attention of the spiritual Guardians of mankind, who will teach him how to quicken his evolution, so that he may enter on "The Path of Holiness," pass through its five Initiations—or stages of widening consciousness—and become a "Master," the last of the five Initiations opening the gateway of super-human evolution. He may then pass into other worlds, or enter the ranks of the Guardians of this world, as he wills. From the Hierarchy of these Guardians have come the Founders of World-Religions, the lesser Prophets and Teachers being their disciples.

The Ethics of Theosophy

These are not definitely formulated into any code, but consist of the highest and purest teachings of the world's noblest Saints, Prophets, and Founders of Religions; all that is sweetest and most lofty in the world's Bibles, all that is most inspiring and ennobling in the writings of its philosophers and moralists, forms the Ethics of Theosophy. As a man lives by the highest ethic he can grasp, he becomes capable of appreciating ethic yet sublimer; the Theosophist strives to live by the spirit of Christ rather than by any legal code, and, cultivating love, he hopes to be enlightened by the Lords of Love. Broadly speaking, that which works with the Divine Will in Evolution is right; that which works against it is

wrong; and the best examples of that Will are found in such divine Men as the Buddha and the Christ. These he looks up to as examples, and strives to reproduce Their likeness in himself.

The Theosophical Society

This Association was founded on November 17th, 1875, in New York City, U.S.A., by Helena Petrovna Blavatsky and Colonel Henry Steel Olcott. The former was a Russian noblewoman, of extraordinary psychic endowments, and these had been trained and cultivated to the highest point by her Master, an Eastern Occultist. She gave up social rank, wealth, and family to seek Him in Tibet, and spent some years with Him near Shigatze, after which, returning to the world, she gave the rest of her life to carrying out His directions. In America she met, at the famous Eddy farm-house, a man who had won high distinction during the Civil War, Colonel Henry Steel Olcott, and he became her pupil. She endeavoured first to collaborate with the American Spiritualists, but failing in this, she, with Colonel Olcott, founded the Theosophical Society; she became its Corresponding Secretary, an office she held for many years, and he its President. Its organisation is due to him, and he remained President until his death in 1907, when the present writer was elected as his successor.

The unit of the organisation is a Lodge, of not less than seven members; when a number of Lodges, not less than seven, exist in any territory, they may group themselves into a Section, or National Society, which is self-governing, within the wide limits of the General Constitution. The central ruling body consists of President, Vice-President, Treasurer, Recording Secretary, and a General Council—consisting of the General Secretaries, each elected by his own National Society, with not less than five additional Councillors, chosen by the

General Council. It meets once a year and deals only with matters affecting the whole Society; it may not meddle with the business of the Sections, unless there is a transgression of the General Constitution. The Headquarters of the Society were first in New York; in 1878, the Founders left America for India, and fixed the Headquarters in Bombay in 1879; in December, 1882, they moved to Adyar, a suburb of Madras, and there the Headquarters have since remained. The Society owns there an estate of 262 acres, with several fine buildings, and a Library which is known all over the world of scholarship as possessing the finest existing collection of Upanishads, as well as some unique Sanskrit MSS.

While the Society exists for the purpose of spreading the ideas formulated above, it does not impose belief in them on its members, who, providing they accept the principle of Universal Brotherhood, are absolutely free to think as they will. Admission to membership is obtained on the recommendation of two Fellows of the Society, and the acceptance of the following objects:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

To encourage the study of comparative religion, philosophy and science.

To investigate the unexplained laws of nature and the powers latent in man.

The following statement, written many years ago by the present President, presents the general position of the Theosophical Society:

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms, and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they

regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

H. P. Blavatsky remains as the revered Teacher who brought the old truth to the modern world, and though she suffered the martyrdom which is the privilege of the pioneer, she is ever enshrined in the hearts of those to whom she brought the Light.

A NEW DISPENSATION

BY THE RT. REV. C. W. LEADBEATER

EACH time when the World-Teacher makes the special effort of manifesting Himself through a physical vehicle He offers to His world some presentation of eternal truth; He stresses some particular aspect of the Path which we must tread, of the character or set of qualities which we must develop within ourselves if we wish to follow in His footsteps, to reach more quickly the goal which He has set before us; and so we sometimes speak of such visits as inaugurating a new dispensation.

At such a period in the world's history we are standing now, and it behoves us to be on the alert, to mark well and to watch carefully all that happens, that we may miss no hint that will make us more useful servants of the Great Hierarchy, that we may not for lack of understanding fail to make the best use of the opportunity which this coming offers. That which is laid before us need not be a *new* aspect—indeed, He has already said so much through other great Teachers in the past that it is hardly possible that any presentation can be entirely new; but it may be expressed in some new and striking way, more suitable perhaps to the spirit and the requirements of modern times. It will assuredly emphasize such points as He sees to be lacking in the practice of the world at large; it will endeavour to awaken interest in the higher life in those who have not hitherto realized its importance.

When last He manifested Himself thus physically two thousand years ago in Palestine, the great majority of those

to whom He spoke misunderstood Him, and were quite unable to grasp the wonderful opportunities which His teaching placed before them. Perhaps if we consider a little what happened then, we may gather some valuable suggestions which will enable us to avoid some of the mistakes which they made. We of the Theosophical Society are certainly in a far better position than they were, because we have in our Theosophy a far more rational, comprehensive and liberal system of thought than that which the law of Moses had given to them.

That law was a code of extreme complication, ramifying in many directions through daily life, and demanding a strict and mechanical obedience. It had originally been compiled in order to keep in check the passions of a turbulent and half-savage people, and was perhaps but little adapted to the requirements even of the same race when it was becoming a little more civilized. Yet the Teacher was careful never to attack it, though He constantly and severely blamed those who, while punctiliously insisting upon the observance of minute outer details, neglected the weightier matters of justice, mercy and truth.

When accused of undermining it, He declared emphatically: "Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfil."[1] And He further explained that any man who broke the commandments of that Law, or taught others to do so, would be among the least in the future that lay before them. He had no wish to annul the Law, but He did come to simplify it, to give men a due sense of proportion with regard to it. When men asked Him which was the greatest commandment, He did not tell them that all commandments were useless or superseded; He affirmed them more strongly than ever, but He condensed

[1] It is within the memory of many of our members that these very same words were spoken through Krishnaji at Adyar on Dec. 28th, 1925.

them into the two great simple rules of love to God and love to one's neighbour and said: "On these two commandments hang all the Law and the Prophets."

The dispensation of the old Law was coming to an end, and He was founding the new dispensation of the gospel, which was not to be confined to the Jews alone, but to expand until it became applicable to the whole world. But He made it perfectly clear that the old truths still remained true, though He was now giving them a fuller interpretation and a wider application, and freeing them from the accretions which had gathered around them. All down the ages we see that that same thing has happened; in every religion dross has been mingled with the gold of the original teaching, and many things are now prescribed and accepted which were not part of the doctrine in the beginning.

Truth does not change; but man's comprehension of it does change as he evolves—changes always in the direction of expansion. The truth has been taught in each of the great religions of the world; but in founding each the World-Teacher has emphasized that aspect of the truth which He sees to be most needed, at that particular time or by the nations among which that religion is intended to spread. Of course the Founder of the faith understands perfectly well the relation of the special aspect which He stresses to the whole body of the truth; but often His followers do not so understand. They are enthusiastic; they push the particular point which He is putting to them, and they tend to push it too far. They forget everything else but that one point. So often we see that in the various religions; it is the over-enthusiastic followers who distort the doctrine; it is in no way the fault of the original teaching.

We who are members of this Society have the enormous advantage of knowing certain elemental facts. The Theosophy which we have learnt means the Divine Wisdom;

it means the truth which underlies all religions alike. We are not so foolish as to suppose that we know all that truth. We do not for a moment think that we are in full possession of all the wisdom of the ages. But we are students of it; we are constantly trying to learn more and more about it. We do not flatter ourselves that we have it all; but what we have we try to understand, we try to follow; and we try to live in utmost tolerance and charity with all forms of religious belief, because we know that behind each of them there is something of this great inner truth, though in some cases it is difficult to recognize.

For example, we still hear people talk about the wrath of God—as though God the Supreme, the All-embracing, the All-knowing, could be angry as a man may be angry! There is no such thing as the wrath of God; but behind that terrible, that even blasphemous misconception, there is hidden the truth of the justice of God. God has made eternal laws which express His Will, and because He has willed them, because in His wisdom and lovingkindness He has made them, He Himself works in accordance with them; and therefore it is that pain follows upon evil action in the long run, and in the long run good results follow upon good action, because that is the eternal law. They who do evil find suffering come to them, and they think that that is a proof that God is angry with them; whereas it is only the evidence of the eternal justice of the law which He has made. So behind even mistaken and distorted religious notions there is always some grain of truth if we can only understand it.

Most of these distortions arise from narrowness of view, from lack of knowledge and discrimination, lack of the power to see the different parts of the doctrine in their true proportion. Precisely this exalting of the unessential into the position of the essential has been defined by our great President as the very heart of superstition; and as that is one of the

fetters which we have to cast aside on our upward Path, we must be ever on our guard against it. We must always be ready to recognize the full value of all the different statements of the truth, and yet never allow ourselves so to exaggerate one as to make it contradict another.

Undoubtedly the knowledge of man is much greater than it was; we know very much more in many ways than did those to whom Jesus was preaching in Palestine two thousand years ago. Think of all the advance we have made in science. Surely all that additional knowledge will help us to understand; surely we may penetrate a little more deeply into truth in many ways than did those men of old. The basic truth is ever the same, but we should be able to see a little more of it now, because we are able to look at it from many different points of view instead of from one only.

Another point which we must bear in mind is the influence of the Ray which happens to be dominating the world. Through the Middle Ages, and even before that, it was the Sixth Ray, and therefore devotion was the main path to God. Now the Seventh Ray is beginning to hold sway, and so we need much more knowledge to evoke our devotion; we want to see what we are doing. But that does not mean that there is no longer any place for devotion; it does not imply that the older path is not still open. Each Ray offers its own method of approach, but the others still hold good. There are many paths to God, and He still meets each man on any of them; there are always the two great lines of the occultist and the mystic; some of us go naturally along one, and others equally naturally along the other; it matters little which, for "all will reach the sunlit snows."

It is the second of these two lines which is being pressed upon our notice now, and it seems to me only fair that that should be so. Remember always that the great revival, the great effort made by the Hierarchy—the new dispensation,

if you like that term—began in 1875 with the founding of the Theosophical Society. After nearly fifty years of its evangelical and preparatory labour, certain special lines of additional work were recommended to it by the World-Teacher, who thereby gave an enormous impetus to what is above called the occult line. Now that those forms of work have been set in motion, it is felt that a similar impetus should be given to the mystic line, and that is precisely what our Krishnaji seems to me to be doing.

We must not, however, make the mistake of assuming that because many of us are already working along the other line, and find that it suits us well, we have therefore nothing to learn from the mystic interpretation. For example, take the question of ceremonies, about which so much has been said. I hope most earnestly that none among us has been so foolish as to place his trust merely in the outer form, and to forget the spirit and the will which must always lie behind it and inspire it. But *if* there should be any who have made that mistake, then let them at once set to work to correct it. If we have failed to find the happiness and the freedom which our Krishnaji preaches, let us instantly try to attain it—not, I think, by abandoning any altruistic work in which we have been engaged, but by doing it in a still higher and nobler spirit than before, realizing that all we do is done for Him and in His Name.

In considering this matter, it is useful to remember that the chief characteristic of this Seventh Ray is its skilful adaptation of natural means to the great end which we have in view. It especially encourages us to seek the co-operation of the Deva Kingdom, to invoke the angelic hosts by means of stately ceremonial in which they and we can work together for the helping of the world. Never doubt that this is a most beautiful and most effective method of advancing evolution ; yet remember always that there are those to whom

it does not appeal, those who cannot travel by this road, and we must not feel the least shadow of impatience with them, but leave them as utterly free as they should leave us.

Ceremonial is most valuable; the help of the Angels is inestimable; but it would be a fatal mistake to say that those things are necessary. The aid of the Holy Communion which the Christian Church offers to its adherents is the greatest assistance that any man of that type can receive on his upward path. Our Roman Catholic brother would tell us that it is necessary to his salvation. There we of the Liberal Catholic Church part company with him, though we are no whit behind him in recognizing its tremendous power; we say: "No; nothing external of any sort whatever, no ceremony, however beautiful, no support, however valuable, is really indispensable. Man must work for himself; his progress must be his own inner progress."

Long ago the Lord Buddha said: "Within yourselves deliverance must be sought; each man his prison makes." And that is absolutely true. Many helps there are, thank God. We should be foolish, I think, not to take advantage of all the aid that is offered to us from any direction, whether it be by our Lord the Bodhisattva through any one of His many religions, by the Master the Prince through His Freemasonry, or by the Holy Angels; but we must not think of it as essential, for it is certain that success can be achieved without it. It would be futile to say that such uplift is needful, but we do say that it is helpful. To trust entirely to outside assistance of any kind would be a superstition. Much aid may be received, and we may be very thankful for it; but it is only as that help works in us and causes us to put forth our strength that real progress is made. That is the fundamental fact which we must ever bear in mind.

There is a great argument going on in Christian circles between two parties who call themselves respectively the

Fundamentalists and the Modernists or Liberals. In all the points in dispute between them we Theosophists should be more likely to agree with the Modernists, for they put the higher and more spiritual interpretation upon everything, and reject the more material ideas of the atonement by blood, the virgin-birth, the eternal hell, etc. The Fundamentalist calls himself so because he has declared his adhesion to all these mediæval dogmas, and says that they are fundamental, and that belief in them is necessary to salvation. But though in doctrine we should be more in sympathy with the Modernists, I think from quite a different point of view we might claim for ourselves the title of Fundamentalists if we wished to do so; for we too cling to certain great truths which seem to us fundamental, but we should say that they are very few, and that they are " simple as the simplest mind of man ".

We may have a perfectly simple statement of these fundamentals; we have had it again and again. St. Paul, when he wrote to his Roman converts, said to them: " Love is the fulfilling of the law; he that loveth another *hath* fulfilled the law." The apostle St. John also laid down the very same rule, and he stated emphatically, exactly as we do at the present day, that this was a fact which he knew for himself. He said: " That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life, that declare we unto you." There is a fundamental truth for us—that God is Light, and in Him is no darkness at all. No wrath, no anger, no darkness can exist in Him. " God is Love, and he that loveth not knoweth not God." There is a perfectly plain statement from St. John, the nearest to the Christ of all His disciples.

What the Christ Himself said on the subject I have already quoted—that on those two commandments of love to God and love to our neighbour hang all the Law and the

Prophets. "This commandment I give unto you, that ye love one another." Another wonderful statement of His was made when He was speaking about what people commonly call the Day of Judgment; He asks certain questions from those who are brought before Him, and their fate depends upon the answers which they are able to give. The questions are very remarkable, and should be carefully studied. There is no word as to belief or worship; all that is said may be epitomized in the one demand: "Have you done your duty to your neighbour? Have you behaved with love to your fellow-men? If you have, then you pass on with credit; if you have not, then you will have to wait and learn the lesson." That is His statement of the fundamentals.

Centuries before that the Lord Buddha said, when He was asked to sum up all His doctrine in one verse: "Cease to do evil, learn to do well, and cleanse your own heart; that is the teaching of the Buddhas." So we see that they have all agreed in this; and in our Theosophical books we find the very same instruction. Read the Three Truths set forth in *The Idyll of the White Lotus*; read the unequivocal wording in *At the Feet of the Master*; "Of all the qualifications Love is the most important . . . and all the rest without it would never be sufficient . . . He who is on the Path . . . is a living plume of fire, raying out upon the world the Divine Love which fills his heart."

Once more we are still standing near the beginning of a new dispensation—the Theosophical dispensation; but we need never fear that the old, eternal truths will be taken from us. They are being put before us in new forms, which are perhaps better suited to the needs of to-day than are the older statements; it is even already evident that great stress is to be laid on the duty and the necessity of happiness both in religion and in daily life—an admonition which is assuredly badly needed in an age of maddening hurry and competition.

Some of us are very happy in our work even now, and may feel that we hardly need such a reminder; but we must recollect that the World-Teacher comes not alone to you and to me, but to the whole of humanity, and therefore His teaching will be aimed at the average man of the time, who has not had our special advantages.

This at least I should like to impress upon my brethren: there is not the slightest need for any of us to feel troubled or confused, or to doubt the great truths which he has already learned. Here are two paths; take which you will, but do not worry about it; and bear in mind the warning once given by the Master of Masters: "Take heed lest in learning a new lesson you forget or despise that which you already know; take heed that your presumed advance is not in reality a retreat." And again He said: "Those who for fancied self-development forsake the helping of their brethren are moving backward and not forward." We all have much to learn, and we shall go on steadily from strength to strength, from knowledge to greater knowledge; but to whatever height we may attain, of this at least we may be sure; still shall we have the joyous work of trying to help the world, to spread the truths that have been entrusted to us, to bring to mankind ever more and more fully the knowledge of that Law which moves to righteousness and brotherhood, to peace and consummation sweet. As one of our poets puts it: "The sun may pale and the stars may fail, but the Law of Good shall stand." And Love is the fulfilling of that Law.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 160*)

January 14, 1891

IN answer to questions on the diagram, H. P. B. said that Touch and Taste have no order. Elements *have* a regular order, but fire pervades them all. Every sense pervades every other. There is no universal order: that being first in each case which is most developed.

Students must learn the correspondences, then concentrate on the organs, and so reach their corresponding states of consciousness. Take them in order, beginning with lowest, and working steadily upwards. A medium might irregularly catch glimpses of [the] higher, but would not thus gain orderly development.

The Lokas and Talas are reflections the one of the other. So also are the Hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites: good and evil, light and darkness, male and female.

H. P. B. could not say why blue was the colour of the Earth. Blue is a colour by itself, a primary. Indigo is a colour, not a shade of blue. So is violet.

The Vairajas belong to, [and] are, the fiery Egos of other Manvantaras. They have already been purified in the fire of passions. It is They who refused to create. They have

reached the 7th Portal and have refused Nirvana, remaining for succeeding Manvantaras. The greatest phenomena are produced by touching and centering the attention on the little finger.

The 7 Steps of Antahkarana correspond with the Lokas.

Samadhi. Samadhi is the highest state on Earth, that can be reached in the body. Beyond that, the Initiate must have become a Nirmanakaya.

Purity. Purity of mind is of greater importance than purity of body. If the Upadhi be not perfectly pure, it cannot preserve the recollections coming from a higher state. An act may be performed to which little, or no, attention is paid, and it is of comparatively small importance. But if thought of and dwelt on in the mind, the effect for bad is a thousand times greater; the thoughts must be kept pure.

The Buddhists call the Pratyeka Buddha the rhinoceros, the solitary animal.

Kama. Remember that Kama, while having bad passions and emotions, helps you to evolve, by giving also the desired impulse necessary for rising.

The flesh, the body, the human being in his material part, is, on this plane, the most difficult thing to subjugate and subject. The Highest Adept, put into a new body, has to struggle against and subdue it, and finds its subjugations [difficult].

Liver. The liver is the General, and the spleen is the Aide-de-Camp. All that the liver does not accomplish is taken up and completed by the spleen.

January 21, 1891

H. P. B. was asked whether each person must pass through the 14 states, and answered that the Lokas and Talas represented planes on this Earth. Through some of which all must pass, and through all of which the disciple must pass

on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are 2 poles in everything ; 7 states in every state.

Vitala. Vitala represents a sublime as well as an infernal state. That state which, for the mortal, is a complete separation of the Ego from the personality, is, for a Buddha a mere temporary separation. For the Buddha it is a cosmic state.

Hells. The Brahmins and Buddhists regard the Talas as Hells, but in reality the term is figurative. We are in Hell whenever we are in misery, suffer misfortunes, etc. H. P. B. remarked that the group should come to some common understanding, to some standard of agreement. She was anxious to give us facts which would lead us to practical knowledge, but could not do so until we all understood in the same way the instructions already given.

Forms in the Astral Light. The Elementals in the Astral Light were reflections. Everything on Earth is reflected. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them by Kriyashakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

Bhur Loka is the waking state in which we live normally : it is the state in which animals also are, when they sense food, and danger, etc. To be in Swar Loka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogis are known to have become crystallised in this state, and they then must be nourished by others. A Yogi near Allahabad had been for 53 years sitting on a stone ; his chelas plunge him into the river every night, and then replace him. During the day his consciousness returns to Bhur Loka and he talks and teaches. A Yogi was found on an island near Calcutta round whose limbs the roots of trees had grown. He was cut

out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

Is it possible to be in more than one state of consciousness at once? The consciousness cannot be entirely on two planes at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will wool-gather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher. An Adept may apparently enjoy a dual consciousness; when he desires not to see, he can abstract himself. He may be in a higher state, and yet return answers to questions addressed to him. But in this case, he will momentarily return to the material plane, shooting up again to the higher. This is his only salvation in adverse conditions.

The lower you go in the Talas, the more intellectual you become and the less spiritual. You may be a morally good man, but not spiritual. Intellect may remain very closely related to Kama. A man may be in a Loka, and visit one, or all of the Talas, his condition depending on the Loka to which he belongs. Thus a man in Bhur Loka only may pass into the Talas and may go to the devil. If he dwells in Bhuvar Loka he cannot become as bad. If he has reached the Satya state, he can go into any Tala without danger; buoyed up by his own purity, he will never be engulfed. The Talas are brain-intellect states, while the Lokas—or more accurately, the 3 higher—are spiritual. Thus M. M. C.[1] was probably between Mahar and Jnana when spiritual; and between the Tala-tala and Su-tala in intellectual.

The three becoming one. Manas absorbs the light of Buddhi. Buddhi is Arupa and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of Atma, Buddhi being the vehicle, and thus the three become one. This done, the full Adept is one spiritually, but has also

[1] Possibly Mohini Mohun Chatterji.—C.J.

a body. The fourfold path is finished, and he is one [has won?]. The Masters' bodies are illusionary, and hence do not grow old, become wrinkled, etc.

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away, and play ducks and drakes with the body eating, drinking, sleeping; but keeping always in the ideal.

Mother-Love is an instinct; the same in the human being and the animal, and often stronger in the latter. The continuance of this Love in human beings is due to association, to blood magnetism, and to psychic affinity. Families are sometimes formed of those who lived together before, but often not. The causes at work are very complex and have to be balanced. Sometimes when a child with very bad Karma is to be born, parents of a callous type are chosen, or they may die before the Karmic results appear. Or their suffering through the child may be their own Karma. Mother-Love, as an instinct, is between Rasa-tala [and] Tala-tala.

Lipikas. The Lipikas keep man's Karmic record, and impress it on the Astral Light.

Vacillating people pass from one state of consciousness to another.

Thought and Desire. Thought arises before desire; the thoughts act on the brain, the brain on the organ, and thus desire awakes. It is not the outer stimulus that arouses the organ. Thought therefore must be slain ere desire can be extinguished. The student must guard his thoughts; five minutes' thought may undo the work of five years, and though the five years' work will be run through more rapidly the second time, yet time is lost.

(*To be continued*)

LETTERS OF W. Q. JUDGE

(*Concluded from p. 202*)

PARIS, May 11, 1884.

DEAR OLCOTT,

You are very right in saying that but little may be expected from French T.S. It is a great expense to the Society, all of us here, and the French are not either delicate or considerate. About all you need do is to give them a plan upon which to prosecute their work. They are wasters of time. Last night at de Pomar's, as usual after Mohini had said a few words, they all got entangled in French and no real work was done. Thurman had the inexpressible cheek to listen to H. P. B.'s explanation of a matter, and then after ten minutes comes out himself with it, asking when he had finished if he had not given a good explanation. M. Wagner got them off on materialization and "existe ou n'existe pas," and poor Mohini and I at one o'clock got home near dead.

There were two broad-breasted women, decolleté, three who openly expressed admiration of his eyes. Oh, they are awful. You cannot get a serious hearing. It is in its way well enough to have the Duchess offer her home, but that has drawbacks, as there are many who do not wish to go there, I am told. They ought to have a room hired as Society property and thus be independent. Then they have these interminable jealousies and are so touchy. The night Mohini came they acted very inconsiderately. H. P. B. sent a letter

to Mme. de Barreau that Mohini could not be used by outsiders, and she and Mme. de Morsier are half insulted. You see de Morsier and Mme. de Barreau have old Le Blois in tow, and he wants to pump all he can out of Mohini, Mme. de M. says, "Le Blois is very important for France," but when you ask if he will join the Society or start one in Strasburg, he "respectfully declines".

You would not have been pleased with last night's meeting, but the French character is such that I presume no more can be expected. One of the numerous interesting points in the character is the intensity of their ignorance, their "newness," so to say. Last night Mme. de Morsier came out with a query about Crookes' psychic notes, which I think is five years old, asking about it as his *last* book, and old Thurman rolled off some lengthy antithetical phrases on the subject. All of them called it Crookes' "last" book and were about to ask Mohini about it, when T. Child, the correspondent of the *Sun*, said it was about six years old but that *Figaro* had only just heard of it that morning.

To-day Mohini has gone to Mme. de Barreau's to see Le Blois et al. He is a poor hand at finding his way. I could not go with him, and he is obliged to wear his overcoat in the hot street or be the cause of an enormous crowd. Yet they did not even suggest a cab for him.

You ought to suggest when you come:

(*a*) a method of carrying on their meetings that shall result in good progress,

(*b*) that they shall hire a room somewhere to be used for the purpose,

(*c*) that they take in honorary members who shall each pay some good sum, etc., etc.

I have received some letters from America from inquirers and others who wish to start Branches. One of the letters was to Damodar, who sends it to me. This is a matter

needing attention, because there will be several persons in various parts of U.S. desiring to start Branches, and the question is how to get over the rule that requires each member to be vouched for. Men in Sacramento, for instance, cannot be at this time vouched for.

You do not reply about Marble and Mrs. Cables. She and Shelley would do as Councillors for the east and Atlantic side, to whom all applications could be sent, and to have power to initiate persons desiring to form Branches. I do not know what your rule is about this, as I have never got a reply from you or Damodar about it. It would be a good thing to get up a little circular of instructions about forming Branches in distant places of this Third Section, as for some time there will be many chances to form *uninitiated* Branches. I would suggest that in cases where we do not know any of the applicants, a certificate from the Town Clerk or other officer be requested to be forwarded with the obligation, request for charter, and fees. I would like to see you about this, and hope you will not let it slip. Of course, if we had a little more money we could send round Deputies to start Branches. But new Branches ought to be able to send at least one man for initiation to such places as N.Y., Rochester, St. Louis, etc.

Another idea. If we could get hold of a sufficient number of the American colony in Paris to start a Society with some of the proper metal in it, I think a little more might be done. Many foreigners would join it. One difficulty here is that the police supervise these affairs and claim the right to say whether or not a Society shall or shall not exist.

Several Russians have called on Madame, and are proposing to join. Among them is Prince Ourossof who lives here, and I believe last night a Russian Countess joined. I did not get her name, although I did receive the fee. What shall I do with this fee?

Now answer all my queries, do.

I think it is time to start a section *of the Society* which adopts all the doctrine of the Masters and shall propagate it: all members of the § [section] to subscribe to the doctrine. You and H.P.B. to stay out of it.

As ever,
W. Q. JUDGE.

BOMBAY, July 15, 1884.

DEAR OLCOTT,

I arrived at the Bar this morning at 8.30 after a very fine passage. We were long getting in, and it was 1 o'clock before we entered the dock. I saw no one at first, but after a while Mr. Tookeram came aboard, and it appeared that he had been waiting for me all the time, although it was mail day and office hours. He was accompanied by a Mr.—— I forget. Several brothers had been waiting, but went away. They gave me garlands and bouquets, with which I paraded through the streets. It is a pretty custom. We went at once to his office, and I am just writing this to catch the mail which goes in half an hour.

He says that there has been no trouble at all about the Coulomb affair, that no one minds her or it, and no one has left in consequence of it. There has not been one word said about it in any of the papers, and if I can stop further progress of pamphlets and exposés, it will be all fixed. This I will do at once.

Many branches have expressed a desire that I should stop on my way and address them. I am to stop here some few days to receive visitors and enquirers. Tookeram says that our prospects are rosy, and I hope with Father's help to give them a rousing up on the subject and get them in in numbers. . . .

You will hear by next mail, as by this I can do no more at present. Tookeram sends you his best love and also to Madame Blavatsky and Mohini.

Give my love to them also and to the Arundales, and excuse me to Madame for not writing. Tell her for Jesus' sake not to give Coulomb the slightest encouragement until we get them out of India. Remember me also to Baboola.

Affectionately yours,

WILLIAM Q. JUDGE.

EDITORIAL NOTE

We suspend the further publication of the letters of W. Q. Judge with this letter which records his arrival in Bombay, whence he passed on to the Society's Headquarters at Adyar. The letters were published with two objects: first, to give new matter to the historians of the Theosophical Society and Movement, who are many; second, to show how futile is the attempt made by some Theosophical organizations to dethrone Colonel Olcott from his rightful place by the side of H. P. Blavatsky and put in his place W. Q. Judge. It is true that in 1893 wide divergences of views took place between H. S. Olcott and W. Q. Judge, and that their friendship was broken completely when Mr. Judge seceded from the Society in 1895 and organized the "Theosophical Society in America". That Society then claimed that it was the original Parent Society, and that it had never left the United States.

The letters already published show that a warm friendship existed between the two, and the expressions of gratitude in some of the letters from the younger towards the elder reveal how deep was that attachment on both sides. Nor is there the slightest sign that Mr. Judge ever doubted in any manner Colonel Olcott's position as the leader and his, W. Q. Judge's, as the loyal assistant.

THE KINGDOM OF THE WONDERFUL[1]

BY THE RT. REV. G. S. ARUNDALE

FRIENDS, I want you all to realize as servants of the Masters, that which I myself realize so far as I myself am concerned, namely, that we might be much nearer the Elder Brethren than we already are. I should be very sorry if anyone felt impelled to ask himself the question: "What more can I do than I am already doing?" If anyone could ask himself that question it would betray a very unfortunate ignorance of himself and of the leeway that he has to make up before he comes nearer to the Elder Brethren. I should be very sorry if anyone were to ask anyone else: "Tell me what I can do that I am not already doing." I certainly should never think of asking anyone superior to myself as to what I could do to draw nearer to the Elder Brethren. I know perfectly well much of what I need to do. Although, of course, there may be much that I do not know, there is quite enough to know. And I hope you all feel the same, you feel quite clear as to what needs brushing out of the way, and as to what needs acquiring. That knowledge is more important than any other; it is far more important, I think, than the so-called Theosophical knowledge, knowledge of the Plan in its various aspects. That of course has immense value, but that

[1] An address delivered at Adyar Hall, Sydney.

knowledge, however detailed it may be, is but a means to the end of knowing one's self. And in our case, the knowledge of one's self is knowledge that brings to our notice insistently the difference between ourselves and the Elder Brethren.

Now I hope you are clear as to what it is that has to be brushed away, or what it is that has to be added. If you are clear as to that, I hope you are equally clear as to the means whereby you can get rid of that which needs modification, or whereby you can draw to yourself that which needs to be added to your nature. For my own part, surveying myself, surveying that which should be subtracted and that which should be added, I find that there is specifically one condition of consciousness, one condition of mind, one direction, which will help me both to subtract that which needs to be subtracted and to add that which needs to be added. People sometimes say it is very difficult to grow, it is very difficult to get rid of one's imperfections and to add that which is needed to round off one's character. It is not difficult if you go the right way about it, and I know from my own experience that manœuvring as it were in a certain way one can subtract and add with comparative ease. I do not think that growth is at all difficult. Of course it takes time, but it is easy if one will set about it rightly. My way of subtracting and of adding is not by facing that which needs subtracting, or by definitely looking in the direction of that which needs adding. I am not so sure whether I should attain my objective by so doing, but I endeavour to impregnate myself with that which is lacking, so that there enters that which is lacking and there exists less room for that which should be subtracted.

Now with what do I endeavour to impregnate myself? With what do I endeavour to associate myself? With anything and everything that is to me at all *wonderful*. I use the *wonderful* as the lever to lever me up out of that which I should have left and into that where I should dwell. In other

words I endeavour to live as far as I can in the abode of the wonderful, in the kingdom of the wonderful, so that wonderfulness may be breathed by me. So I collect the wonderful; anything that I can get hold of that appeals to me as being wonderful I collect, and I leave that which I have thus collected to work its way in me, knowing that since to me it is wonderful its wonderfulness will get rid of that which is not right. It should intensify that which is like it and will attract to itself that which is wonderful both within and without myself.

Now having been in the habit of doing that for a very long time I began to discover that in fact there is nothing that is not wonderful. It is easy to discover the wonderful, for there is very little that is not wonderful. Even the weaknesses, they are wonderful in their way. You can take a weakness and dissect it and find in it somewhere something that is rather wonderful. So that if you could fasten on that which in the weakness is wonderful, then the inhibition aspect of the weakness disappears, because you have reached the root of the weakness which is wonderful. It is only the expression of it that is sometimes inhibitory of an individual's growth at the stage of evolution at which he happens to be. I can take my own weaknesses, a certain number of them. I can see what is of life in them, and how it is that they are weaknesses. I see that the life is not flowing as it should flow: it is not flowing quite in the right direction. If I could make that life flow in the right direction I should cease to have to call that particular aspect of myself a weakness. It would be a quality. You can build strength out of any weakness if you can look into the heart of the weakness and perceive its veritable life.

I do not make any exception in regard to any weakness. But if you want to be sure that you can discover a strength inherent even in the weakness, then you must be a votary of

the wonderful. Because if you are a votary of the wonderful, you will get into the habit of looking for the wonderful and you will then begin to perceive the wonderful even where hitherto it has seemed to be impossible to perceive it. Then you will begin to realize that you are wonderful, and if you can perceive you are wonderful, without any idea of conceit or pride, then you will begin to be growing self-conscious as to your Divinity, as to the certainty of your end, and you will move straightly to it. Then, having an inherent sense of your own wonderfulness, you will be able to perceive wherein there is a contrast between what you know it to be and what appears on the surface. You will look at yourself in the glass and you will see that you are not actually wonderful as to the physical body itself; yet, knowing that you are inherently wonderful, you will perceive, looking into the glass, what it is that has to be changed, and you will change even your physical appearance so that you will cease to be commonplace, which no doubt most of us are. You will perceive the power to change your physical body. You will perceive the power to change your emotions, those emotions of which we sometimes are ashamed. You will no longer be ashamed of them. You will cease running away. You will begin to take hold of them. And there is all the difference in the world between running away and taking hold.

I think it is most necessary for all of us to cease to be ashamed of ourselves, or to cease to be ashamed of this, that or the other weakness. It is time that we realize that we are of use, that we are definitely good. We must learn to see that we have in us irresistible power because we all are divine in nature. We have an irresistible power; it is there, it is only a question of getting hold of it. That irresistible power is supremely wonderful. It is that power, at the present moment only flickering in us all, which someday will take us up the heights to Adeptship. It is that power which exists in

the Elder Brethren, and exists no less in us. It will be triumphant over all things that for the time seem to stand in its way. It is because all is so wonderful, as we perceive when in contact with the Elder Brethren, that we are eagerly on the lookout for its expression everywhere until we perceive it everywhere. So far as you and I are concerned, because we happen to be somewhat nearer the Elder Brethren, only a little change is needed in order that we may switch off from one direction in which we are commonplace, to another direction which immediately takes us into the realm of the wonderful. If you look upon yourselves impersonally, then you want to be wonderful, not in a spirit of pride, not in a spirit of conceit, not in a spirit of being different from other people, but in the spirit of being yourself, in the spirit of being splendid as you know so much outside yourself is splendid. You say to yourself: "I must be splendid too," and so you move along that pathway which is the shortest straight line between the point of the commonplace and the point of the wonderfulness which is essentially yours.

Now, as I said, I work at that by being a votary of the wonderful, of all that is great and splendid, whether it be in the human kingdom or in any other kingdom, whether it be complex or whether it be very simple in nature. I look for the wonderful where it is obvious, and I look for the wonderful where it is concealed. I cannot go into town without looking at the people across whom I come, and saying to myself: "Now what is needed just to make the difference?" Take any individual walking about the streets, or seated in a tram, or moving in a motor car, what is needed just to make all the difference? What is needed in my case to make all the difference? What is needed in other people? I think I have gained a fair degree of power to see almost at once what is needed. I should not disclose what I may know, because, unless the individual has been seeking and is seeking, unless the

individual holds himself therefore very lightly, both as to his qualities and as to his weaknesses, unless he is very open, not set in any way, it often comes as somewhat of a shock to be told what one needs is to leave the commonplace and enter the wonderful. And I might add to that the fact that even though an individual for a moment living in a burst of expansiveness can be told without feeling repelled, unless he is a votary of the wonderful in himself, and in others, he will not heed that which he has heard. It is rare that one can contact that psychological moment when the individual is absolutely ready to hear, and when the word is available to be spoken. It needs a conjunction of conditions, and that conjunction of conditions occurs but rarely.

If you are on the lookout for the wonderful you can find it anywhere—in religion, in philosophy, in science, in work, in everything you can find the wonderful. It depends on temperament as to the mode of the quickest discovery of the wonderful. If you are able to find the wonderful in your own daily life, then you have acquired kingship over the kingdom of the wonderful. If in the ordinary details of your ordinary everyday life there is a scintillation of the wonderful, the inspiring, the strange, the infinitely desirable and uplifting—if all those things are in your everyday life—then you do not need to go further afield, because there is nothing more wonderful in heaven or earth, nothing more wonderful than the fact that in your divine power you have made the circumstances in which you are now living, and know them to have the purpose to raise you to the heights you desire to reach. Nothing is more wonderful than the circumstances which surround us, but clearly those circumstances are the very last things which ordinarily we regard as wonderful. We may regard them as the very reverse of everything which we desire for ourselves; yet we have made them so as to profit from them.

(*To be concluded*)

WHAT IS MEANT BY "ARTISTIC"?

By C. JINARĀJADĀSA

It must seem strange that in this century, with its thousands of artists, and hundreds of artistic monuments and magnificent picture galleries, anyone should ask the question: "What do we really mean by the word 'artistic'?" But it is just in this century that the question needs must be asked, for of late much has happened in the world of artists which makes one hesitate to accept as artistic all that the artists produce.

A few years ago I noted in an Art exhibition in Germany a head in marble which made a lasting impression on me. For it had only one eye; one half of the face was normal, but the other half was one smooth mass from chin-bone to forehead, as if the face was never intended to have eye-socket and eye. No child of man was ever born so; no single face of man or bird or beast which Nature had generated in her evolutionary process ever gave the slightest warrant to the artist to create the face which he did. That face was not merely in clay or plaster; the artist had gone to the length of carving it in marble. And he exhibited it as something "artistic". But was it? To me it was a monstrosity.

I recollect too in the same exhibition a picture of New York. It was "cubist," but the picture was what I might myself have produced by taking twenty picture postcards of New York, cutting each up into odd angular shapes, and pasting them on a piece of cardboard at all sorts of angles. Once again, the artist presented it as "artistic".

I need not elaborate instances. Everyone who has noted the development of painting and sculpture (in some instances, architecture also) must have noted instances of objects presented as "artistic" which have repelled him. The artist often calls a thing "artistic" when the mere layman calls it "crazy". By no manner of means can we all accept as "artistic" what the artist labels as such. The statement made by certain directors of insane asylums that many cubist creations can be paralleled by drawings made by lunatics makes one hesitate all the more. In other words, we may respect and admire an artist, but we cannot necessarily accept his standard of "artistic" as ours.

Once upon a time, it was an axiom that for any object to be artistic it had to be beautiful. But within the last half century, our artists have tried to wean us away from that tradition. They insist that the layman's sense of the beautiful has nothing to do with "Art". The artists alone, they say, know what is artistic; and the layman must conform to the artists. But some of us laymen feel instinctively that there is something wrong somewhere. Is there anywhere a true standard of "artistic"?

In our search, we must be on guard against our prejudices. Our instinct is to reject what is strange to us, especially anything which goes against our tradition. This has been most strikingly illustrated in the development of European music. Each step in advance—as we now see it—was considered at the time mere cacophony, not an advance but a retrograde step. As music developed from Palestrina to Bach, from Bach to Beethoven, from Beethoven to Wagner, there were always some (even musical experts) who shook their heads at what seemed aberrations. The rebuff to Wagner in the beginning of his career, because he conceived of and created in a scale composed not of seven notes but of thirteen, is still a matter of modern history. Even the

expert ears of musicians have had to be re-trained in their musical apperceptions before they could accept Wagner's music as "artistic". But the discords in his music are no longer that to those who have learned to respond to his ampler ideas of the chord.

Similarly too, the Eastern ear cannot for a long time understand what is Western harmony, for the Eastern ear has been accustomed only to melody unsupported by chords. On the other hand, the Western ear finds something inconclusive, as if "left up in the air," when a Hindu song ends, because it does not end on a major chord. There are many modes of Art at which we look askance in the beginning, but which become dear and precious when our sensorium has been re-trained.

Therefore when artists break new ground, and produce what appears to us as "crazy," it does not follow that we laymen are right and the artists wrong. Yet, as I have shown, we cannot always take the artist's estimate concerning what is "artistic" as the absolute standard. There are things which one artist will sometimes produce which a fellow-artist will be convinced are not artistic at all, though he may be too polite to say so. Did not Mendelssohn say of Beethoven's Ninth Symphony: "It gives no pleasure at all"? But whatever artists may think of each other's works, they all think alike about the layman's taste—that he certainly does not know what is "artistic" until he bows down humbly to their proclamations.

So where shall we find the standard of "artistic"? I do not know whether we shall all find it in the same place, but I will put on record where I have found it.

I take as an axiom that Art, as an Embodiment of the Highest, is inseparable from every great and noble thing in life. Though it is not the aim of Art to preach morality to men, as is the work of Religion, yet to me Art and Religion

are inseparable. In exactly the same way, Art and Philosophy are also inseparable, and I feel that where Art really is there is Science too. Therefore, in anything which deserves the name "artistic" there is not only Art, but also Religion, Science and Philosophy.

If, therefore, any creation claiming to be "artistic" goes athwart what appears to me to be Truth in those other departments of life which I have mentioned, that creation is not "artistic". My standard is not necessarily the standard for all; but at least I have a standard. I must, of course, always be ready for a clearer vision of Truth than is mine now; I may need to revise my standard. I must not forget how long I took to sense the music in Wagner's chords, and what a long training my ear needed—and still needs—to follow the intricate blendings in an orchestra. But of this I am utterly certain: that the more I know of Religion, Science and Philosophy, the more wonderful every artistic object becomes.

"All great Art is Praise." That is Ruskin's definition. Because that definition is true, we can carry it with us to other realms and say, "All great Religion is Praise; All great Science is Praise; All great Philosophy is Praise." But Praise of what? There each must answer the question for himself. I know what is my answer, but that is not to the point just now. But all truly great things—objects, deeds, events, in the individual or in the community—are Praise.

When the thing-here-below can be offered up in praise to the thing-yonder-above, then it is artistic. When the thing of matter seems ready to float up on invisible wings to an Archetype above, then it is artistic. When what is before any one of the senses tells not only of God but also of Man, then it is artistic. When in the thing or event the Beginning reveals also the End, then it is artistic.

That is why when a soul knows the way of Art, all other ways are also his ways.

TAGORE, THE MYSTIC

By G. N. MALLIK

THE man of the world often feels lost in the midst of the multitude of things which surround him. He does not know their inter-relation, and so deep down in his heart there is pain. It is similar to that of a gardener who has many flowers blooming in his garden, but who, alas! has no thread wherewithal to weave them into a garland for his Master. In other words, he lacks the synthetic vision. But to the mystic, who sees the unity underlying diversity, "all things seem only one in the Universal Sun"; and though he lives in the world he is like the poet's skylark:

> Type of the wise who soar, but never roam,
> True to the kindred points of heaven and home.

It is, therefore, to him that the man of the world ought to go for learning the secret of the harmonious, and consequently happy, life. And what will the mystic do for him? He will but re-affirm the truth of the ages: Love life in all its fullness, for only when one struggles and strives to reconcile the near with the distant, the infinite, with one another, will the Vision of the Whole dawn on him, for as Emerson says: "Truth is circular," or as Tagore says: "Thou art the sky and thou art the nest as well."

What does the acceptance of Life imply? This: that we should live in the world, free from the delusion that the

spiritual world is a separate world, to which it is necessary to retire for the realization of truth. No, on the contrary, let us sing with Tagore,

> Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight . . . No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

And as we live intensely we shall discover that our instincts and intellect are now and again illuminated with intuition, till at long last a vision of the Eternal is vouchsafed to us. It happened in the case of the Poet when he was still young:

> One day while I stood watching at early dawn the sun sending out its rays from behind the trees, I suddenly felt as if some ancient mist had in a moment lifted from my sight and the morning light on the face of the world revealed an inner radiance of joy. The invisible screen of the commonplace was removed from all things and all men, and their ultimate significance was intensified in my mind; and this is the definition of beauty. That which was memorable in this experience was its human message, the sudden expansion of my consciousness in the super-personal world of man.

And he has been loyal ever since to that vision, a witness to the play of the One and the Many in Life. His *Gitanjali* is the "play-room" where we, too, can see the play. Now he sings, now he dances; at one time he sits silent, at another he plays with his "toys"; now oppressed by plenty and pain he feels sad, now he walks out of the "play-room" to meet the Eternal Stranger on the open road—the Stranger, the marks of whose footsteps are found sometimes also on the floor of the playroom. But through all these he has proclaimed: "He comes, comes, ever comes." Why does he sing?

> I know thou takest pleasure in my singing. I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.

Why, then, does he stop all of a sudden?

"No more noisy, loud words from me—such is my Master's will," for he wants to listen in silent amazement to

the song of the Master. The sight of plenty shuts him out from freedom. He knows it, but:

I am certain that priceless wealth is in thee, and that thou art my best friend, but I have not heart to sweep away the tinsel that fills my room.

Consequently, there is pain in his heart. He asks of Life for the gift of comfort, "few petals of the rose," and receives a strange gift: a sword! Does he reject it? No.

Thy sword is with me to cut asunder my bonds, and there shall be no fear left for me in the world. From now I leave all petty decorations.

Thus, he sings and struggles, struggles and sings, but all the time in his heart dwells the memory of the vision, of the One Life, and his life becomes a song.

But this memory of the One is nothing but love—love which is full and free. The reason why we suffer is that we love Life only in parts, forgetting that thereby we are insulting both Love and Life in-as-much as they are all-inclusive. Whatever, therefore, stands between us and Life—wealth or "ways of life"—becomes a burden, a bondage; and, indeed, it is surprising that we glory in that bondage, for it keeps us "up on a perch," on a pedestal. And that pedestal becomes, in due course, an idol, a fixed and definite thing. Whereas Life and Love are by their very nature in a state of flux and infinite. It is at such a time that one cries out:

Mother, it is no gain, thy bondage of finery, if it keep one shut off from the beautiful dust of the earth, if it rob one of the right of entrance to the great fair of common human life.

The child who loves his mother whole-heartedly never goes wrong; so shall we be ever on the straight path if we love Life deeply and devotedly, for Life is Light.

VIBRATION AND THE HUMAN CHORD

By GEOFFREY HODSON

(*Concluded from p. 178*)

THE mechanism whereby these results are produced is exceedingly intricate, though the principle is a simple one. The mechanism consists superphysically of the subtle bodies with their force centres or "organs," and, physically of atoms, minute "lives," enzymes, bacteria, and cells. The body is built of atoms. Occultly, every atom is the physical end of a stream of energy which arises in the very highest interior realms, in the Source of Life itself. Clairvoyantly, each atom is seen as the physical end of a shaft of light, which passes between the highest spiritual and densest physical planes. Down that shaft three types of energy are playing; they are electricity, vitality and the creative force. If you look at any substance with this particular kind of vision, you see a bundle of these shafts of light.

As the triple energy leaves the Major Source, the keynote of the Solar System is imparted to it, there deciding its fundamental frequency. This is modified at each stage of its descent through the seven planes of Nature.

In the case of man, these shafts pass through his individuality or egoic consciousness, the note of which is imparted to the descending power. It is thus tuned a little away from

the major tone, and is therefore rendered temporarily imperfect from that point of view. It is still partly in tune with the major tone, but it is given an individual vibratory frequency which differentiates it somewhat. When it comes down to the mental level a further modification occurs, produced by the individual mentality. Similarly, at the emotional, vital and physical levels further changes occur.

Now as long as these bodies are all reasonably in tune with each other, there is perfect health. The rhythm, though modified, is still unbroken. When an individual transgresses, he generates and liberates energy the frequency of which will not synchronise with the individual and major rhythms. If you will think of the reaction to the transgression as a return of this energy as a lateral force, which sooner or later impinges on this bundle of atomic shafts of vertically flowing energy, and breaks its rhythm, throwing it out of tune, you will see diagramatically how karma works in the case of disease. This will happen at the mental, emotional, vital or physical level, or at all of them according to the type of consciousness put into the action, its motive and direction. The result is an inharmony, which upsets the polarity of the atoms in the body, because their force is vitiated somewhere in its descent. These atoms are not vibrating in tune with the bodily chord, so that down here on the physical plane a bodily change occurs.

Let us look more closely at that change in the physical body, in which you have an altered note in a cell, group of cells, or organ. In the construction of the body the first combination of atoms produces molecules; next is an intermediate organic state between the molecule and the smallest known bacteria. These bodies are not yet known to physical science but are referred to in occult science as the "fiery lives". These are the minute, ultramicroscopic living organisms, which form the basic unit of organic life. Béchamp, the

French scientist, who preceded Pasteur by a century or more, came very near to their discovery in his microzymas. As the "fiery lives" are etheric, rather than physical, the scientist could not actually have discovered them, though he probably found the first truly physical unit of organic life. These "fiery lives" appear to be three-fold in type, reflecting the inner triplicity of the Source of Life. They are creative, or growth producing, preservative or nutrifying, and destructive, or transforming in their function. That triplicity shows itself deeper down in matter in the activities of enzymes and bacteria, which again, I believe, are of those same three main types, each type being present in the body in a certain proportion, and in health, functioning true to type.

As long as the rhythm is unbroken, the polarity of atom, organism and cell is correct, and those triple functions will be performed in true proportion. In the case of disease, the due balance of these three activities is destroyed. Excessive activity of one type, and deficiency in the others may occur, all due to a breaking of the rhythm and a consequent disturbance of polarity, resulting in its turn in the upsetting of the balance in numbers and correct ratio of activity of these organisms. This, as I have suggested, is caused by the incoming of a lateral non-synchronising energy, itself a rebound of the energy released by the disease-producing transgression against a principle of Nature. In this chain of causes and effects, I believe, is the true answer to the problem of the change of tissue from a healthy to an unhealthy state.

Although, in this talk, I am not dealing primarily with the healing process, it follows that this must consist of *re-tuning the whole personality of the sufferer*. This must be done in terms of the bodies and of the mechanism of consciousness on the one hand, and in terms of the consciousness itself on the other. It is important too, not only that the whole shall

be once more in tune, but that the individual shall have learnt from the experience that the causative transgressions must not be repeated. This belongs essentially to the most important educative side of medicine and concerns the consciousness rather than the form.

II

With this hypothesis in view, a clairvoyant study of pre-natal life has proved most illuminating. Certain ladies who were expectant mothers, in one case the wife of a doctor, allowed themselves to be examined clairvoyantly month by month in order that the operation of the principle of resonance, upon which health and disease depend, might be studied as the bodies are being built. The important principle emerged, that the actual construction of each of the four bodies is in turn ordered by sound, note, frequency.

As soon as the zygote is formed, the emission of the physical note of the individual begins. The descending stream of the triple energy of the individual—the egoic shaft, as I name it, in the book recording these studies, *The Miracle of Birth*—is tuned to the major note of the solar system ; it is also attuned and slightly modified by the individual consciousness, according to type, level in evolution, past experiences, development, activities, capacities, genius, qualities of character, deficiencies and adversities. This egoic life-stream plays down through the planes into the uterus and is attached to the zygote. Its complex vibration, which is of the order of Sound, though not physically audible, is then emitted into the etheric and physical atmosphere. Watched clairvoyantly, it is seen to produce three main results.

First: the insulation of a sphere of influence slightly larger than the nine months embryo. Thus there is established in the surrounding air and etheric matter, the dominant

note—really a complex chord—of the physical body of the individual. That is the first thing that happens.

Second: all the free matter within the range of the vibration becomes impressed with that note, becomes dynamized, attuned to it, and it is of this that the body is mostly built.

The third result is the production of a form in etheric matter. It is well known that if you take a violin-bow and draw it down the edge of a plate which has sand on it, the vibration will cause the grains of sand to fall into geometrical figures. All sound has that peculiar form-producing power, and this vibration is of the occult order of sound, and so produces within the sphere of influence a complete model in etheric matter of the body of the child—an etheric mould, in fact. Outside it resembles a baby built of etheric matter, slightly luminous with a sheeny moon-like kind of luminosity.

Inside this mould an important discovery was made. Within it, there is a complete sketch plan of the whole body, but not in matter; not as drawn with pencil, but in lines of force, each line of force having its specific note or frequency. All the different types of bony structure, for example, are laid down, the whole skeleton being visible in lines of force each with its own specific rate of vibration. Similarly all types of tissue are represented, each again in their particular note or wave length.

When the building process begins, the matter impressed with the note of the individual falls naturally into its proper place by the law of synchronized vibration, the law of resonance. This subtle, marvellous process of natural building is a most wonderful thing to watch. It is all so exact, so scientific, so perfect. It cannot go wrong. The person is bound to get an absolutely appropriate body, because the vibration which is emitted is the individual vibration, and that governs the type of matter of which the body is built, as well as the perfection or imperfection of structure.

From this one sees the importance of perfect attunement, perfect rhythm in the building of the bodies, and how disease becomes manifest first as a vibratory error, which affects the construction of the body; the defect may at first be slight and the disease latent awaiting the time when, if other conditions mature, active disease will appear.

One sees also that in this delicate process of building of the body, governed by rhythm and vibration, if there is a lateral incoming inharmonious force from the past, it mars this perfect pattern or model, and the resultant body is marred in just the same manner and degree. This may be so severe as actually to cause malformation of the whole body, which may range from a monstrosity down to a small deformity; or, it may not appear at all in terms of form. It may simply be present as inherent, latent disharmony, sharp or flat of the true note of that particular type of tissue. This would produce susceptibility to disease.

Thus, my own particular studies have brought me to this conception of the body in terms of wave-length and vibration: that there is for all types of tissue a natural polarity, a type or order of consciousness, a note for health and a note for disease. I do feel therefore, that the systems of medicine which include a vibratory conception of the body in health and disease, vibratory diagnosis of disease and a vibratory selection of a remedy, have in them great possibilities. I do not say that they are the only reliable methods, but I do feel that it is along those lines, together with the complementary application of educational therapy, that there is reason for much hope and promise that the dread spectre of disease will finally be banished.

SCHOPENHAUER, HUXLEY, AND HUME, ON REINCARNATION

By ALEXANDER HORNE

(*Concluded from p. 215*)

II. Huxley

We now pass on to another thinker who is sometimes quoted in support of the reincarnationist theory. The passage that is laid to his credit, in support of the theory of transmigration, is the following:

> None but very hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying . . .[1]

A very clear-cut statement, it would seem, and one that on the face of it appears to favour very much the theory in question. The earliest use I have been able to find of the above quotation as an argument for Reincarnation is in Lafcadio Hearn's *Kokoro*, cited in Dr. Besant's *Ancient Wisdom*. Ironically enough, however, while Hearn makes Huxley's statement support the Buddhist theory of life, Huxley himself uses the Buddhist belief (as later on in the essay he uses Greek theories of life) to show in what manner evolution and heredity were believed in, twenty-five centuries ago!

[1] Essay on "Evolution and Ethics," vol. XI of the *Collected Essays*, p. 61 (Appleton, 1911).

Thus, analyzing the essence of the Buddhist theory, Huxley attempts to show that, just as in that theory the results of one's acts constitute a Karma which brings about proportionate effects in another personality, so does (in physical science) the essence of one life and organism constitute a hereditary Karma which shows its effects in the progeny. There is in the latter case, he says, *a transmigration of character from father to son*, just as in the former case there is believed to be a transmigration of character from personality to personality.

> So we may justly say that this "character"—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another, and does really transmigrate from generation to generation . . . The Indian philosophers called character, as thus defined, "karma".

It will by now have been seen that, even more so than in the case of Schopenhauer, the belief in Transmigration can only with the greatest perversion of meaning be imputed to Thomas Huxley. Huxley was a believer in hereditary evolution—not the spiritual evolution that we think of when we use the word Transmigration or Reincarnation.

Once again we learn the danger of hasty and superficial reading, and the treachery of second and third-hand quotations.

III. HUME

Of the three thinkers who form the subject of the present article, Hume is perhaps the one who is the most quoted in support of the theory of Reincarnation. "What is incorruptible is ungenerable"—how often have we heard the phrase! In the chapter on "Prose Writers on Reincarnation," we find Walker quoting the following—taken, he says, from Hume's essay on "The Immortality of the Soul":

> Reasoning from the common course of nature, and without supposing any new interposition of the supreme cause, which ought always to be excluded from philosophy, what is incorruptible must

> also be ungenerable. The soul, therefore, if immortal, existed before our birth, and if the former existence no ways concerns us, neither will the latter . . .
>
> The metempsychosis, is, therefore, the only system of this kind that philosophy can hearken to.

It is this quotation, as I have already said, that first aroused my suspicions and prompted me to investigate in greater detail just what the writers mentioned did really mean by their statements. It struck me as somewhat strange that Hume, for instance, would support a theory that ran so counter to his whole psychological outlook.

A perusal of two of his essays, "Of the Immateriality of the Soul," and "Of Personal Identity," gives one a fairly correct understanding of the psychological basis of Hume's philosophy. Here he teaches that the mind of man is conscious only of *impressions*, all of them distinct and separable, "having no need of anything else to support their existence," and therefore having no common substance or identity. Consequently, words like "mind" and "soul" are only verbal terms which we are in the habit of applying to a succession of impressions—a commonwealth of ideas—bound together by memory, but having no intrinsic relationship among themselves nor common ground. The relationship of "cause and effect" which we read into our ideas and impressions, Hume thinks, is only due to association, and not to the fact (as some think) that these impressions succeed each other upon a background of one unchanging "self". The similarity, again, between one's state of mind one moment and the next, is not due to a real personal identity which continues the same throughout these changing states, but merely to the fact that the faculty of memory, calling up past impressions, *discovers* a similarity, and thus enables the mind to pass by easy transition from one image to the next.

The sense of personal identity is thus a fictitious one, Hume thinks. When psychologically analyzed, he says, one

really has no basic notion of *self*. Death, therefore, insomuch as it is the extinction of all particular perceptions, is the extinction of the "self" also, "since the one cannot survive the other".

It is true that in his Appendix to the *Treatise of Human Nature* Hume somewhat qualifies his views by the admission of their labyrinthine complexity, and his inability to extricate himself from some of the difficulties involved.[1] But he does not give up his sceptical and empirical attitude, and how such an attitude can be made to square with the belief in Immortality and Metempsychosis defeats all imagination.

Granting the correctness of Walker's quotation (the original of which I have not so far come across), what Hume must have meant was that, *if* immortal, the soul must also be eternal and pre-existing. *Granting* immortality, Metempsychosis becomes a philosophical necessity. For with all his scepticism, Hume was modest rather than dogmatic, and at times inclined to give the benefit of the doubt to theologians who differed from him. Since Reason could not furnish him with any positive information on the subject, he may have been willing to give to those so inclined the consolations of theistic belief. But this belief, once assumed as a premise, must be pushed to its logical conclusion, and this conclusion, he thought, unavoidably led to the theory of Metempsychosis. "The metempsychosis," he therefore could have said, with perfect consistency, "is the only system *of this kind* that philosophy can hearken to." Thus far we are with him, and

[1] In his concluding chapter to Vol. I, he confesses to a profound melancholy and despair at the thought of the narrow limitations of the human mind. Nothing is certain but the uncertainty of human reason; yet if we give up reason altogether, he clearly saw, we cut away the foundation to all science and knowledge. Thus, while we may not know truth, he said, we must cling to that which appears to be true, since even that is better than ignorance and superstition.

This chapter, in which Hume enters with utter frankness into the vicissitudes of his own mind, and the contradictory sentiments that at different times chase themselves over his person, constitutes an extremely interesting and appealing human document. See *The Philosophical Works of David Hume*; Little, Brown, 1854. Vols. I and II constitute the *Treatise of Human Nature*.

he with us. But there is no evidence, so far as I can see, that Hume himself made the necessary premise of Immortality, and thus he himself was not constrained by the logic of thought to admit Metempsychosis into the scheme of things.

This, at any rate, is my personal interpretation of Hume's philosophy. I do not ask that it be taken in preference to the interpretation of any one else. But I *do* ask that those who think that I may be wrong look up the references given, and decide for themselves what position they shall take, before they quote Hume and Huxley and Schopenhauer in support of the theory of Reincarnation. I *do* ask that students take every opportunity to learn at first hand just what writers really mean by the statements put into their mouths. Such a practice will invariably repay the effort expended. Research work will become a game in which the mind will find great delight. Certainly, if it is intellectual satisfaction that we seek, let us make reasonably sure that the arguments we use are justifiable.

The theory of Reincarnation is securely founded on many considerations of a convincing nature; let us refrain from weakening their force by an appeal to quotations that obliterate, rather than illustrate, a writer's meaning.

IN the search for Truth the immediate concern of man is not with the selfishness of his neighbour, but with the freedom from his own self-consciousness, his own egoism.

J. KRISHNAMURTI

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THE DOOM OF RELIGIONS

By ERNEST V. HAYES

A SERIOUS challenge has been given to all religious systems, and given in the name of true spirituality. Hitherto, attacks on religions, devastating as some of them have been, have finally weakened, because they were also attacks on that "something" in man that refuses ultimately to be reduced to materialism. The attackers were generally frank in their detestation of all that was not sealed with the heavy signet of the senses, and so the vast majority of men and women ended by completely ignoring them.

But this attack, this challenge comes from one who, apart from any occult pronouncements concerning him, does embody a certain spiritual culture and grace; it is made, not in the name of materialism and infidelity, but for the advancement of the highest spiritual realization; and since the days of the Buddha, religion in *all* its forms has not been so assailed.

For the moment (humanly speaking) the future impression that Krishnamurti will make upon the world is uncertain. One can only hope to judge it by the study of individuals who have re-acted to his ideas—and possibly still more to his personality which is the embodiment of those ideas. This response seems to be intensely vivid, sometimes introducing a tinge of fanaticism into hitherto irreproachably serene natures, and since the quickening of placid people into enthusiasts is the secret of success, one can believe that Krishnamurti will not pass out of this world without leaving deep

traces that he has lived and taught. If, as he claims, his personality has been dissolved in some eternal Fire of Life, in another sense his personality has become that of a genius, and it may be that this dissolving and heightening of the Ego at the same time is one of the paradoxes of what is called Liberation. In addition to his magnetic self, he has the gift of a rich simplicity in literary expression; his answers to questions of the day are dazzlingly illuminating; he attracts young men and women who are seeking; he appeals to something in man which has never been lawfully christened or consecrated in any church or temple. These things may make him the danger to orthodoxy and stagnation he obviously hopes to become.

In addition to Krishnamurti, there are others at work, fighting against organised belief and the elaborate institutions that grow out of it; their influence is not so universal as his, and is confined often to one particular religious form, but potent within limits. Gradually, these separated streams may flow into one river, with a tide so strong that much that is ancient in thought and activity may be swept out to sea. If this happens, what will be the fate of the various religions of the world?

If the ideas of a high spiritual culture and practice without a Personal God, (already insisted on by the Masters at the inception of the Theosophical Movement); without a priesthood; without sacrifice or sacrament; of a man wholly and entirely responsible to himself; of society in freedom, and a true, living democracy, superior to any aristocracy the world has lately known; if these prevail and become workable as the generations go by, there are several religions that are doomed.

Modern Hinduism is one; it will not be able to "reform" itself in time; the new conception of Life is too dynamic, too swift for slow re-adjustments. Luckily, it has a spiritual

culture that is independent of its popular conceptions; its Upanishads cannot be lost, and India, regenerated through Krishnamurti's teaching, might find in the Vedānta confirmation of all his thought and its own re-born activity. Some of its rites and ceremonies might survive, not because they have any longer a religious urge, but because they are knit so closely into the life of the people; a transfigured caste system might still retain some faint hold upon dead traditions; a second mighty "Empire", like Asoka's, may yet be the gift of India's Karma. Like Judaism, the Hindu faith is racial, and this will give it a tenacity that international and missionary religions cannot possess.

The religion of Islam is less likely to be affected; it will become—it is already becoming—the faith of the less advanced peoples of the earth. That does not mean that brilliant adherents of this faith will not be found; they will be found, as outstanding genius is often to be found in Roman Catholicism. But the main body of the adherents of both creeds will be, necessarily, the poor in human development.

Buddhism can easily escape destruction by simply being true to itself. The discarding of a few quaint archaisms and pedantic tags of thought is all that is necessary for the survival, perhaps the extension of Buddha's Way of Life. A great country like Russia, for instance, may never go back to Christianity, but when the present upheaval subsides, and men, no longer fighting with their backs to the wall on economic issues, are able to indulge once more in spiritual yearnings, it may well be that in Buddhism a great satisfaction will be found. If not in Buddhism as it exists to-day, it may yet be found in a philosophy and ethic conceived out of Krishnamurti's thought, which is practically the same thing.

But Christianity is essentially a jealous faith, like the God it worships. It is the "small profits, quick returns" merchant of the religious world; it suffers loss unknown to itself,

because its attention is concentrated on gaining some advantage over a rival; like a number of small businesses, its various sects compete ruthlessly with each other, as well as with the other religions of mankind. Its "trading account" (to keep to the commercial symbolism) runs into enormous figures without appreciable profit at the end of a year's hectic trading; it is a clever advertiser, skilfully slurring over debits and leakages, colourfully proclaiming some temporary gain or credit. It lives feverishly; it is afraid to slow down; a state of nervous exhaustion creates an illusion of unique activity.

Only some world catastrophe can save it from its impending fate, some collapse of European civilization. Some tidal wave of ignorance and superstition may give the Roman Catholic Church (which, for all practical purposes, *is* orthodox Christianity) a new lease of life. She herself seems to hope for this, for all her hirelings, priest or layman,[1] unite in decrying the splendid achievements of the Protestant Reformation period, and of the modern era of freethought and science, and in glorifying the unthinkable bondage, cruelties, credulities and poverty of the Dark Ages when the Roman Church was supreme. And when one remembers that her power largely rests on vast, illiterate, sensual masses of the people (adroitly led by a few brilliant Jesuits "to the glory of God"), it is not easy to overlook the prime necessity for every true "free-thinker" (this word is used in its best and widest sense) to lessen none of his efforts for the emancipation and enlightenment of the human race—*while there is still time.*

But if the spiritual culture for which Krishnamurti—and others—are standing, permeates society, and if some lamentable collapse of European culture is prevented, why is the doom of orthodox Christianity so certain? Because it has in itself the

[1] The Roman Church has within its fold men and women of loftiest spirituality, who are in no sense "hirelings" but give willing obedience out of deep convictions.—C. J.

causes of its own disintegration. It is often thought by advanced thinkers, who have a kindly feeling that way, that modern Christianity has purged itself of the crudities of the past, and one or two Christian writers or preachers are brought forward as proofs of this.

As a matter of fact, these exceptions in the Christian ranks have ceased to be Christian in the eyes of the vast majority of their co-religionists; they are tolerated—*endured*, owing to various reasons; but except among a few "superior" congregations of Christians, who make little headway, they are quietly condemned as heretics—quietly, because the times no longer allow public denunciations. Articles appear in the leading British newspapers (to speak of one country only) written by Roman Catholic divines, mostly Jesuits. In these articles the doctrines of hell fire, of eternal punishment, of the crudest conception of the Atoning Sacrifice of Jesus for the sins of the world, with other mediæval tags of tortured thought, are set out without shame, as if it were taken for granted that they form the faith of the vast majority of Christian people. And they do form the faith of the masses, where there is faith at all; what the Roman Church omits, or where she fails to win a hearing, the Salvation Army and kindred organizations supply.

In my work, continually, in the poorer parts of London, I have found that there is only one way out for the thoughtful young artisan or worker from the cruder conceptions of the faith in which he has been born, and that is by complete rejection of everything connected with Christianity, the Christ Himself included. And so violent is the re-action, that when one goes to such people with the Theosophical attitude to Life and all its problems, one is suspected of seeking to bring back (under another specious name) those who have escaped from the thraldom of religious fear and superstition.

So it would seem that Christianity as a system is doomed, if civilization survives, if science continues, if education becomes worthier of that name. The system will crash suddenly, as the religion of Mithraism crashed, as all religions which "are but the frozen thought of man"[1] must finally melt away. In the crashing, in the sweeping away of old sanctions and stabilities, men who need it will seek elsewhere for a spiritual background to their ordinary lives. Maybe, long after Krishnamurti has passed beyond human touch, they will find that background in the recalled memories of what he taught, and above all, in the inspiration handed down of how he lived his life.

MORALITY, in its essence, is not an expression of the divine or spiritual, but of natural law, and this natural law, moreover, is not the supreme law, but only one among others. There is a German saying: *Das Moralische versteht sich immer von selbst*, (Moral behavior is always self-understood).

The fact is that morality in the case of men endowed with free will means nothing else than what form, law and order mean in the case of the animal which is not free. There has never been an immoral animal. The animal's conduct is always true to the specific meaning of its life; its organism is always perfect in its shape and workings. As opposed to this, what makes man, from nature's point of view, is his capacity to err. In his case free will, inspired by understanding, must complete what compelling nature does in the case of the animal.

From this there follow two things: first, that there are, in principle, many systems of good morals; secondly, that immorality is contrary to nature. There can be no doubt that there have been many great civilizations with a moral outlook widely differing from one another, and no pragmatic test has ever proved one of them to be truer than another.

COUNT HERMAN KEYSERLING IN *America Set Free*.

[1] *Krishnamurti.*

ON RELIGIOUS THOUGHT

By M. VENKATARAMAIYA

To the vast majority of people now-a-days, religion is something which they do not know or even care to know. They hold that there are other matters more useful and more interesting than those connected with religion. If a ceremony has to be done to please the relations or the priest, or if going to a church gives satisfaction, they feel there is no harm in doing it and do it, provided always that it does not interfere with their other duties. Other duties first, religious duties next.

Others find it good to be religious; they understand, too, something of the religion into which they were born or which they have adopted. Such people often find themselves in antagonism not only with themselves but with followers of other religions. They follow religion, not because of the dictate of the inner voice but because such and such a person has said that a particular act, worship, meditation, charity, or offering must be done, or that it has been the custom from ancient times, or because they fear that if it is not done, either suffering in hell or untoward consequences will befall them. They generally adhere to a person, a Guru, a school of thought, a *matham*, a church, or a religion. They may be grouped into definite classes, and as their belief is based upon what they have read or heard, and not on what they have seen or realized by their own experiences, they generally deny the authority

of those who are the leaders of other religions or schools of thought. They are humble, pious, tolerant before *their* God or Guru, but say: how can there be two Gods or two Gurus, or how can two persons of equal eminence preach different doctrines? So, while they honour *their* God and Guru, they disclaim another man's God and Guru.

There is a third class: those who have transcended the bonds of religion. They do not find support from external sources, for what they do or believe; they introspect and find out what they should do; their code of moral conduct is what their inner voice tells them to be right. These are verily the makers of religions, each discovering a religion for himself, not for others to follow, but for his own self-realization. Having found what helped him out of the pitfall of human activity, and having found satisfaction in that which is, to him, a safe and happy pursuit to follow, he engages himself in the affairs of the world—not to help others, but merely as an expression of the joy of the life that dwells in him—like a flower which, without knowing its own scent, gives fragrance to those who go near it. Such a person has no quarrel with another man's religion. He does not find it necessary to pull down another man's religion; he is working in the world, living as others do, but has a vision of God everywhere. Why should he mar the joy and happiness of life? There are no two persons following the same rules, observing the same conduct towards others and holding the same beliefs in all matters. Two Hindus may have many things in common but each has his own peculiarities which find expression in his conduct; similarly of two Christians, one may find great solace in silent prayer, another in church ceremonial.

Ultimately, however, all hold one opinion; each thinks that his life will find an echo in the heart of the Supreme Being, whereafter he will be in a blissful state. People are coming forward in large numbers to help others to be happy.

But are they happy themselves? That is why, to improve one's own character first is the advice given by One 2,000 years ago, and by Another, of similar mould, to-day.

If one Rishi has stated in the *Upanishads* what he found to be the Ultimate Truth from his own observation and intellectual examination and another Rishi has said something different, why should we try to reconcile them or to quarrel over them? That is what each has discovered and every one has to discover it for himself. Even if others can point the way, the path must be trodden by himself. It is as evident as the law of nature that you cannot maintain one body by feeding another body. That which has to grow, that which has to be cultivated, must itself be fed. Much of the discord in life will vanish if each will turn his attention to better himself, rather than serve others, to see God himself before he tells others how God is, and to realize his own self, before he preaches to others wherein lies happiness and bliss.

Nothing is lost when a candle burns. But is everything lost when a man dies? Is there an undying nature or element in Man and in the Universe? If so, what is its true nature? How can we sense it, or feel it, or realize it? If these questions are found interesting, and if it is felt, however dimly, that there is a divine element pervading all the activities we find in Nature, the student will begin his study with faith, knowing that those who have been so engaged found the greatest happiness thereby. Some gained a vision of God; some attained self-realization; some went into Heaven, but all reached eternal happiness; such of us as have not attained any of these, may achieve one of the above or something of a different kind, but yet in the nature of eternal happiness. For us the religion of another, therefore, ought not to matter; the opinions of others are but guides; we must rely on our own experiments based upon on our own study and experience, gained by our own exertion.

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 186)

11. *Discipleship and its conditions.* A man cannot reach God, unless he tread the path; he cannot tread the path, unless he seek for it; he cannot seek for the path, unless he know of its existence. He who knows earthly life as unclean and transitory, and spiritual life as pure and permanent, must seek the latter: since it is not hard to part with a paltry thing in order to receive a precious object in return. So the real difficulty lies in the absence of knowledge, or the weakness of faith, which has arisen from the rarity of qualified teachers; those available are enamoured with the world. How can they call the people from the life of the world to the spiritual life? The two are wide apart as east and west; as you approach the one, you recede from the other.

There are certain conditions of discipleship which consist in rending the veils between the self and God. There are four veils: earthly possessions, fame, superstition, and sin.

(*a*) Possessions divert attention, and it is impossible to tread the path without a calm mind. So they should be retained to the limit of the barest necessity, and the rest given away. He, who has nothing and is supported by another, may the sooner finish his journey.

(*b*) The veil of fame is uplifted by retiring into obscurity. A man of fame will ever have to be occupied with the world, its pleasures, and opinions, and he who is satisfied with the world cannot reach God.

(*c*) The veil of superstition is disposed of by avoiding religious prejudices, believing in the import of the logion—There is no god save the One God—and endeavouring to realize accurately the logion in oneself, *i.e.*, subduing the desires and being solely devoted to God. By so doing faith is turned into knowledge. Truth is revealed by self-discipline and not by controversy. Bigotry is too engrossing to allow the in-coming of a new truth, and is thus a disqualification: a disciple need not be handicapped by sectarianism.

(*d*) The veil of sin is done away with by turning from evil ways, firmly resolving not to tread them again, regretting past failures, making amends for them, and giving each what is due to him. Food should be scrupulously lawful. The unveiling of the spiritual mysteries without turning from evil ways is as impossible as the comprehension of the *Qurān* without mastering Arabic.

When these conditions have been fulfilled, the disciple needs the guidance of a Teacher. It is impossible to tread the path without the help of a Teacher: since the right way to God is one and strait, and the wrong ways, leading to Satan, are many and wide, and the former is blended with the latter. The Teacher being found, the disciple should completely surrender himself to Him and understand that it is always more advantageous to follow His instructions, faulty as they might appear, than to depend upon his own judgment.

The disciple having surrendered himself to the Teacher, the latter will fortify him against dangers by imposing upon him seclusion, silence, fasts and vigils. Seclusion restrains the workings of the eye and the ear, and is a protection against external impurities. Silence stops the scattering of energy through speech, develops intelligence and self-control. Fasting prevents the incoming of evil influences. Keeping vigils illumines the heart.

Being secure against the outer distractions, the disciple should take to the uprooting of their causes in the heart (*e.g.*, desire of wealth and power, pride and hypocrisy), that it be

perfectly pure. Sometimes one may be tainted with a single defect only; such an one should endeavour to remedy it in a way recommended to him by the Teacher, since the method may vary according to the need of the individual.

The soil being thus prepared, the Teacher should now sow the seed—the Divine Word, Allāh (God). Then the disciple may take to seclusion and constantly repeat the Divine Word with the tongue as well as in the heart. This will lead to the stage wherein the tongue ceases to work, and the Word is repeated in the heart only. Next is the stage wherein the heart drops the word and is absorbed in its significance—the word is the husk covering the seed, and not the seed itself. [To secure this state of absorption, the mind should cease to run after the objects of the world and avoid entertaining irrelevant thoughts. One who succeeds in controlling worldly thoughts may encounter doubts as to the Divine Word itself: What is this Word? What does Allāh mean? Why is He to be worshipped? Such doubts may well invite the devilish influences and lead to atheism or heresy. If the disciple continues unshaken, in spite of these doubts, and knows that God is above them but that they are generated through the Devil's influences, he need not be troubled, but should go on with his practices, and invoke Divine help to dispel these doubts. But if he feels confused or baffled, he may communicate his difficulties to the Teacher. *Ahyā*, Vol. III.]

The seed being sown, the limit of human endeavour has been reached; the disciple has henceforward to watch and wait for results. Most probably the seed will not be fruitless. He who controls or is protected against the difficulties mentioned above will see, either in waking or dream, the Angels or the Prophets in beauteous forms, and, later on, experience conditions indescribable. The Path is to be trodden and not to be described, since the experience of each pilgrim need not

be similar. It is far better to travel without having any previous information of the Path, since such information inclines the mind to expectations, which are a veil by themselves.

Only this much can be said of the Path that has been herein described, with the object of assuring men of its existence, since most of the scholars deny the existence of the Path and of everything transcending the limits of the current scholarship. God is the greatest knower.

CHAPTER XIV

1. *The subdual of gluttony and lust.* The stomach is a reservoir in the body from which juicy streams run to all the seven organs. Food is the fountain source of all the desires. Loading the stomach stirs sexual passion, sexual passion breeds love of wealth, love of wealth gives rise to ambition for power, ambition for power leads to rivalry, envy, pride, malice, etc. So, gluttony is the root of all vices, as abstinence is the root of all virtues.

Says the Prophet: Subdue thy desire-nature, by refusing to gratify hunger and thirst, for its fruit is as great as that of warring in the Divine cause, and nothing is so dear to God as the non-gratification of hunger and thirst.

2. *The advantages of abstinence and the disadvantages of gluttony.* Abstinence is not recommended for the sake of torturing the body, but in consideration of ten distinct advantages, as a medicine is prescribed not for its bitterness, but for its curative property. They are as follows:

(*a*) Purity of heart and illumination of mind. Gluttony blinds the heart and dulls the intellect. The Prophet has discountenanced gluttony, for it extinguishes the light of wisdom. "Knock at the door of heaven by the non-gratification of hunger."

(*b*) Receptivity of the heart. Gluttony hardens the heart and renders it incapable of relishing the taste of devotion.

(*c*) Humility. Humility is the gate to heaven, heedlessness is the gate to hell. The former is secured by the non-gratification of hunger, the latter by gluttony.

(*d*) Sympathy. Gluttony brings about cruelty, and a disregard for the hungry and for post-mortem sufferings. Abstinence breeds sympathy for the poor and a reminder of the post-mortem sufferings.

(*e*) Control over the desire-nature, which is the key to all virtues. The desire-nature is like a wild horse and cannot be broken save by withholding food therefrom.

(*f*) Diminution of the need for sleep, essential to the keeping of vigils. He who eats his fill is overpowered by sleep, lies down as a dead body, and wastes his life.

(*g*) Economy of time, necessary for the acquisition of knowledge and good works. He who consumes a large quantity of food must spend much of his time in eating, sleeping, gathering the materials of food, purging, and washing.

(*h*) Health. Abstinence ensures health and avoids illness and the troubles incidental thereto, *e.g.*, courting the favour of a physician, taking bitter medicines, operations, etc. All physicians and philosophers unanimously have said that there is nothing in this world wholly beneficial save abstinence.

(*i*) Curtailment of expenses, and the consequent diminution of the need for money. All dangers, sins, and mental distractions arise from pecuniary cares. One who desires to take delicious food in a large quantity every day must be ever thinking of the ways of its acquisition and may probably have to acquire it in a foul way.

(*j*) Charity. The capacity of controlling hunger engenders the capacity of generosity and giving alms. What is put inside the stomach wastes: what is given away in charity is entrusted to the hand of Divine compassion.

3. *Rules for taking food for a disciple.* The food should have been lawfully earned; the food should be moderate in quantity. The disciple is to reduce his food gradually and not all at once, in order to avoid hardship and ill-health. The limit of moderation falls into four classes:

(*a*) The minimum that will keep the soul and the body together (for the highest saints only).

(*b*) The daily consumption of half a *mud*.[1]

(*c*) The daily consumption of a *mud*.[2]

(*d*) The daily consumption of a *man*.[3]

[1] (= 10¾ oz. avoir., or 5 *chhataks*. Trans.)
[2] (= 20¾ oz. avoir., or 10 *chhataks*. Trans.)
[3] (= 2¾ lb. avoir., or 1 seer. Trans.)

Anything exceeding this limit is extravagance. "Do not be extravagant: God does not love the extravagant," says the *Qurān*. But the limit must vary with the individual constitution, age, and occupation. Briefly speaking, one should cease eating, when still unsatiated. Some people have practised the habit—but have not laid it down as a rule for others—of not touching food save when hungry and of withdrawing from food when still unsatiated. The sign of being hungry is satisfaction with coarse bread.

There is a temporal limit of fasting. This is subdivided into three grades:

(*a*) Not to take food for three days or more. Some sages and saints have absolutely fasted for 30 or 40 days.

(*b*) Not to take food for two or three days. Such a fast is easily managed.

(*c*) To take food only once a day. This is the lowest form of fasting, and it is extravagance to exceed this limit.

Pilgrims on the path have ever abstained from dainties and refused the demands of the desire-nature. Failing to accomplish this, one must at least avoid certain forms of gratification, *e.g.*, the daily use of meat-diet.

4. *The secret of abstinence.* The secret of abstinence is the breaking of the desire-nature: when that has been attained, further restraint is useless. Hence it is that a teacher may direct his pupils to fast but he may not himself fast: since the real object is balance—neither the overloading of the stomach, nor starvation, for both are equally distracting. But the attainment of this balance is impossible, unless it is forcibly imposed upon the desire-nature in the beginning.

5. *Chastity or restraining the sexual appetite.* Man has been endowed with lust so that he be impelled to the procreation of the race, and taste, on a small scale, the relish of heaven. The evils of lust are too degrading. It has two extremes: the one of excess leading to shamelessness and

disgrace, the other of deficiency, called impotence, which is also reprehensible. The excess is to be cured by fasting. If this remedy fails, he may resort to marriage. The golden mean lies in controlling lust without killing it.

One of the evils of lust is the sexual passion, which gives birth to many vices. Here the best safe-guard is the control of the eye. An accidental glance is not immoral, but its voluntary repetition is undoubtedly so. A man may restrain sexual passion on the following grounds: want of means and fear of disagreeable consequences (*e.g.*, disgrace, etc.); for the sake of God only. Restraint based on the first is purely selfish and has no religious significance; that based on the latter is spiritually beneficial.

6. A disciple should not marry, for conjugal love—as love for an earthly object—would interfere with his pilgrimage and devotion. He should not be deluded by the conjugal life of the Prophet, since His mind was too strong, and worldly objects could not turn Him away from God. If he find himself unable to curb his passion, he ought to try to alleviate it by fasting, controlling the eye, or by a mental engagement sufficiently strong to conquer the lascivious tendency. If these remedies prove ineffectual, he may marry.[1]

(*To be continued*)

[1] (Par. 6 has been taken from *Ahyā*, Vol. III.)

ARMISTICE DAY CELEBRATION AT ADYAR

INSTEAD of observing merely two minutes' silence, the Theosophical Headquarters at Adyar organized a more effective celebration. It has been found that the employees of the Theosophical Estate, who number over 200, do not understand very clearly the significance of the two minutes' silence. The Great War was something so vague and far away that any reference to it now means little to most of them. This is also the case in many countries where the memories of the War are fast disappearing. Yet, since the occasion of the Great Silence is one of profound significance, Theosophists all over the world have added to the thoughts of gratitude to those who sacrificed their lives in the War thoughts also of peace that War shall completely disappear.

In order to carry out this idea and particularly to gain the co-operation of the employees in such a noble piece of work, a special meeting was organized on the morning of November 11th of all the residents and employees. The meeting began at 10.40 with the following address by Mr. C. Jinarājadāsa :

> This morning, in all the cities of India, from 11 o'clock till two minutes past 11, silence will be observed ; and men and women will think of those who went to the Great War. During these two minutes, our thoughts will be sent in gratitude to those who went from India to many lands, in order to protect our country from its enemies.

In England today, as 11 o'clock strikes, everyone, from the King-Emperor down to the humblest citizen, stands still, thinking these thoughts. All the carriages, trams and motor-cars there will stop; everyone who is walking will stop; everyone working in factory or in the home will stand by his or her work; and for these two minutes their thoughts will be directed to those who have died in the Great War.

But we must not only think of those who have sacrificed their lives to make our country safe; we must do something more—we must help every Nation with our thoughts, so that war may not again begin among the Nations. War among the Nations only happens because there is first warfare in the hearts of men and women in their homes, in their villages, in their own countries. It is all this hatred which grows inside a Nation which, accumulating like a great flood, overflows and floods the world with hatred.

Therefore we are met this morning here, to think for two minutes not only thoughts of gratitude to those who died, but especially thoughts of peace to purify and strengthen those who are living.

We shall begin our ceremony with repeating prayers from all the great Religions of the world. Afterwards we shall all repeat in unison the special Prayer for Peace which the President has written. This will be followed by a prayer for peace and friendship which I have written for you, which you will sing in Tamil.

Then when 11 o'clock strikes on the gong at the Vasanta Press, we shall all stay silent for two minutes, thinking thoughts of peace, meditating upon the ideas which are in the prayers we have repeated. After the two minutes, the gong will sound again, and we shall all disperse quietly.

Then ensued a recital of prayers from all the great religions by the following: Hinduism, C. Subbaramayya; Zoroastrianism, K. R. Jussawala; Jainism, C. V. Shah; Buddhism, C. Jinarājadāsa; Christianity, Rt. Rev. C. W. Leadbeater; Muhammadanism, S. Mohamed Ghouse. Then all repeated in unison the special prayer written by Dr. Besant several years ago, as follows:

O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies, and to love Thee in them.

So shall Thy Peace spread over our world.

And Thy Will shall at last be done on Earth as it is done in Heaven.

Then the employees chanted in unison in Tamil, led by B. S. Ramasubbier, who had translated it, the following prayer for peace :

A PRAYER

May there be peace and friendship
Between those who hate :
Between enemy and enemy,
Between caste and caste,
Between Hindus and Muhammadans,
Between high and low,
Among all in the village,
Among all in India.

May affection grow :
Between parent and child,
Between husband and wife,
Between brother and brother,
Between sister and sister,
Between friend and friend.

May peace and friendship
Grow among all the Nations.
May peace and friendship grow :
In my own heart,
Towards all who live.

After the two minutes' silence all dispersed to their several duties.

LOVE not the shapely branch,
Nor place its image alone in thy heart.
It dieth away.

Love the whole tree.
Then thou shalt love the shapely branch,
The tender and the withered leaf,
The shy bud and the full-blown flower,
The fallen petal and the dancing height,
The splendid shadow of full love.

Ah, love Life in its fullness.
It knoweth no decay.

J. KRISHNAMURTI in *The Song of Life.*

THE END OF DEVOTION

DEVOTION is not an end in itself, as it is commonly regarded to be. It is only a means—undoubtedly the best—to an end. The end is at-one-ment with the Supreme Self, the evolution of *Brahmabhava* as the climax of Universal Brotherhood.

In its highest stage the self-consciousness of the devotee, after a gradual process of growth, expands to such an inconceivable extent that it becomes the Supreme Consciousness itself and all sense of individuality is obliterated. The devotee is so merged in his Adored One that he loses all sight of Him and is, as it were, left crying for his object of Love, due maybe to the still lingering, though hardly perceptible, impressions of previous association. This supreme state of realization, after the drop has slipped into the ocean, is beautifully expressed by the poet Govind Dass in the following couplet:

रोदति राधा श्याम करी कौरा ।

हरी हरी कामाहगयो प्राननाथमोरा ॥ [1]

Inferentially it follows from this, that according to the Hindu philosophy of devotion, the *Jiva* conceives his supreme joy to be in ever remaining at the feet of the Lord, and not in being the Lord himself. The *Jiva*, according to the best exponents and advocates of the *Bhakti* path of realization, Madhav Ācharya, for instance, can evolve God-like virtues, but never can be God. Following this line of thought a true *Bhakta* aspires to ever remain *Bhakta*, in intimate communion with Krishna, the abode of Supreme Love, for therein only he finds the joy of his life. Even at his highest stage, when to all intents and purposes he is transformed into a radiating centre of All-Love, he remains a *Bhakta*.

KRISHNA LALL

[1] With Shyam (Krishna) in her loving embrace, Radha (his ideal devotee among the milkmaids of Brindaban) plaintively cries out "Hari, Hari, Lord of my life, where art Thou gone ?"

THE THEOSOPHICAL FIELD

Switzerland. The International Theosophical Centre in Geneva has begun its activities. We have had a reception of delegates of the League of Nations, which is just now very busy with the solution of many important problems, such as the Federation of Europe, Disarmament, Economics, etc.

On September 12, the Centre was beautifully decorated with flowers and Russian and Roumanian embroideries. The Roumanian delegate, who happens to be the General Secretary of Roumania, arranged a little exhibition of arts and crafts which was charming. There was also music, tea, a recital of Roumanian poetry and some addresses. Mrs. Nehru, who came with a group of Hindus, spoke very eloquently of what Theosophy had done for India, and expressed especially a deep gratitude to our great President. Then Mr. Sinha, a prominent worker of the *Bureau International du Travail* spoke, giving a picture of the present situation in India. The third speaker was Mrs. Jinarājadāsa who related to us what women had done and were doing in India. Dr. Kamensky presided over the meeting, introducing the speakers and giving a concluding address on the importance of a hearty collaboration between East and West.

Miss Hussy, a member of the Swiss Section, a gifted artist, gave us some charming musical improvisations between the addresses. Many guests wore their national costumes, and we admired the graceful Hindu sari, the Roumanian silk embroideries in bright colors, the beautiful ancient Russian costume, and the original "Genevèse" lady's gown of olden times. There were Hindus, Turks, Roumanians, Portuguese, Germans, Italians, Danish, Swedish, English, French, Swiss and Russians. The evening was a great success, with its atmosphere of hearty hospitality, of peace and of joy.

A. K.

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South America. The first number of the new journal of the South American Federation is undoubtedly most striking. It is large in format, printed on heavy paper, with many illustrations. The cover is dramatic and is intended to be artistic. Among the articles are three on H. P. B. by the General Secretaries of Uruguay, Argentina and Chile. One article deals with Easter Island, and another with Ramakrishna Paramahamsa. There are several poems. A feature of the magazine are the illustrations, among which are three by Roerich, three by Kahlil Gibran, a full-page picture of some of the sculptures of the Seven Pagodas, and a very fine photograph of the dancing Shiva. Bishop Leadbeater's article on the Centre at Adyar is translated, as also the statement by Mr. Jinarājadāsa on the International Fellowship of Arts and Crafts. Whether such a handsome and expensive journal, which deals with matter mainly for the public, will completely replace the smaller magazines of the Sections, which gave notices of Lodge activities, remains to be seen. It is always a difficult matter to provide a magazine for the public, which is to be at the same time one for the members of the Society who are fully committed to Theosophy, and desirous of knowing what are the Theosophical activities of their Sections.

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New Zealand. From the July-August number we learn of the excellent work being done by Theosophists in the Vasanta Garden School. In appealing for funds Mrs. Crawford writes: "One of the leading inspectors visiting Vasanta reports as follows: 'I found the school, especially in the upper division, to be in an efficient state and working under methods and towards ideals that I would gladly see permeating our whole Educational system. It was a delight to work with the pupils and to find them so full of independence of thought and general initiative. Their ability to conduct themselves socially in a fitting manner, not only towards elders but towards one another, speaks volumes for the nature of the training they are receiving.'"

* * * *

England. Service, the magazine of the Theosophical Order of Service, reports that "a new department has been created for the frank and fearless study of the economic and political condition of the several countries in which the T. O. S. is organised. This new department will be called *Citizenship*. No greater need exists in the world to-day than service through enlightened citizenship. To this end and to this infant department is asked the consideration of brothers and servers everywhere".

The Whitechapel Centre of the T.S. The editorial of No. I, vol. I, of *The Green Leaf*, the Quarterly Bulletin of The Theosophical Fellowship, states: "This magazine embodies the spirit and purpose of this Fellowship of ours (the Whitechapel Centre of the Theosophical Society). Twice this centre has languished owing to various causes in spite of the flame in the heart and mind of one of its founders. Finance has of course, hindered, and is still the chief trouble; the interest once aroused never died out. Here is a Centre of Theosophy in the heart of a keen proletarian population, largely Jewish, intensely alive; rich in all but the physical necessities of life; class-conscious; often agnostic, but rarely intolerant; true Theosophical material. Here then must be an application of Theosophy, proletarian in character. Here it is not a question of interpreting Theosophy into the terms of religion—it is a question of theosophising the working-class consciousness. The Fellowship seeks to do that. The Whitechapel Centre wants fraternization with Spiritualists and to create understanding as to the respective work of Theosophy and Spiritualism is part of its work—Fraternity between Jew and Gentile; interpretation and application of Theosophy to the awakening masses 'who perish without vision'; union between Theosophists, Spiritualists and all who count the things of the inner life, the soul, the Ego, as finally determining the things that exist on this plane; those are the aims of the Fellowship so far as East London is concerned. This magazine will articulate and promote those aims."

* * * *

United States of America. The Federation of Southern California Lodges reports:

"During the past months the work of our lecturers has placed in the Headquarter's files the names of a thousand or more interested enquirers about our philosophy formed into groups in various parts of the country, but not yet quite prepared to join our ranks . . . There has developed the idea of maintaining contact with this growing group of interested people. The method of such a contact has been found in a series of papers which Mr. Fritz Kunz introduced in New York last season under the title of Class Notes and which consisted of weekly notes on Theosophy and Occultism. The venture attracted over three hundred subscribers. About half of these were not members of the Theosophical Society. This undertaking paid its way in every respect."

* * * *

France. The number of the *Bulletin Théosophique* for August-October is a reminder to French Theosophists of our Centenary Anniversary. Schmiechen's fine portrait of H. P. B. is reproduced as a frontispiece, and several articles from THE THEOSOPHIST are made available to French readers. A generous member of the Section has presented a copy of this issue to every Branch, so that every French reading Theosophist can obtain, if he will, a more vivid realization of what our Founder was and what we all owe to her. Direct contact with the writings of our Founders is much more difficult to obtain by members in the Latin Races, than for English speaking Theosophists ; all honour then to the editors of the *Bulletin, La Revue Théosophique* and of other magazines, which steadily publish translations of the best English articles.

Another useful activity in France is the issue—by the energetic Director of Publications—of the *Agenda Adyar* 1932, a handsome diary illustrated with pictures of Adyar, Angkor and Borobudur, and embellished with descriptive letter press of interest to Theosophists. This should also help to give French brethren a closer touch with our Headquarters.

DIFFERENCE WITHOUT DISTINCTION

BISHOP LEADBEATER, in his Presidential Address at Bombay, says:

> Much of your Address of Welcome seems to me to consist of a statement (I might almost say a complaint!) that the lectures and writings of our beloved Krishnaji have upset the minds of many members, and shaken their faith in Theosophical teaching, so that some have even left the Society in consequence. This is obviously not the time for the discussion of such matters, as they have nothing to do with the founding of the Federation; but I shall be glad to deal with them as fully as you wish at our Question Meetings. All I need say now is that if any man's comprehension of the great facts of Nature can be so easily shaken, then it *ought* to be shaken, for its foundations are evidently quite insecure.
>
> The system which is called Theosophy is simply a statement of certain great and incontrovertible facts of Nature; nothing whatever that anyone can say or do will alter those facts, so it is foolish to deny them or fight against them; it is wiser to adapt ourselves to them. The only question upon which there can reasonably be any discussion or argument is how that adaptation can best be achieved, and that is what each man must decide for himself.

In this last sentence the Bishop puts in a nutshell the whole difference between the two points of view. So far as my reading

goes, nobody denies, much less Krishnaji, the fundamental facts of nature, such as Karma, Reincarnation, Evolution and the existence of Masters, as taught by Theosophy. Krishnaji looks at all these facts from his own high level, and therefore, naturally, puts an interpretation different from what we, who look from below up, give to the same facts. Theosophy teaches that after a certain Initiation there is no need of ceremony, and there will be no need of a Guru to guide you, and that one has to depend on one's own inner strength for ultimate victory. Krishnaji brings down, as it were, the higher planes to ordinary level, and exhorts all and sundry to try the experiment, which a Theosophist would undertake—say after the fourth Initiation—and adds that when the Lord is here everything is possible, if there is sufficient determination on the part of the aspirant. "Sufficient determination"—ah, there is the rub! The Bishop also says the same:

> The only question upon which there can be reasonably any discussion or argument is how that adaptation can best be achieved, and that is what each man must decide for himself.

Theosophy does not glorify the continuation of the ego, but says that at a certain stage the ego must dissolve into totality even as the ocean might be swallowed by the drop.[1] Krishnaji says Karma, even good Karma, is what creates a barrier between you and your final Liberation by the prolongation of the ego, and that only Karma that has no re-action, or Karma without attachment hastens, and is a sign of final dissolution.[2] According to Krishnaji, Reincarnation, is a fact, but the idea that one has many lives or many chances of success, if he fails in one life, robs him of that one-pointed spur to achieve Liberation in the present incarnation alone.

If a Theosophist wants to try the experiment of Krishnaji—all honour to him, but without breaking away from the Society and E.S.—let him mentally suspend them (as indeed the example was given by our President) without making a parade of leaving these useful institutions, and as Burke said, "biting the hand that fed you." If he leaves them out of inner conviction, let him do so unobtrusively, but if he thinks that because Krishnaji left the Society, he should also leave it, it is, again as Krishnaji puts it, setting aside one authority to fall under the yoke of another. Krishnaji broke up the Order of the Star, which was to him what great possessions are to us, and if we give away our all to follow him, it is a test of utter sincerity; but how many of those who leave the Society and the E. S. are prepared to follow this example of Krishnaji?

F. H. DASTUR

[1] On an abstruse matter of this kind, it is scarcely wise to say "Theosophy says." Undoubtedly certain Theosophists have so stated; but equally other Theosophists, like the followers of Shri Rāmānuja, might assert that the purified Ego never loses its individual nature, though one with the great Light. See the article, "The End of Devotion," by Krishna Lall, p. 352.—C. J.

[2] Is not this the main theme of *Bhagavad-Gītā*?—C. J.

NOTES AND COMMENTS

The Listener for October 14th, published by the British Broadcast Corporation, has an interesting report by J. R. I. Brooke of how an "industrial desert" has been reclaimed. The story is told of the efforts made "to infuse a new interest in their town into a population that had fallen on evil days as a result of unemployment". A beginning was made by a group of members of the Society of Friends living in the town; the work progressed, but at a slow rate. until last summer help was given by the *Service Civil International*, who brought its volunteers from all over Europe and who, with the help of English students, gave the necessary impetus.

The *Service Civil International* was founded by Mr. Pierre Ceresole. It exists to prove that an organisation which enlists men to refuse military service, itself exists to render service. It is not conscription that it resists, but the waste of human effort which armies involve. Every summer its members go out to do some public work somewhere, and the work done last summer at Brynmawr is the ninth service undertaken. The summer before last work was done in Lagarde in France, which had suffered so much by floods, and it is interesting to note that this town sent 17,000 francs to help the work at Brynmawr.

* * * * *

Mr. Erck from Paraguay sends us the following notes, which he found in the *Hamburger Fremdenblatt*:

"On February 26th, 1931, an experiment of telepathy was performed over great distances between Berlin, Vienna and Athens. Professor Schröder of "The Institute for Metaphysical Investigation" at Berlin performed the transmission, assisted by competent helpers. At Athens sat Dr. Tanagra, at Vienna Captain Gross. After transmitting the figures of two playing-cards, single letters were sent and finally reproductions of objects, all of which were received correctly by the foreign and Berlin experimenters. Thus a transmission of thought over 2,000 kilometers has been performed."

"Paintings on stone exist in the region between the Mediterranean Sea and the Sahara desert, but especially in South-Africa, from the Zambesi river to the Cape, from the Southwest coast to the Eastern slope of the plateau. As far as these South-African stone-paintings

were already known, they were considered to be produced by the bushmen . . . Frobenius gave these pictures a completely new position within the frame of African culture, showing that they are relics of civilizations which go back more than 8,000 years B C. An exposition of copies of these pictures has been held in the Museum of Ethnology at Hamburg."

"Much has been written with regard to the legendary continent of Atlantis, which is said to have been swallowed up by the sea. Plato gives an account of it and the records of ancient Egypt give more information; it is said to have happened when the sun was in Cancer. Now Mr. Filippow, a Russian emigrant, has succeeded in calculating the exact time of the catastrophe which took place, according to him, in the year 7,256 B.C. Mr. Filippow has presented to the French Academy of Science an essay on this matter, which has evoked much interest among the savants."

* * * * *

In sharp contrast with the usual Christian Missionary settlement is the Christa Seva Sangha of Poona, where Indians and Europeans live together the truly Indian Ashrama life, wearing the simplest of clothes, abstaining from food that involves cruelty to younger brothers, sharing all menial tasks and knowing no divisions of caste or rank. It seems to be an ideal Community of its kind, though perhaps imperfect yet as too monastic, since a Sisterhood is only contemplated, and will form a Second Order. In its magazine, the *C. S. S. Review* for May, there is a symposium on the subject of "The Ideal Missionary," which is of special interest in view of Mr. Gandhi's recent utterances, which have so shocked his Christian admirers. Among points made by Sjt. Manilal Parekh, some are most striking:

1. "A missionary should be one who is socially, civilly, politically and racially dead. In other words he must be dead to the flesh and live in the spirit. This means he must be a sannyasi.

2. "He must identify himself with the people among whom he goes . . . He must be a Hindu among Hindus.

3. "He must not belong to any organization or church which is not purely spiritual, and as such God's; otherwise he will naturally share its weaknesses and defects, some of which may be altogether contrary to the nature and spirit of his work.

4. "He must come with the idea of fulfilment of all that the people among whom he goes may have by way of religious culture, and not with that of destruction or displacement. He would be guilty of great sin if he were to destroy even the least of God's work among such people. If a missionary thinks that God has given nothing to such people, he does not know what God is; much less can he be a missionary.

5. "He must lead a sadhu's life, and depend for his maintenance on the people he teaches.

6. "His work should be of a purely spiritual character, and he should look on individuals as ends in themselves.

7. "He should under no circumstances create a new sect in the country to which he goes, a new religio-social-political or even cultural unit, but let the life that he releases permeate like a leaven the whole lump of life."

These dicta are hard to live up to, but they are essentially right.

* * * *

In one of the *Roerich Museum Bulletins*, some wise words on "The Transfiguration of Life" are written by Nicholas Roerich, from his Himalayan retreat in the Kulu Hills. Like others, this great master-mind sees the danger of civilization becoming too mechanical, life standardized and stifled. "How necessary it is to use all means at our disposal to purify the quality of human thinking so as not to depreciate and disfigure the splendid conquests of man's genius." To Art he looks for this purification. "Yes, we greet each great conquest of the spirit and of knowledge, and we understand that mechanics becomes true mechanics when the understanding of art is united to it. Therefore, through our friends, let us explain the all-penetrating understanding of the beauty of art, which shall save us from death-giving standardization and from the pernicious débris of life . . . Let heroism and nobility of thought be not an abstract notion for us, but let them become honoured guests at our daily intercourses."

NOTICE

THOSE who send articles for THE THEOSOPHIST are requested to write their name and address clearly on the MS. Their attention is drawn to the following paragraph published every month in the Supplement of the magazine:

> Rejected MSS. are not returned, unless an envelope large enough to contain the MS., and fully directed, with international postal coupon or coupons, covering return postage, are enclosed.

Stamps, other than Indian, cannot be used.

EDITOR

REVIEWS

Ibn al 'Arabi, by Moulavi A. Q. Husaini, M.A. (Theosophical Publishing House, Adyar. Price Re. 1-4; Re. 1; As. 12.)

Any one coming in contact for the first time with Ibn al 'Arabi (known to the Islamic world as "the Greatest Shaik") through this little book, will find it a very useful introduction to his life and writings. It is written in a clear and concise style for "the casual reader," and all students of Eastern thought should find it a handy reference book for brief details of the history and philosophy of this "Disciple of Muhammad". It is divided into three main parts, consisting of his biography, some general opinions of his character and views by both ancient and modern scholars and critics, the third part being extracts from his writings on such subjects as "God," "Prophethood," "Inspiration," "Love and Toleration".

A good deal of adverse criticism has apparently been levelled at the Shaik, but the author states that much of it comes from those "whose unfortunate hands have not reached the fruits on account of their shortness". The little introductory verse gives one essential part of his teachings, the concluding lines of which run:

> Love is the creed I hold: wherever turn
> His Camels, Love is still my creed and faith.

H. S. K.

Madame Blavatsky, Occultist, by Josephine Ransom. (Theosophical Publishing House, London.)

In this year of her centenary celebration, H. P. B. has become again a figure of world-wide interest, and many a Theosophist who thought he knew all that was to be known of our remarkable Founder has been agreeably surprised to find how much remained to be revealed.

Mrs. Ransom's study is rather from an inside point of view, dealing little with outer events, or impressions made on others by this magnetic personality. The attempt is made to reconstruct the mind so eager for truth, the dauntless courage needed for one who

challenges the ancient mysteries, the tireless devotion of the pilgrim, seeking through the world the star of her own soul.

It is good to see that Mrs. Ransom does not think it necessary to refute scandals or to reply to detractors. Let them now rest in peace, for certainly recent vilifications seem to have aroused very little comment or interest in the discriminating public. "Great is the Truth, and will prevail." We who look back with love and gratitude to H.P.B. have no need to fear the fiercest light of Truth turned on her, for it will only cause the jewel to shine more brightly and authenticate itself.

H. V.

The Art of Religion, by John Walker. (The C. W. Daniel Company, London.)

Religion is Art and Art is Religion. And just as every individual has a spiritual nature, in the same way he has in himself a latent sense of self-expression through one of the many forms of art. These are, however, not two separate and independent natures of man, but they are two sides of the same shield. The one and the only reality is Religion. What is then religion? Let Mr. Walker speak:

> Religion is a sense of the unity of all things, experienced within the conscious spiritual centre of man's own being.

It is an individual thing in the beginning, but no sooner does man feel the impact of the Universal Life on his own life than he begins wearing "filaments of relationship" with that universe. And it is here that the art of religion comes in.

> The art of religion is the mode of its expression and outer realization, the method by which we translate the inner experiences and spiritual values of the religious seer on the planes of objective life.

But let it be remembered that none of these modes of expression is the whole of religion, just as the clothes of a man are no more the man himself, and that there is no one mode of this expression. Theology, philosophy, science, art, etc., all these are but "elements of the art". And there is no "thus far and no farther" in the realm of the spirit. As Mr. Walker says, "All life must come under the sway of religion."

How is the "sense of unity," which the author makes as the starting point and centre of the religious life, to be awakened? Through prayer, meditation and contemplation, the result of which will be to evoke a response from the Universal Life:

> Every time we feel or think or pray or engage in any kind of inner activity, we vibrate and create an outer atmosphere to which the universe makes response according to the definite and orderly operation of Universal law.

Mr. Walker's thesis is characterized by robust commonsense and breadth of outlook and stating the fundamentals of the matter at this time, when things are in a melting-pot, will help several to clarify their ideas about religion.

G. N. M.

Scientific Religion. Vol. I, by G. N. Gokhale, B.Sc., L.C.E. (Educational Publishing Company, Karachi.)

This book should meet a real need in Indian schools of a progressive type, for lessons, lectures or talks on religion. Theosophists for the most part hold that religion should find some place in the curriculum, but in practice most teachers and even principals shy at undertaking the subject, from the danger on the one hand of seeming to subscribe to outworn and harmful superstitions, or on the other of dangerous iconoclasm and undermining the respect of the young for useful forms of social organization. The difficulty is that so much masquerades as religion which has no right to the name—perhaps especially, though not exclusively, in India. But these "Lecture Notes" base the study of religion on an enquiry into the nature and needs of the ordinary man, making full use of modern psychology and the physical sciences to unlock these mysteries. Materialism is examined and logically condemned, and Religion is shewn to be the subjective counterpart or complement to Objective Science, both being needed to express the truth of life. Characteristic religions are then successively examined, and their essential unity of wisdom established. Finally, Principal Gokhale defines "Religion as the Science of Life," and appeals to his fellow-countrymen to beware of adhesion to western materialism, and to allow the truths of religion to permeate their whole life, as they did in the glorious past of Aryavarta.

H. V.

Men and Machine, by Stuart Chase. (Jonathan Cape, London.)

The modern age is the Age of the Machine; its "patron saint is Henry Ford" and its shrine is the powerhouse. But all of us are not the votaries of this saint. There are several, and the number is increasing steadily, who have turned their backs on him. The majority, however, are still sitting on the fence. A balance-sheet of the advantages and evils of the machine, therefore, has been a great desideratum. And Mr. Stuart Chase has given it to us in his statistical study, *Men and Machine*. What is the exact meaning of the term "machine"? The author defines it as follows:

> Any non-being contrivance to extend or modify the power of the body, or to refine the perception of the senses.

Thus the non-being element of the machine distinguishes it from the tool. And to-day if we protest against the tyranny of the machine, it is because of this element, which has turned topsy-turvy all our previous principles of political economy to such an extent that nowadays, to quote Mr. Freeman, " we have not to supply consumers with commodities, but commodities with consumers."

But the machine is, at best, a mixed evil. On the " credit side" of the balance-sheet are these items: shrinkage of space, which has, through the widening of the radius of social and economic sympathy, ushered in an era of international co-operation ; the prolongation of the life-span of the people by raising the general standard of living; and the introduction of " a causative philosophy " against superstition and the dead hand of dogma and tradition. On the debit side are: the mechanisation of welfare to dangerous proportions ; the wasteful consumption of natural resources ; technological tenuousness, a deadening standardization of thought with the result that often only " when a man opens his mouth," as was stated by the *Evening Standard* of London sometime ago, " it is possible to tell that a man retains a nationality of his own " ; and increased unemployment due to the displacement of the hand-worker by the machine-tender at the rate of " ten hand-workers against one machine " (as stated by some student of Sociology). But the chief court of indictment against the machine is that it has destroyed the trinity of work, play and art, and thus deprived men of that synthesis of satisfaction, which was such a redeeming character of the old world.

Mr. Chase, however, agrees that these evils are not inherent in the machine, but in the bad uses to which the latter has been put. Therefore, if it is broken in to serve human ends and ideals, then the " scourge of steam " might be minimised and the curse of Midas lifted. The author does not suggest any definite ways to do this, but merely says that skilfulness, intelligence and the will to conquer would bring about a harmony between the music of the machine and the rhythm of life.

G. N. M.

Meister Eckhardt, Vol. II, translated by C. de B. Evans. (John M. Watkins, London.)

By the many who find in the teachings of the " Ecstatic Doctor " of the fifteenth century, inspiration and guidance, this collection of his Sermons and Writings will be received with rejoicing—for it contains material hitherto unpublished, some of which has lain buried in private collections.

Glancing down the titles of these homilies given to penitents in conversation, to women "religious" to be read during meal times, or again sermons preached in church by the friar of Erhfurt, one is struck by the quaint titles evincing true understanding of the problems and difficulties likely to be in the minds of his hearers—*e.g.* "The way to take nice food; fine clothes and Gay Companionship, when these come in the natural course"; or, "On missing God, who is hiding"; whilst others have as texts familiar Bible parables or stories.

The identity in the teachings of Mystics of all ages strikes one anew, as one reads such sentences as the following:

> We think we ought to flee this thing or follow that . . . but ways and things are not to blame for hindering thee, it is thou thyself in things that is standing in thy way, cleaving to things as thou dost inordinately. Starting with thyself then, rise up and quit thyself.

Or again:

> But one who has God in very truth will have Him in all places, in the streets and in the world, no less than in the church, in the desert or the cell: if he has gotten Him indeed and gotten Him alone he is proof against all hindrance.

The translator gives full details with regard to the various tractates included in the present volume, together with a Bibliography of the Meister's Works which will be valuable to students. The book is well printed and should find a place in any good library of Mysticism.

E. M. W.

The Great Pyramid of Ghizeh, by Francis W. Chapman. (Rider & Co.)

This book bears a wrapper giving a diagram of the passages of the Great Pyramid, and one is immediately drawn to the book because of the many mysteries which one knows are involved in the Pyramid. The book furthermore is remarkably cheap, and extremely well got up; but when one begins to read it one's disappointment steadily grows. First, the author makes assertions dealing with intricate matters of Egyptology, but his statements are left unsupported by any Egyptologist regarded as an authority. As one steadily perseveres in reading the book, one finally comes to the conclusion that it must be some kind of revelation concerning the Pyramid which has been given to the author in some mediumistic manner. The intention of the author is admirable, but obviously his book cannot be placed beside the work of those who know Egyptian and so deal with the subject with a direct knowledge of the ancient tongue.

C. J.

Vedāntasāra of Sadānanda, by Swami Nikhilānanda. (Advaita Ashrama, Publication Department, Calcutta).

Of the several branches of Indian Philosophy, Vedānta appeals the most to the average person. The reason for this may be, as Swami Nikhilānanda says, the fact that "it rests ultimately on the light of Reason (*Buddhi*)".

Vedāntasāra is one of the best known epitomes of the philosophy of the *Upanishads*, as taught by the Shankarāchārya School of Thought. Sadānanda its author belongs to it. He is supposed to have lived somewhere about the middle of the 15th century. The book has been known for a long time to the students of Indian Philosophy, both in the original, which is in Sanskrit, and in the English translation. The volume, under review, however has combined these two features and added another of its own: namely, it has placed before the public "some of the special features of the excellent commentaries on it, which are not at present accessible to those that do not know Sanskrit". Thus, the reader, interested in Vedānta, will find Swāmi Nikhilānanda's translation and comments very helpful. The explanatory notes, given by him, leave nothing to be desired.

The theme of *Vedāntasāra* may be summed up in the words:

> Reality is Brahman, which is without a second, and is Existence, Consciousness and Bliss. Unreality is Nescience and all other material objects.

The various "mental activities," necessary for removing the veil of ignorance which hides the face of Brahman, are then described in detail. The get-up of the book is excellent.

G. N. M.

The Eloquence of Astrology, or The Ways of God to Man, by Kutbudin Sultan, M.R.A.S., Madras.

To anyone who still requires convincing that Astrology has a rational basis, this little book may be recommended. The author does not claim any profound knowledge of the science, but rather a sincere admiration of its symbolism, which served the sages of the ancient world for religion, science and philosophy in one. He shows a considerable knowledge of the latest developments of scientific thought, and argues convincingly on the consistency of Astrological theories with modern discoveries that are tending to prove the unity of life and forces within the Universe.

H. V.

Ancient India: a series of booklets by Aksaya Kumari Devi. (Vijaya Krishna Brothers, Calcutta.)

The authoress has written a series of booklets, mainly dealing with India's ancient heritage: *Essentials of Hindu Philosophy*; *Quintessence of the Upanishads*; *The Fundamentals of Hindu Sociology*; *Female Seers of Ancient India*; *The Vedic Age*; *Social Life in Ancient India*; *Renaissance of Hinduism and the Federated States of Hindustan*. All, except the last, tell the reader briefly what India was like in the past, and taken together they will form a small encylopædia on the subject. The object in view has been to enable the average English-knowing Indian to receive inspiration from the glory that was Ind and to work in the present for building up a brighter future. *The Pilgrim's India* is a sketchy guide-book to some of the well-known cities of India.

There are several misprints which we would wish the publishers to remove from a subsequent edition of the above series.

G. N. M.

MAGAZINES RECEIVED:

Theosophy in India	... September.
The Canadian Theosophist	... September.
News and Notes	... October.
La Revue Théosophique	... September.
The Theosophical Messenger	... September.
Bulletin Théosophique	... August-October.
El Teosofo Sud Americano	... August.
Gnosi	... July-August.
Theosofie in Nederlandsch-Indie	... October.
De Theosofische Beweging	... October.
De Pionier	... October.
Theosophy in South Africa	... September.
Circular Letter, Pretoria	... August.
Koemandang Theosofie	... October.
Teosofisk Tidskrift	... August-September.
The Messenger	... October.
Toronto Theosophical News	... October.
Theosophy in Ireland	... April-September.
Teosofi	... No. 10.
The Canadian Theosophist	... October.
World Theosophy	... September, October.
The Theosophical Path	... October.

Boletin Estrella	...	August.
The Occult Review	...	November.
The Beacon	...	October.
The Maha-Bodhi	...	October.
The Meher Message	...	July-September.
Proteus	...	October.
Bharata Dharma	...	October.
Vaccination Enquirer	...	October.
Advance Australia News Service	...	October.
Triveni	...	July-August.
Stri Dharma	...	November.
Bulletin of the Museum of Fine Arts	...	October.
Modern Review	...	November.
The Temple Artisan	...	June-August.
Indian Review	...	November.
The Indian Naturopath	...	September.
The C. S. S. Review	...	November.

BOOKS AND PAMPHLETS RECEIVED:

Brahma Marga Pradipika, by N. Venkayya.
Prapatti Marga ,, ,,
Divyaprabandha ,, ,,
Vishnunama Nanda Satakama ,,
Meister Eckhart, Vol. II, transl. by C. de B. Evans (John M. Watkins, London).
Musings on the Bhagavad-Gita, by Nehal Chand Vaish (S. N. Basu, Allahabad).
Sanskrit Tamil Dictionary, by N. E. Venkatesa Sarma (Sri Audimulam Press, Madras).
A Dialogue between two Saviours, by A. J. Edmonds.
K. J. Back's Financial System.
Circular: Anti-Vaccination League.

Registered M. 91

THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P.T.S.

January, 1932

UNDER·THE·AUSPICES·OF·THE·THEOSOPHICAL SOCIETY

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Vishnunama Nanda Satakama ,,
Meister Eckhart, Vol. II, transl. by C. de B. Evans (John M. Watkins, London).
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THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P. T. S.

January, 1932

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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CONTENTS, JANUARY, 1932

	PAGE
On the Watch-Tower	369
Letters of H. P. Blavatsky to Annie Besant	377
How the Dark Powers Work. RT. REV. C. W. LEADBEATER	381
National Needs. H. E. ARMSTRONG	391
The Future and the Theosophical Society. DR. S. A. WICKREMANSINGHE	399
Work before Theosophists in Ceylon. C. JINARAJADASA	404
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	409
The Kingdom of the Wonderful. RT. REV. G. S. ARUNDALE (*Concluded*)	414
The Eternal "Now". LEONARD BOSMAN	419
Notes on Occult Healing. GEOFFREY HODSON	428
The Lives of Arcor. *Clairvoyant Investigations.* ANNIE BESANT AND C. W. LEADBEATER	433
Colonel Olcott's History of the Theosophical Society. BERTRAM KEIGHTLEY	439
Philosophy of Pain. G. N. MALLIK	443
World-Creation. HEDWIG S. ALBARUS, B.A.	446
As Above, so Below. E. M. WHYTE	451
Kīmiyā-Us-Sa'āda. MOHAMMAD GHAZALI. (*Concluded*)	454
The Religion of Poetry. S. SIVARAMAN	462
A Star Lesson. EDWARD BENNETT	464
The Theosophical Field	466
Reviews	469
Magazines and Books Received	471
Supplement: Financial Statement	ix
„ New Lodges and Lodges Dissolved	xi

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ON THE WATCH-TOWER

The President.

IN the course of the last fortnight, Dr. Besant has been for three drives. Fortunately, now that a lift is installed, there are only a dozen steps to it from her room, and when she descends the motor-car is almost next to the lift's entrance. On the 13th, Dr. Besant gave a tea-party under the Banyan to all residents and some delegates to Convention already arrived. The weather though threatening was fortunately fine during the party. Dr. Besant was at the party for an hour and many members had the pleasure of being presented to her.

The President's health is just sufficient for the exertion required to walk to the lift, but scarcely more, except rarely when she feels a little stronger, as on the 13th, the day of the tea-party. It is characteristic of her active temperament that when there is a shade more than her normal strength, her thoughts at once turn to the work that still awaits doing. Dr. Besant's humour never deserts her, and even in times of weakness the Irish wit flashes out. After the tea-party referred to above, she went for a drive; on her return she was very tired and sat down very wearily in the chair in the lift. Now, this lift, cranked by hand, moves at the pace of an ant (though some ants will

easily beat it); its movement is so slow that one has carefully to note its shadow to notice its movement. Tired as she was, Dr. Besant remarked casually: "We go by faith, not by sight!"

The Vice-President.

The Vice-President, Mr. A. P. Warrington, and Mrs. Warrington arrived at Adyar on the 18th from California, via Hong Kong and Colombo. Two days after arrival he presided at an informal meeting of the General Council of the Society. Its members are most glad of his presence to guide its deliberations, as his judgment offers new viewpoints of a most valuable kind to the problems before the Council. In the absence of the President from the meetings, owing to ill-health, the Vice-President will preside at Convention.

The Convention.

The Convention of this year 1931 (though these Watch-Tower Notes will appear in January 1932) is being held for a period of six days, beginning on December 24th and ending on the 29th. There will be five Convention Lectures. As many times in previous years, the Convention Lectures will aim at showing how Theosophists are constantly thinking of the practical application of Theosophy to the problems of life. Glancing back at the past we find Convention Lectures as follows: 1916, Duties of the Theosophist, (i) to Religion, (ii) to Society, (iii) to his Nation and Humanity; 1917, The Problem (i) of Religion and Philosophy, (ii) of Education, (iii) of National and International Politics, (iv) of Social Reform; 1918, Problems of Reconstruction, (i) Religious, (ii) Social, (iii) Political, (iv) Educational; 1921, Theosophy and World-Problems, (i) World-Problems, (ii) the Cult of Beauty, (iii)

Internationalism, (iv) Ideals of Education; 1923, Theosophy as the Interpreter, (i) of Religion, (ii) of Science as the Basis of Knowledge and Conduct; (iii) of Psychology, (iv) of Beauty and its Expression in Art; 1924, (i) The Real and the Unreal in a Nation's Life, (ii) The Citizen as a Divine Agent, (iii) Brotherhood as a Reality; (iv) The Spiritual Organization of a Nation; 1926, The Theosophist's Attitude, (i) to Death and the Unseen, (ii) to Nationalism and Internationalism, (iii) to Science and its Message; (iv) to Art and the Arts.

The Convention Lectures of 1931 will once again aim at showing the application of Theosophical truths to the acute problems of life; the series of five lectures bear the general title, "Theosophy and the World's Present Needs". The lecturers and their topics are as follows: (i) The Economic Problem: the intrinsic value of things bought and sold, C. Jinarājadāsa; (ii) The Shaping of Democracy, Rt. Rev. G. S. Arundale; (iii) Behind the Scenes of Unemployment, Ernest Wood; (iv) The Ground-work of Human Relations, Rt. Rev. C. W. Leadbeater; (v) The Reorganization of Civic Life, Jamshed N. R. Mehta, Mayor of Karachi.

Krishnaji.

Throughout the United States of America, an American Press agency has distributed to all newspapers an interview which Krishnaji is said to have given to a reporter. We print it here below, as it has been so widely circulated.

Jeddu Krishnamurti, Hindu student, who was heralded upon his arrival here several years ago by Mrs. Annie Besant as the "Vehicle of Truth," "Second Messiah" and "Voice of the Great Teacher," reiterated yesterday that he had renounced theosophy and the claims Mrs. Besant had made for him, upon his return here on the Holland-American liner Rotterdam.

Journeying up the Hudson yesterday he told how he had been chosen by Mrs. Besant to fulfil her claims that he was the "Voice of the Great Teacher." He was dwelling in the quiet of his father's house when Mrs. Besant learned of his eleven-year-old mystic leanings, he said. In justice to her and to his father, he said, they obviously believed in all sincerity that his grasp of theosophy at that age and his remarks warranted their assumption that they had at last discovered the "Vehicle of Truth."

He recalled how he had been raised by Mrs. Besant in the belief that he was the "Voice of the Great Teacher," which he at first thought was his vocation. But later when his mental faculties matured he saw the error into which he had been led, possibly by emotional ardor. He said that gradually he drifted away from the beliefs held by Mrs. Besant, and, in fact, from [1]

"I learned that each of us must do his own thinking," he continued. "The Deity—the better life—lies within each and all of us. You cannot organize a system of truth; neither can you nor I set a religious standard for another." His plans here were undetermined, he said.

Regarding this interview, Mr. D. Rajagopal, Krishnaji's right-hand in all business matters, has wired to Mr. Jinarājadāsa: "Krishnaji's reported interview [to] American press most inaccurate."

Jewish Theosophists.

Readers of THE THEOSOPHIST will remember the documents published in our June issue regarding the persecution of Jewish Theosophists in Basrah in Iraq. The local Rabbis excommunicated our Jewish brethren after anathematising them as having ceased to be Jews. It is interesting therefore to note the Governmental order issued on the matter by the Mutasarif of Basrah. Though the Rabbis have excommunicated them, an impartial foreign Government protects their rights within the community.

[1] The report here omits some word or words.—ED.

As regards the proclamations issued by the Chief Rabbi's Agent, the Government sees that what concerns it in this respect is solely the enforcement of the Law regarding communal rights; this underlies a right to a due share in the Community's establishments such as the Spiritual and Lay Councils with their sections, provided that the regulations therein are fulfilled and there is confidence in the person as shown by the election. A proclamation against any member of the Community does not therefore imply that that person be considered as excommunicated and it does in no way endanger his communal rights. The only factor affecting these rights is the falling short from the conditions for legality and the non-acquisition of confidence in the elections.

Granted that such a proclamation be of no consequence with regard to communal rights, its effect is therefore confined to an offence against the person of the alleged transgressor, thereupon the person concerned may defend his personal rights by the usual procedures of the Law.

Finally the Government asserts that such a proclamation is void of import and the two disputants may fall upon the Law for a solution of the controversy.

This elucidation of the affair has been made for the information of the Jewish Community of Basrah.

Professor Armstrong's Article.

In the article by Professor H. E. Armstrong, published in this issue of THE THEOSOPHIST by special permission of *Nature*, a very grave warning is given by him to the scientific world, regarding the failure of modern science to make the world better. Professor Armstrong's concluding words are:

In future, the scientific worker, to be worthy of the name, must justify himself through social service in the first instance. Our situation is so grave that he must be militant without delay and in every quarter.

It is just because of the callousness of science to possible cruel developments from her discoveries offered indiscriminately to all, that the Masters of the Wisdom have refused to give to scientists the *final*, "scientific",

and incontrovertible proof of the existence of occult forces, or of the existence of Themselves as the most expert as well as the greatest body of scientists in the world. For, to the Masters, greater than knowledge is man; all knowledge but serves the purpose of helping man to end his miseries and to reveal the inward greatness resident in him. "Social service" has been regarded by science as outside her field; no scientist has considered that science has been prostituted in the publication of the formulæ of poison gases. Truly, no scientist can be prevented in research work, when he may discover new explosives, or poison gases (though he knows they are poisonous only after experimenting them on animals); but scientists as a body, by a public opinion of their own, could at least give the standard of "what is done" and "what is *not* done" in science. If but the ethical sense in the individual scientist were but to be correlated to his work *as scientist*, every advance in science would be hailed as a blessing, not as many of them are now as a curse.

The Theosophist.

The subscribers to THE THEOSOPHIST outside India will note, if they will look at the envelope which brings the magazine, that the postage stamps on the latter are for the value of three annas, not two, as in previous issues. This *fifty per cent* increase in the postage of the magazine bears very heavily on THE THEOSOPHIST, which is being produced by its Editor already at a serious loss. Fortunately, the Indian postage for book packets has not been increased, though all letters and postcards have been increased by 25 and 50 per cent respectively. Foreign postage for letters has been increased 25 per cent for Empire postage, and from

16⅔ to 25 per cent of other countries. The only way to avoid the addition to the present loss on the magazine is to reduce it from its present 125 pages to 100 pages. This would seriously curtail the usefulness of the magazine. The change however will not be made, in the hope that the present subscribers will come to the Editor's aid and enrol new subscribers. A few hundreds more subscribers would immediately relieve the Editor's burden. Surely each Theosophical Lodge, particularly in English speaking countries, could express its sense of solidarity with the work done at Adyar by sending one subscription at least to the President's magazine. If a second subscription were to be sent on behalf of the local Public Library, more Punya or "merit" (as the Buddhists say, *i.e.*, "good Karma") would accrue to the Lodge.

Mario Roso de Luna.

Theosophists in Spain have suffered a serious loss in the death of the most versatile exponent of Theosophy in Spain, Dr. Mario Roso de Luna. His reputation was not confined to Spain, as he was very well known in Latin America, not only by his many books, but also by a tour which he made in South America. Dr. Roso de Luna had an encyclopædic knowledge on mysticism and occult traditions generally, and his lectures on whatever topic drew large audiences. At the time of his death, he was putting all his vigour into the Theosophical "Athenæum" which was lately organized by the Theosophists of Madrid. He was a most vigorous personality, respected by all who knew him, even when they might differ from him. He served Theosophy well by showing that Theosophy is not to be found solely in the present Theosophical literature, but

in that of past traditions also. "May Light perpetual shine upon him."

European Congress.

Heer P. M. Cochius, Secretary of the Federation of National Societies in Europe writes:

It has been decided at the last meeting of the Federation Council held in London in June, that the next European Congress shall be held in Germany in 1932.

Frankfurt on Main was found to be the most suitable place, and having visited it in Sept., we made the first arrangements. As there will be no Star Camp in Europe in 1932, we need not be anxious to avoid a clashing with it, and so the time was fixed to be from July 29th to Aug. 3rd which date falls in the summer-holidays of almost all countries in Europe, which fact will enable many members to come who otherwise could not do so. We are trying to make an attractive programme the first draft of which I am enclosing here.

Mr. Jinarājadāsa has been invited to preside. He has however regretfully declined the invitation, as he has no funds available for travelling.

The First Secret Doctrine.

It was the intention of "Adyar" to have ready for Convention the First Draft of the first volume of H. P. B.'s *Secret Doctrine*, the manuscript of which is at Adyar. The draft was only of the first volume. The book, now in the press, is of the same size as the final form of the *Secret Doctrine*. We regret however that the printing of the book cannot be concluded for some months yet. The blame for the delay rests on Mr. Jinarājadāsa, whose anxiety to be textually accurate to the manuscript "holds up" the transcription and proofs of his assistants from being given the order "to strike".

One urgent piece of work after another arising in quick succession have prevented him from paying to the work the necessary care as required, and hence the delay.

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT[1]

I

17, LANSDOWNE ROAD,
Holland Park, W.
March 15th, 1889.

DEAR MRS. BESANT,

I too have long been wishing to make your acquaintance, as there is nothing in the world that I admire more than pluck and the rare courage to come out and state one's opinions boldly in the face of all the world—including Mrs. Grundy.

I am at home every evening from our tea time at seven till eleven o'clock; and I shall be delighted to see you whenever you come. On Thursdays I have a meeting here, so on that night you would not find me alone; but all the rest of the week you would find me quite free.

Hoping that I shall soon have the pleasure of seeing you, believe me,

Yours very sincerely,
H. P. BLAVATSKY.

P. S.—This invitation includes of course also Mr. Burrows or anyone whom you may choose to bring with you.

H. P. B.

[1] Dr. Besant has just handed me these few letters received by her from H. P. B.—C. J.

II

[*Post Card*]

EAGLE HOUSE, DAVID PLACE,
St. Heliers, Jersey,
[July 26, 1889[1]].

DEAREST,

Caught train at five at last and arrived at 12½ a.m. to Granville. Were caught as *we crossed on foot* from one hotel to the other in a terrible shower of rain. Left on the following day Granville at 2, arrived Jersey 5. Got tumbled about, swindled, tortured and put out of sorts all the way here. Anchored, at last! Well, I am stronger now, not to have even caught cold!! Now what's that new humbug from America? Lane[2] in conspiracy with Coues[3]? Do ask Old[4] and write to me. For mercy sake do look over chap. xiii and xiv of *Key*[5]. You are my only hope and ray of salvation in the London fogs. Love to H. B.[6], as much for yourself of it as you want. Ever yours,

H. P. B.

III

FROM H. P. B. TO ANNIE BESANT, DICTATED TO B. K.[7]

EAGLE HOUSE,
David Place,
St. Heliers,
Jersey.

MY DEAREST ALTER EGO,

I have written you this morning a post-card which I hope you have received. And now being full of the Holy Ghost

[1] This is the date of postal cancellation on the card.
[2] For the moment, this name has not been traced.
[3] Elliot Coues.
[4] Walter R. Old.
[5] *Key to Theosophy.*
[6] Herbert Burrows.
[7] The letter is in the handwriting of Bertram Keightley, except the signature and the postscript, which are in H. P. B.'s.

and milk soup I am unable to write myself, owing to my front infirmity, exoterically my stomach. For your offer to help me with *Lucifer* especially this month, behold me in the astral light standing on my knees before you, if such a feat could be accomplished even in the astral light. Receive my thanks and send me an article, even *two*, if you can. Hold an indignation meeting with yourself and write on any burning question that you like.

After your departure, Mrs. Candler proceeded to way-lay me to the Exhibition where we passed two hours in vain searching for the Parsi who sold us the paper knives, whom we only found at the last moment when there was a great rush of spilt porte-monnaies, lost pocket-handkerchiefs, umbrellas, above all (Karma). Mrs. Candler, who had accused me the day before at Fontainbleau of having stolen her silver mounted umbrella, lost it in reality by dropping it out of the carriage. After which we nearly lost our railway train. She rushed [to] Rue de Provence for the luggage leaving me and her daughter in pawn at the railway station Gare St. Lazare. At last we caught the train within five minutes of starting. It was 5.10 and we were due to arrive at 9.30 but did not get in till 12.30 by this so-called express train. At Grandville our adventures were not ended. In the Hotel we went to there were no rooms and they sent us to some succursale two streets off. Unwilling to submit my unfortunate knees to further torture by climbing back into the omnibus I preferred walking the two streets on foot; for which I was forthwith repaid by the merciful heavens by the biggest shower of rain that could be imagined and which ceased at the very moment we entered the house. Though not unlike a mushroom personally, this did not help me to grow, but rather turned the natural milk of my kindness into sourness, which ended in voluminous but vain and useless abuse and grumbling. That night I went to bed at three o'clock: back broken, knee

broken, throat broken, heart-broken after you and all kinds of things.

On the following day, having only had a slight déjeuner in the Hotel we were pounced upon by the Proprietors and made to pay fr. 70 for what was not worth ten. At last we sailed in an old wash-tub called steamer from the Boulangiste bourg called Grandville. Mrs. and Miss Candler proceeded without any further delay to return their respective *déjeuners* on the heads of stewardess and other officers. As for myself, proud of my hitherto invulnerability and imperviousness to sea sickness, I remained parading them on deck until I felt myself irrepressibly attracted toward the lower regions, where hardly arrived, I followed the glorious example of Mrs. and Miss Candler—but without feeling really ill. Having at last ended the delicate operation, I felt a heavenly bliss and had 3 good hours sleep on the sofa after which I awakened at Jersey, to throw myself into the arms of Bert K. and crush him at once.

In Jersey we put up in Eagle House which sounds grand but in reality is not much. Rooms good and large on the ground floor—mine—kept by a mother and daughter having seen better days and keeping but one innocent servant, incapable of discerning a stinking chop from a fresh one. Result: Mrs. Candler, true to her national pride, pretending to be satisfied with a scrap of cheese and some bread and cheese. No more room therefore Adoo.[1]

Ever yours,

H. P. BLAVATSKY.

Love to H. B.[2]—ask him to write a poem for Lucifer.

H. P. B.

(*To be continued*)

[1] What follows is in H. P. B.'s handwriting.

[2] Herbert Burrows.

HOW THE DARK POWERS WORK

By the Rt. Rev. C. W. LEADBEATER

One of the grandest and one of the most soul-satisfying of the magnificent truths with which Theosophy illumines our life is the great and splendid fact of the existence of the Inner Government of the world. Looking out upon the condition of mankind as the ordinary man sees it, we are faced by an amazing confusion, a curious mixture of good and evil, in which the latter often appears to predominate; it is difficult to discern the course and the goal of evolution, or even to be certain that humanity is really making any spiritual progress at all. So when we learn definitely that evolution is a fact, that the world is not being left to run its course haphazard, but that its direction and administration are in the hands of a great Hierarchy of Adepts who are working out a predetermined plan, it comes upon us as a veritable gospel which fills us with relief and encouragement.

If that be so, life *is* worth living after all, for there is a certainty of achievement if we will only persevere; and when we further learn that we may have the privilege of working towards that glorious consummation, of helping our brethren on the road to it, and so of hastening its approach, our enthusiasm is awakened, and this earthly existence takes on an entirely new aspect.

But inevitably the question arises in the student's mind: "Can I be *sure* that this is so—that it is not merely a hope, a beautiful dream?" Absolute certainty *is* attainable, for many of us have attained it; but it usually comes only as the result

of long-continued effort and patient self-development. This utter surety comes only from a direct vision which is hard to reach; but one may arrive at a reasonable intellectual conviction by a careful study of Theosophical literature on the subject. The man who for various reasons cannot yet see or experience for himself has no alternative but to hear or read the evidence of others who have seen, examining the various hypotheses presented to him, and decide for himself which of them seems to him more probable.

Those of us who have had the stupendous privilege of coming into direct contact with members of the Great White Brotherhood have no doubt whatever as to the facts of the case. Many of such students have seen for themselves something of the unceasing labour of the Adepts for the furtherance of the Great Plan, and have even been permitted, to the extent of their ability, to take some small part in that labour. Not all of our members have appreciated the honour done to them by the offer of such an opportunity; not all have grasped the fact that it comes to them as the result of many lives of aspiration and hard work, and that if they fail to seize it, it may be many more lives before it presents itself to them again. There have even been some who, having taken it, have committed the incredible folly of throwing it away!

The Great Brotherhood is always ready to welcome new recruits of the right sort; but before a man can win admission to that closest of all close organizations he must pass through an arduous preliminary training to fit himself for the position to which he aspires. The Steps of the Path upon which he must enter and the qualifications which are required of him are fully explained in Theosophical literature, and are well known to all our students. Much has been said and written to help those who wish to tread that Path of Holiness, so I need not enlarge upon it here; but I should like to draw the attention of all earnest seekers to certain difficulties, certain

evil influences which raise serious obstacles in that Path, which are often overlooked.

We all know that there are those who deliberately oppose themselves to the work of the Hierarchy—that as there is a Great White Brotherhood which labours incessantly to assist evolution, so is there a darker brotherhood which strives with misguided ardour to hinder it. Its members have been called the Dark Powers, the Brothers of the Shadow, the Lords of the Dark Face, or sometimes merely black magicians. There are many different classes among them; I have written at some length about them in *The Masters and the Path*, p. 186 *et seq.*, and also in *Talks on the Path of Occultism*, pp. 632-5, so I would refer to those books any one who desires further information on the subject. He will find many interesting references to them in *The Secret Doctrine*.

These men, as I have written elsewhere, are following an absolutely different line from ours, a line which brings them into collision with the Masters of the Wisdom, with the Hierarchy which directs the world and the solar system. Naturally that opposition acts not only upon those great Adepts, but upon us, Their humble followers. Therefore these men oppugn us, endeavour to thwart us, to enfeeble us, to coarsen us, to bring us in any way and by any means into a condition of deterioration or caducity. And remember that it is part of their creed to be utterly unscrupulous; to them scrupulosity would seem a foolish and despicable weakness; so they will play the meanest tricks, and nothing is too petty, too small for their attention, if only it conduces to the debasement of mankind, to the undermining of goodness and truth. Whenever we come in their way—and we are perpetually doing that in the course of our ordinary work for the Masters—they try to influence us for evil, to play upon our weaknesses, to awaken a subtle conceit in us, or to lessen our usefulness in any way that they can.

Nor do they disdain to employ the means and methods of the physical plane to aid them in their nefarious efforts. Just as our Masters essay to guide public opinion in the right direction, so do they constantly strive to inflame popular passion, to excite the ignorant to riot and disorder, to stir up strife and hatred everywhere, to debase the taste of the people, and to encourage lust and cruelty. They neglect nothing, however small and apparently unimportant, which directly or indirectly tends to degrade mankind; insidiously they inject their venom into the world of art, and so turn those wondrous powers which were intended for the upliftment and spiritualization of humanity into potent instruments for its defilement and corruption. That which should raise our thoughts to the freedom, the glory, the ineffable splendour of the higher planes is now accursed instead of sanctified, so that it drags down its hapless votaries into a loathsome cesspool of putrescent slime.

At this present time these Lords of the Slime are plotting with great skill and subtlety to impose upon our world their insidious and most meretricious cult of deliberate ugliness under the guise of novelty and quasi-progress, and it is surely our business as servants of the good Law to be especially on our guard against it. We cannot palter with this evil thing; we need to have a clear mind and to take a definite stand for purity and decency. Wisdom, Strength and Beauty are essential attributes of the Godhead—qualities which it is our duty to set before us as an example, to endeavour to develop within ourselves as far as may be, and to impress in every possible way upon our surroundings. There is abroad in the world just now a spirit of unrest, of perverseness, of impatience with all that is old, however beautiful it may be, a mad desire for change at any cost, even though it be obviously for the worse.

No sensible man will deny that there is much of wickedness in the world, and that in many respects change is sorely needed; but discrimination is needed as well. The Powers of

Evil are ever eagerly watching for opportunities to do harm, to check our advancement, and so they take advantage of every impulse that can be twisted into a malign direction. We may see their treacherous influence not only in art, whether it be painting or sculpture, but in so-called music, in poetry which is *not* poetry, in dancing, in the immoral cult of the macabre and the intentionally crude and hideous. In all these ways and in many more, those who know can see the indications of a vast and carefully-organized conspiracy, all the more dangerous because it so cleverly cloaks its depravity under the disguise of fashion, of novelty, of modernity.

Few people have yet realized the deep inherent wickedness of all this; few know the evil of its origin, or see the direction in which it is inevitably tending. But there are those upon whom the truth is dawning, and one or two have not been afraid to speak out boldly in the cause of sanity and purity. A few days ago I was reading a novel by E. Lascelles Forester, entitled *'Ware Wolf*, and I found in it some passages which showed that its author had awakened to the danger which menaces the world, had cast off the scales from his eyes, and caught at least a glimpse of the abyss towards which we are being hurried. On p. 49 he says of one of the principal characters of his story: "He affirmed the existence of an international conspiracy having for its object the destruction of Christianity and of civilization as we know it . . . The terrific struggle which convulsed Europe for four and a half years was only an incident in a vaster and more malignant design." Naturally from the writer's point of view the destruction of Christianity would be the most serious of all evils; we who take perhaps a wider view know that the hostility is not against any one form of faith, but against *all* which makes for good.

That the Great War was engineered and promoted by the Dark Powers all students of Occultism know, and that those

Powers revelled in the horrors and the terrible slaughter of the best men in all the races involved. Now and then great world-crises arise in which good and evil set themselves against one another in serried array, and humanity is driven into taking part on one side or the other. The last occasion before this on which so great a world-struggle took place was in Atlantis some twelve or thirteen thousand years ago. There was a tremendous fight then between those who were on the side of good and those who were on the side of selfishness, and the evil won. Because that was so, it became necessary, more than a thousand years afterwards, to whelm that great island of Poseidonis beneath the waters of the Atlantic; and sixty-five million people died within twenty-four hours in that great cataclysm.

This time once more the forces of good and evil materialized themselves here on the physical plane, and the mighty conflict came down again to this level; but this time it was the good that won. That was of course a great set-back to the Lords of the Dark Face; but they have at least the virtue of persistency, even though it be in evil; and they are steadfastly setting themselves to attain their ends by this systematic undermining of whatsoever things are good and true and beautiful. They sweep with them a large number of unthinking men and women; but some, like the author of our novel, are beginning to see through the trick, and refuse to be deceived any longer. Mr. Forester is by no means blind to the deep cunning and the remarkable many-sidedness of their efforts; on p. 244 he makes the same hero remark:

> There is the craze for excitement, the restless straining after sensation which characterizes so many of this generation. The danger is that those who are on the watch for every evil condition of society are taking advantage of this particular abnormality, as of every other. Secretly, in all kinds of ways they are using their dark power. This syncopated "music" which violates all laws of natural harmony; this indecent form of dancing which is an offshoot of Voodoo Black Mysticism; the cubist paintings; the worship of the ugly, unnatural

and inharmonious—all are means to an end. Our young people, and indeed many of their elders, are victims of mental and nervous disease sedulously fostered to the end that all that is lovely and of good report may be destroyed. No means are too vile or too base, no folly too petty, to be turned to account by these enemies of society.

Again on p. 111 he says:

The people who are bent on creating in the world that chaos called revolution make use of every possible means to rob mankind of sanity and self-control. It is due largely to their machinations that drug-taking has increased so alarmingly, in spite of all efforts to put down the traffic. Ordinary well-known drugs, such as cocaine and the various derivatives of opium, are bad enough in their effects, when used for other than purely medical purposes; but they are innocuous as compared with drugs which act directly on the psychic centres.

There *are* such drugs as these latter of which he speaks; whether they have ever been used in the West I do not know; but it is at least not impossible. He even attributes to the same Dark Powers the design to revive in certain parts of Europe (and to introduce into others) the horrible tragedy of the Were-wolf, which is now almost extinct. He remarks on p. 109:

There have recently occurred in various districts of Russia, Germany and Hungary outbreaks of a form of madness which bear every symptom of the Were-wolf mania.

Our author's theory of the were-wolf is not quite that which is generally accepted in Theosophical circles. He appears to regard it as a form of insanity, and the wolf-form as a hallucination; that would surely be bad enough, but I am afraid that my own researches compel me to give it an even more sinister interpretation. We cannot escape the conclusion that the wolf-form is an actual materialization, which has all the physical powers and qualities of the ordinary wolf, in addition to some unpleasant peculiarities of its own. I have myself on one occasion distinctly seen the change from the human form to the wolf-form occur at a distance of three yards from where I stood, and I had immediate and unmistakable evidence of the reality, strength and ferocity of the brute.

I have regarded this terrible thing rather as a kind of astral disease than as a definite cult with a form of worship; but it is quite possible that it may be the latter also. It seems fairly certain that it took some such form in Atlantis among people of fourth-race blood; whether it could be successfully revived among men of pure Aryan race I do not know; I sincerely hope not! But if such a horror *is* possible, I am quite sure that it would be just the kind of thing that a black magician would thoroughly enjoy!

For, however intellectual, however learned in magic some of their leaders may be, they are savages of the uttermost, absolutely outside the pale, ravening beasts of the worst type at heart; to call their actions "brutal" would be a gross insult to the animal kingdom. Only a few days ago there appeared in the newspaper an account of a crime which is thoroughly characteristic of them—the demolition by dynamite of the splendid Cathedral of the Redeemer at Moscow. Not a fortification of any sort, mark you, but a Temple of God, a sanctified building, a house of prayer and praise, a magnificent work of art. Try to image to yourself, if you can, the utter barbarity, the ghastly soullessness, the mean spite, the truly diabolical wickedness of such a wanton destruction as that.

Mr. Forester is not the only man who has seen the menace and sounded the alarm; no less an authority than Mr. Cyril Scott has had the courage to speak out very plainly in his most interesting work on *The Influence of Music on History and Morals*. On p. 151 *et seq.* he writes as follows:

> It is regrettable that a type of "music" which is so popular as "jazz" should exercise an evil influence, but such is the occult truth. Jazz has been definitely "put through" by the Black Brotherhood, known in the Christian tradition as the Powers of Evil or Darkness, and put through with the intention of inflaming the sexual nature, and so diverting mankind from spiritual progress. For the Black Brotherhood are those entities known as the Brothers of the Left-hand Path, who work against the Divine Will for the attainment of

personal power. Reference to them under one name or another will be found in practically all the scriptures of the world.

Since the dissemination of jazz, a very marked decline in sexual morals has eventuated, and in place of control we find promiscuity. Whereas at one time women were content with decorous flirtations, a vast number of them are now constantly preoccupied with the search for erotic adventures . . . Now it is just this lack of moderation, this over-emphasis of the sex-nature, this wrong attitude towards it, for which jazz-music is responsible. There is an orgiastic element about its syncopated rhythm, entirely divorced from any more exalted musical content, which produces a hyper-excitement of the nerves and loosens the powers of self-control. It gives rise to a false exhilaration, a fictitious endurance, an insatiability resulting in a deleterious *moral* and physical reaction.

Whereas the old-fashioned melodious dance-music inspired the gentler sentiments, jazz, with its array of harsh, ear-splitting percussion instruments, inflames, intoxicates and brutalizes, thus for the time being causing a set-back in man's nature towards the instincts of his racial childhood. For after all jazz very closely resembles the music of primitive savages.

A further result of jazz is to be seen in that love of sensationalism which has so greatly increased within the last few years. As jazz itself is markedly sensational, the public has come to demand thrills in the form of "crook" dramas and plays, the only dramatic interest of which is connected with crime, mystery and brutality. This also applies to sensational fiction, for the output and sale of this type is prodigious. The widespread and exaggerated interest taken in prize-fights is another symptom of sensationalism.

All this being so—and there is not the slightest question that it *is* so—what can we do in the matter? What can we do to safeguard ourselves, and what can we do to help our brethren? First, it is clear that we must be constantly on our guard, always on the watch against the wiles of the enemy. We must keep ever before our minds the image of our Master; we must *stand firmly* by Him and by all that He represents; we must carry on with all our hearts the work that He has given us to do. We cannot afford to waver or falter; the weakling who allows himself to be deflected from his work, who is like a child "tossed to and fro, and carried about with every wind of doctrine"[1] is in perpetual danger, and is sure sooner or later to fall into one or other of the

[1] Eph., iv, 14.

snares so skilfully set for him. Remember the warning given of old by Jacob to Reuben: "Unstable as water, thou shalt not excel."[1]

Avoid the foolish habit of taking offence, which has its root always in pride and selfishness. Expect no recognition; be your own hardest taskmaster, yet be ever gentle and patient with others. Guard well your speech, for "the tongue is a fire, a world of iniquity, an unruly evil, full of deadly poison".[2] Bethink you of the wisdom of Jesus the son of Sirach, when he said: "He that can rule his tongue shall live without strife, and he that hateth babbling shall have less evil. Rehearse not unto another that which is told thee, and thou shalt fare never the worse".[3]

Do not forget these physical matters to which we have been referring. Live always as in the presence of the Master, and you will instinctively avoid all that is vulgar and coarse. Have the courage to differ from the silly restless crowd, and stand clear of all these nasty things. Do not tolerate them in your own life and entourage; do not appear to approve of them when others exhibit them. Let your thoughts, your words and your deeds be delicate and refined. Make yourself, your dress, your speech an example of good taste. Let your surroundings be simple, yet beautiful, and remember that avoidable ugliness is a crime, and an offence to your brethren. To summarize, follow the good advice of St. Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are *lovely*, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."[4]

[1] Gen., xlix, 4.

[2] James, iii, 6, 8.

[3] Ecclesiasticus, xix, 6, 7.

[4] Phil., iv, 8

NATIONAL NEEDS

BY PROFESSOR HENRY E. ARMSTRONG, F.R.S.

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[So striking is the article which follows of Professor Armstrong, that THE THEOSOPHIST has obtained permission from *Nature*, the premier scientific weekly published in the English language, to reprint it in its entirety. The article appeared in its issue of November 14th. Prof. Armstrong has long retired from his work as a teacher of Chemistry, but his rank in the scientific world at once receives from all scientists a respectful hearing. He was the recipient in 1911 of the Davy Medal of the Royal Society.

In some ways Prof. Armstrong is as the "gadfly" of the scientific world, rousing it from its wonted grooves. Gifted with a racy style, sometimes full of sarcasm, his comments in *Nature* add to that severely scientific paper a very human element. The following letter from him appeared in *Nature* on October 24, regarding its publication of the discussion of Jeans, Lemaître, de Sitter, Eddington, Millikan, Milne, Barnes and Lodge on the "Evolution of the Universe".

COSMIC EVOLUTION AND EARTHLY NEEDS

I imagine that no journal has ever published even an approach to so wonderful a supplement as that to *Nature* of Oct. 24 on "The Evolution of the Universe". The transcendental discussion reported is the more remarkable, as it is held at a time when ordinary folk

are beginning to think that there may be difficulty in living much longer, in passable comfort, upon the pimple we are privileged to inhabit and are doing so much to spoil. From beginning to end, however, the British Association proceedings were Neroic: little effort was made by anyone to pay serious attention to our present earthly situation or to consider how we are to get out of the muddle "science" has created. Pity 'tis that Sir Arthur Eddington did not "'eave 'is 'arf a brick" to this end. A century of science seems to have brought us to a wonderful understanding of things that do not matter, whilst "larning us" little that will help to fill our bellies and suffer one another with equanimity, let alone gladly and with Christian amity.

Writing as he does in England, Prof. Armstrong naturally draws attention to the economic situation, and refers to the fact that English scientists seem scarcely aware that a grave situation has arisen where as leaders of thought they must assist to rehabilitate the country. But what he says about English scientists is equally true of scientists, with a few rare exceptions, in every country.

Again and again THE THEOSOPHIST has referred to the work of scientists, with the full recognition that modern science is a part of the Ancient Wisdom, and that therefore it is the part of every Theosophist not only to know the main facts of science but also to mould his character according to scientific ideals as well as religious. But it has been with deep pain that many lovers of science have seen scientific workers living in a world of their own, oblivious of the fact that, in spite of scientific knowledge, the sum total of human misery while diminishing in some directions is increasing in others. Now that Prof. Armstrong has spoken, perhaps his prophetic voice will not be unheeded by some of the younger scientists, and the day may not be distant when Francis Bacon's dream will be realized. It was of a world in which science not merely released Nature's material energies, but also guided men to create out of their hearts and minds spiritual verities.—C. JINARĀJADĀSA.]

The great trouble is that the civilisation of to-day is still of a very low degree. We talk big and think small. Only a few of us even know how to read . . . we need a long initiation in almost any subject before our reading about it is likely to be of any value.

Ellwood Hendrick: *Percolator Papers.*

THE present sore trouble of the world, which has long been surely coming upon us owing to the inconsidered action of all nations, will not be without its compensations, if we be led to probe into the causes and to reorganise our operations upon considered lines.

The call is upon us all to turn our attention to affairs of State. Scientific workers especially have to recognise that they have been selfish in their too exclusive devotion to experimental study and the immediate development of their discoveries; that they have soared entirely above the heads of the community and in no way prepared the masses to understand the profound changes brought about in our life by the scientific forces at work in industry. Brains and brawn were never so far apart as now. Although this is the case, it was never so clear that a wise socialism is foreshadowed as the only possible way of avoiding the downfall of our civilisation. In some way or other, the nations must come to work together. Competitive industry, as we have known it in the past, is ceasing to be possible: it pays no one and is but a disguised civil war. Mechanisation is bringing about its own defeat: the cost of displacing human labour is becoming prohibitive. Man is ever there; capital will not long be, at present rates of taxation: we shall soon be forced to return to *manu*factures.

The chief duty before us clearly is—to make all men work: a machine which is idle has no right to be. Nature herself ever works and necessarily dies if she cannot. Man alone of her works is ceasing to be natural and fast becoming a mere parasite.

The country is now in the hands of a Government elected upon a National ticket; the popular expectation is, that it will be National and rise superior to party. There is, however, an ominous preponderance of men of rigid outlook bearing political labels; few are known to profess a belief in government by scientific methods. Probably the Prime Minister alone can attach any real meaning to the term "scientific". He was long an attendant at Royal Institution lectures and grew up in a scientific atmosphere. Very remarkable, at the recent Faraday celebration in Queen's Hall, was the entirely sympathetic way in which he entered into the spirit of the occasion, outshining all other speakers in clearness of perception of the service rendered to the world by Faraday, especially the moral value of the example set by this great experimentalist. His father-in-law, we know, was the most sympathetic of Faraday's biographers. Probably Sir John Simon comes next to Mr. Macdonald. He at least has breadth of outlook and a severely logical mind.

It is much to be feared that the men who have taken upon themselves to govern us cannot possibly fathom the depth of present-day world activities: the overwhelming complexity of the issues; the subtle problems they present; the hopeless difficulty of meeting the naturally selfish dictates of human nature. Earl Grey being all but out of action, there is no prophet in the field of politics. We need a Disraeli, a man of imagination, able to grasp our modern problems and be a constructive leader. If the recent election has shown one thing more than another, it is that the country is prepared to follow a clear lead. In this particular, Mr. Macdonald and his small band of devoted followers have set a noble example.

Nothing could be more definitely painted upon the wall than the failure of our public schools to train the ruling

classes in any proper way. The "science" introduced into them has been to no purpose—no effective teaching has been given in the logic of method. Consequently, the calculated practice of scientific argument—the habit of sound scientific thought—plays no part in our affairs; it has no considered place in our Civil Service. This is one of the matters of urgency, calling for fullest consideration, at the present moment. Unless and until our universities and schools are brought into harmony with the times, no real progress can well be made. Oxford most needs reformation: the present neglect of a broad culture by the University is a national danger. As to the schools, it should be deemed a criminal act to bring up a boy or girl upon literary study alone, without training in the judicial method.

Our schools still teach little more than the worship of words and those largely words of the past. The men in charge of them, with few exceptions, have no feeling for the wide issues of practice and scientific leadership. We are a strange people: intensely practical in our general outlook, we place ourselves in the hands of those who cannot possibly become masters of the intricate situation which confronts us. Teachers as a class in no way grasp the responsibilities of their position, let alone the dangers of the times. They are too much of one school and, with rare exceptions, of an unadventurous type. Complaint of the inflexible nature of the material they produce is rampant everywhere.

Lafcadio Hearn, writing from Japan, in August, 1893, in an outspoken letter to Ellwood Hendrick, after remarking how terribly tragic modern life is becoming, directs attention to its hopeless contradictions. These, he says,

> can only be recognised and reconciled through a profound knowledge of social conditions, not in the abstract only but in the most complex operations. This is the theoretical recognition. The practical recognition requires special hereditary gifts—intuitions—instincts—

powers. Mere education in business alone won't do. That only makes servants. Masters must be natural masters of men. Life is an intellectual battle but not a battle to be fought out by mere chess-combinations. It is also a battle of characters . . . I do not see much likelihood of moral development . . . morals have been at a standstill since the beginning of history: we have made no apparent progress in that. Then comes the question. Are we not developing immorally?

There can be little doubt as to the answer. The Hollywood atmosphere in which the masses now live—the scorching motor habit, developed as a mere means of escaping from the boredom of mental vacuity—the condition of the Press, which for the most part has no soul beyond sexuality and sport: all these things are proof sufficient that there is no real intellectual progress to be recorded. The masses have learnt to read—but "the hungry sheep look up and are not fed". The body scientific—those who hold the keys of knowledge—makes no calculated effort to provide them with food. The literary class, as a body, has no message; brought up upon words alone, with myopic uncultivated vision, it can only use words to describe the obvious.

Not so long ago, starting from Huxley and Herbert Spencer, a body of men representative of natural science, in its various branches, made a determined effort to galvanise the schools into practical scientific activity and make education an introduction to life: the attempt has been a failure. Scarce any of the band remain. Modern scientific workers—the professional researchers—no longer take interest in such matters. Occasionally someone kicks: Prof. Irvine Masson is the latest example. The bookmen hold the field: what public conscience there may be is stilled by free education and scholarship grants. We have little right to complain of politicians, so long as we make no effort to train them to their office by bringing about the revolution which every thinking man knows to be long overdue in our school system.

Meanwhile the industrial shoe pinches terribly. There isn't enough leather to make it a comfortable fit. We are so pampered into the belief that we can live on industrialism, that no real thought is given to the problem as a whole. The fetish of what is supposed to be cheapness is worshipped without any consideration of its consequences. No sense of the meaning and value of agriculture has been bred into the community.

The mathematicians can discuss the Unseen Universe with great popular effect. Yet they make no attempt to stem the ignorance of the money-changers or help them to devise a rational system of banking which will enable us to do without the gold we cannot have, wherewith to back the counters issued as money—so that commerce may be controlled and its operations made facile, not the sport of speculators. The multitude obviously does not understand the meaning of the term *standard*: the professed economists have not the wide equipment that is needed for their task.

Men now need to be so trained that they learn to work together—without losing their souls. No trade to-day is free; some combine is at work which prevents each one from being fair. So long ago as 1894, Hearn could write to Hendrick prophetically:

> The tyranny of the future must be that of Organization: the monopoly, the trust, the combination, the associated company . . . much more powerful than the robber-baron . . . these are infinitely less human—having no souls.

Hearn spoke as an artist, of course. Still, his plaint is justified in a tyranny such as is being exercised over milk production, by the great combines now coming into action as universal purveyors. Water has long since passed into public control: milk someday perhaps will be seen to be of even greater consequence and cared for properly.

We have no food sense worth calling a sense: biology to this end is not taught in the schools; women decline to cook

and are deluding themselves into a belief in canned foods. Our ignorance of all essential things is monstrous. Scared by a few bacteria, we systematically spoil our milk. We are even threatened with synthetic food. Machinery, using the sunshine of past ages, is to put the nose of our present sun out of joint and make the farmer a back number. Our only salvation is the natural horse sense that is in us. Meanwhile, proof is being quietly accumulated that if we but choose to cultivate our land with considered care and knowledge, we can make not two but many blades of grass to grow where one is now starved—and largely feed ourselves, with food of a quality unprocurable from elsewhere. These are the things to be considered in framing our national, rational policy. Fair trade in food should be the first demand satisfied, however tentatively we may proceed. To this end, we need to develop a great scientific organization. The farmer's chief protection should be—our determination to help ourselves! In future, the scientific worker, to be worthy of the name, must justify himself through social service in the first instance. Our situation is so grave that he must be militant without delay and in every quarter.

WE think so because other people think so;
Or because—or because—after all, we do think so;
Or because we were told so, and think we must think so;
Or because we once thought so, and think we still think so;
Or because, having thought so, we think we will think so.

(*Lines which occurred to Prof. H. Sidgwick in his sleep.*)

THE FUTURE AND THE THEOSOPHICAL SOCIETY

BY DR. S. A. WICKREMASINGHE

(*General Secretary, Ceylon*)

MANY of our members display a lack of understanding of the importance of the Theosophical Society to a country in particular and to the world in general. Confused thinking and emotional outbursts of devotion to a leader often cloud the vital issues and consequently readjustment to changing circumstances becomes a forlorn hope.

Our President has always stressed the point that the intellect of man should be the great motive power in the world of thought and action, and that the intellect, if it is to act usefully, must make the common welfare of the world its inspiration to activity. This attitude should be a guide for all our problems, including that of the position and future of the Theosophical Society itself. The immediate problem before us is to gain a clear understanding of what the Society is. We should regard it in the light of intellect and reason and seek to find its use and bearing on the common welfare.

The Theosophical Society has been in existence for fifty-six years and has forty-six National Societies. The factor binding all members is the Constitution, which, apart from rules for ordinary business, consists of a statement of the three

objects of the Society which may be summarized as follows: To promote Brotherhood, encourage man to seek wisdom, and to discover the God in man. Sympathy with these objects is then all that is required of the members, and it cannot be too strongly emphasized that there is no suggestion whatsoever in the Constitution that the Society exists to proclaim what the world calls Theosophy in the sense of a philosophy.

This is not realized even by the members of the Society themselves, and consequently there has been tremendous friction from within. Widespread disagreement and discussion has led not only to disharmony but to actual resignations in large numbers. If only the correct attitude of mind had been retained, all this would have been avoided, for it would have been realized that differences in actual belief and ritual (or its absence) are entirely irrelevant to the fundamental fact of the Society. Membership would have been conditioned not on disagreement but on agreement; not on questions of leadership or doctrine but on the question of the practical usefulness to the world of a great International Society whose avowed aim is to break down all barriers of race and creed. If members fully realized the value and possibilities of this organization towards world progress and well-being, then it would not be difficult to sink their differences to a greater end.

What can the Theosophical Society contribute? A glance at the past indicates clearly that its potentialities are undeniable and vast, not only in the spiritual and cultural sphere, but also in the solid day to day task of Nation building. In India alone the Society by its achievements proves what a formidable factor it can be in guiding the destiny of a Nation. In the formation of the National Congress itself, Theosophists took no small part. When Dr. Annie Besant launched the National movement, the success it achieved would never have been possible had not the instrument of the Theosophical

Society been at hand providing channels for propaganda and a willing band of workers for the cause of national freedom.

Why was it that the response was so ready among these early members, particularly at a time when to be a Nationalist was to fight against the current and not as it is at the present day, merely to flow with the rising tide? The response was born of the realization that Brotherhood had no meaning to a people who were politically dominated by a foreign race. For spiritual attainment is impossible in conditions which breed a slave mentality. A campaign for the promotion of National Education was found to be essential to awaken the desire for patriotic self-respect and political freedom. Just as in Ceylon, National Education received its impetus from Theosophical workers, so in India it was chiefly the members of the Society who formed the Brothers of Service who started the campaign for national schools and colleges all over India as a part of a scheme centred round a National University.[1] One of these institutions has grown up into a National University, others have been affiliated to provincial Universities and many are still maintained by the Society,[2] and serve as model schools for Indian boys and girls. What was really of supreme importance was the deflection of the national mind from the superficial glamour of an English education with its false values, to National Education, which included a study of Indian languages, philosophy, music, painting and crafts.

The clear vision of the true ideals of National Education was seen by these pioneers in their effort to fulfil the third object of the Society. For man to realize the God within him he must attain spiritual realization, which is only possible

[1] As a matter of fact this began much earlier, with the founding of the Central Hindu College by Dr. Besant and her fellow-workers in 1898.—ED.

[2] Not by the Society itself, but by certain prominent members of the Society in their individual capacities.—ED.

through an education in early life in which national self-realization is unhindered.

Education was not the only problem. Universal Brotherhood had no meaning to the women of India if they had no equality of opportunity with the men to develop their capabilities to the fullest extent. Early marriage, domestic slavery, absence of good schools for girls, prejudices of the orthodox Hindu and Muslim against women who claimed freedom of movement, opposition to higher education and to cultural pursuits outside the family circle, were formidable shackles which the early pioneers had to shatter before the women of India could come to their own. True to the Theosophical outlook, fully convinced of the equality of men and women both intellectually and spiritually, the Women's Indian Association was started by a few women of the Theosophical Society. This formed a nucleus around which has grown the present nation-wide movement to extend their activities from the narrow circle of the home to full citizenship. And they have entirely broken the old artificial barriers of sex. The All-India Women's Conference on educational and social reform and the All-Asian Women's Conference of this year, found the organization of the Theosophical Society the ideal framework for their activities.

Exhibitions of Indian Arts and Crafts are a regular feature in all the big cities now, but it was only a few years ago that the exhibitions ceased to be a feature peculiar to the Conferences of the Theosophical Society. It must not be imagined that it is suggested that all nationalistic activity in India is due to the Theosophical Society. All that it is intended to say is that these facts illustrate what part the Society can play in the life of a Nation.

India is in the midst of her struggle for freedom; there are signs that Ceylon's is about to begin. Once the political struggle is over and self-government is established, the need

for service will be at its greatest, for construction needs greater co-operation and active support than the destruction of a foreign system of rule.

Thus it is seen that from an analysis of what the Theosophical Society is, the dissension which divides its ranks is entirely irrelevant to its central aim. We have seen what a power and a strength the Society can be to a nation. We must judge ourselves in the light of this usefulness in the establishment of the ideal of the Brotherhood of Man, about which there can be no disagreement among Theosophists, and for which the future will make its demand.

PEOPLES are not ruled by their institutions, but by their respective characters. Life always proves stronger than any imaginable external framework.

Spirituality never breeds success, because it has no exponent in the material world. The reverse likewise is true: no success on the plane of phenomena necessarily finds an echo in the realm of significance. There is no truth in the flesh-denying spirituality.

Man can attain perfection only by pervading and transfiguring all matter with the spirit, without denying any. This is the Mystery of Incarnation. Spirit which does not permeate matter is not realized *as spirit*. It is for the sake of the spirit that the word must be made flesh.

COUNT HERMAN KEYSERLING in *America Set Free*.

WORK BEFORE THEOSOPHISTS IN CEYLON

By C. JINARĀJADĀSA

28th November, 1931

DEAR BROTHERS,

I regret I cannot be with you at the meeting of your Convention. My Karma has made me one of those people who "left his country for his country's good". That has happened with many workers in the Theosophical Movement, the most prominent of whom are of course Madame Blavatsky and Colonel Olcott. How much Colonel Olcott has done for Ceylon you all know well. I think you will also recollect how another great Theosophist, Bishop Leadbeater, came to Ceylon and started a small day school, which has now become one of the finest Colleges in the Island. My particular use is not so much in Ceylon as outside, and so, while I have travelled in many lands taking the message of Theosophy, it is very rarely that I can come to Ceylon to be in touch with the work done. So much has this work outside the Island been my Karma that, as perhaps some of you know, I can speak several foreign languages but have forgotten the language of my birth.

I am writing to you particularly to express my hope that from the younger among you there will come a fine contribution to the development of Theosophy. Ceylon was very early brought under the Theosophical influence by our two

Founders, but the influence from Theosophy became limited to one direction only—that of saving the great religion of Buddhism from the decadence which seemed about to begin as the result of a wrong system of education. None of us can omit to give our praise to all those Buddhist workers who, in the Island, have built up a great system of Buddhist Schools. But of course, from our strictly Theosophical standpoint, the revival of Buddhism is not an activity that can be called Theosophical in the ordinary sense of the word. Because to us there is truth in every religion, and Theosophists are no more committed to the survival of Buddhism than of any other religion. But each religion has to-day many elements of superstition, and wherever these can be abolished and their old truths revived, much humanitarian work is possible. For this reason the early members of the Society, who cared nothing for Theosophy but all for Buddhism, did a magnificent piece of work of a particular kind.

But the time has now come to apply Theosophy in a larger way. This is only possible for those who are devoted to Theosophy as a philosophy. That is distinctly the characteristic of the Theosophical Society in Ceylon now. I speak to you, therefore, as members of the Society who, whatever may be your personal religion, look upon Theosophy as a great philosophy of all religions.

One of the questions often asked is: "What is Theosophy?" I think this question should be asked not only by the enquirer into Theosophy, but also by all of us old members. I will not attempt to define Theosophy except in one direction, and that is to say that, so far as I have discovered it, Theosophy is a gospel of action.

You will note, if you examine the lives of those who have been profoundly influenced by Theosophy as a philosophy, that Theosophical ideas, when once clearly understood, always impel to action. A mysterious quality about any

principle which we deduce from Theosophy is that it rouses our nature to be active, and that not only towards a personal reformation, but most emphatically towards a reformation of the Community.

It is because of this driving quality of Theosophy that those of you who are young, that is, in young bodies, have a wonderful career before you. Those of us who are still young, though in old bodies, have also that same career, which is that of throwing ourselves into life to derive from it a wonderful inspiration. To every person, young or old, who has any kind of dreams or ideals, Theosophy at once appeals as showing "the way".

The value of Theosophical study is two-fold: (1) it gives a wonderful vision of possibilities, and (2) it inspires to action. I think these two characteristics of Theosophy give the finest proofs that in Theosophy we are really dealing with fundamental truths and not with the mere creations of philosophical minds.

This fundamental nature of truth, as giving vision and as inspiring to action, was most characteristic in the days of Greece. We know how in the course of two or three generations a group of philosophers like Pythagoras, Plato, Aristotle and others ushered in great ideas which offered a wonderful vision to Greece. And this vision was so illuminating that it drove the typical Greek to transform his city in order to make an ideal State. Most typical of the Theosophist in action was Pericles, who devoted his life to the making of the perfect citizen and the perfect State.

That is exactly the work which those of you who are young have now before you. Karma has placed you in the Island of Ceylon. To-day there are great changes in the Island, all tending towards good. I think perhaps the most notable indication of the great changes is in the fact that within the last few days the first woman has entered your

Legislative Council. That Ceylon could be so awakened is a sign that great changes are impending. Within my own recollection I can see what vast changes have taken place. The country, of course, is much richer, but there is also to-day a larger population. Therefore the clash of interests is greater and apt to become more violent. It is in such a situation that you, as Theosophists, have your rôle, because it is for you to take under your charge the whole country, and to see that the best good comes out of each individual man and woman. This may sound a large undertaking, but I can assure you that a handful of Theosophists can do much, provided they understand and are united.

Obviously the great principle to apply in all the intricate problems offered to a growing civilization is Brotherhood. Anything that is against Brotherhood as between man and man, or as between man and animals, is obviously contrary to the true destiny of the country. There is no Theosophist who has understood the simple ideas of our philosophy who cannot feel immediately how to apply Brotherhood when confronted by a definite situation. It may be difficult to give a lecture on Brotherhood, but not difficult to be brotherly when face to face with an unbrotherly situation.

There are dozens of problems, economical, religious, political, administrative and so on which may seem to puzzle the mind. But I can assure you that a study of Theosophy will throw light on every one of those problems, and how at least to do some part of the work towards the realization of the perfect reformation which is the Utopia of our dreams. It is not for us all to usher in the full success of our Utopias, but at least we must see to it that we never fail in contributing our share towards that full success.

As we are workers in the cause of the Community, one thing will differentiate the Theosophists from other idealistic workers. It is, that the Theosophist can be utterly sure that

he sees the goal clearly and directly. For as we study part by part the Theosophical Scheme, we discover first, that in no religion or philosophy that exists is there such a glorious plan of human regeneration, and secondly, that we are utterly committed to that plan in our inmost self. What a Master of the Wisdom once termed "God's Plan which is Evolution" swiftly ceases to be Another's Plan, and becomes our very own. The journey towards Idealism becomes then a journey within our hearts and minds, and we discover that the laws of the higher life are not codes given by great Teachers but the natural laws of our highest self. Truly the Theosophist becomes to himself "the Way, the Truth, and the Life"; he becomes also one thing more, and that is, the Power. As Theosophy drives the Theosophist to regenerating action, so too it releases in him the power needed for that action. When the Perfect Universe appears at last, it will only be because all in it have been transformed into Theosophists, that is, Lovers of the Wisdom which "mightily and sweetly ordereth all things".

My constant dream is to see in each country groups of Theosophists who stand for certain great ideals and are known in the Community for their idealism. It little matters if they are few in number, and if they are called "cranks" or by similar terms of mockery. For the best in a Nation will always secretly admire the true Theosophist, because the Theosophist stands for the ideal future both of the individual and of his Nation.

Your fellow-worker,

C. JINARĀJADĀSA.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

[*Continued from p. 303*]

January 28, 1891

H. P. B. began by challenging the views on consciousness held in the West, commenting on the lack of definition in the leading philosophies. No distinction was made between consciousness and self-consciousness, and yet in this lay the difference between the man and the animal. The animal was conscious only, not self-conscious; the animal does not know the Ego, as subject, as does man. There is therefore an enormous difference between the consciousness of the bird, insect, beast, and of the man.

But the full consciousness of man is self-consciousness, that which makes us say "*I* do that". If there is pleasure it must be traced to someone experiencing it. Now the difference between the consciousness of man and of animals is that while there is a self in the animal, the animal is not conscious of the self. Spencer reasons on consciousness, but when he comes to a gap he merely jumps over it. So again Hume, when he says that on introspection he sees merely feelings and can never find any "*I*," forgets that without an "I" no sensing or feeling would be possible. What is it [that] studies the feelings? The animal is not conscious of the feeling "I am I". It has instinct, but instinct is not self-consciousness: self-consciousness is an attribute of the mind, not of the [animal] soul, the *anima*, whence the very name

animal is taken. Humanity had no self-consciousness until the coming of the Manasa-putras, in the Third Race.

Consciousness, brain consciousness, is the field of the light of the Ego, of the Auric Envelope, of the Higher Manas. The cells of the legs are conscious, but they are the slaves of the idea; they are not self-conscious. They cannot originate an idea, although when they are tired they can convey to the man an uneasy sensation and so give rise to the feeling of fatigue. Instinct is the lower state of consciousness. Man has consciousness running through the four lower keys of his septenary consciousness. There are seven scales of consciousness in his consciousness, which is none the less pre-eminently one, a unit. There are millions and millions of states of consciousness as there are millions and millions of leaves, but as you cannot find two leaves alike, so you cannot find two states of consciousness alike. A state is never exactly repeated.

Memory and Mind

Is memory a thing born in us, that it can give birth to the Ego? Knowledge, feeling, volition, are colleagues of the mind, not faculties of it. Memory is an artificial thing, an adjunct of retentiveness; it can be sharpened, or left dull; and it depends on the condition of the brain-cells which store all impressions; knowledge, feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor produced from mind, but are principles, colleagues. You cannot have knowledge without memory, for memory stores all things. If you teach a child nothing it will know nothing. Brain-consciousness depends upon the intensity of the light shed by the Higher Manas on the Lower, and the extent of affinity between the brain and this light. Brain-mind is conditioned by the responsiveness of the brain to this

light; it is the field of consciousness of the Manas. The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories.

Simultaneous Impressions

How many impressions can a man receive simultaneously into his consciousness and record? The Westerns say one, Occultists say seven normally, and abnormally 14, 17, 19, 21, up to 49 impressions can be simultaneously received. Occultism teaches that the consciousness always receives a sevenfold impression and stores it in the memory. You can prove it by striking at once the seven notes of the musical scale; the seven sounds reach the consciousness simultaneously, but the untrained ear can only recognise them one after another, and if you choose you can measure; the trained ear will hear the seven notes at once.

Experiment has shown that in two or three weeks a man may be trained to receive 17 or 18 impressions of colour, the intervals decreasing with practice.

Memory

Memory is acquired for this life, and can be expanded. Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. Impressions of any sense are stored in the memory.

Mental and Physical Sense

Before a physical sense is developed, there is a mental feeling, which proceeds to become a physical sense. Fishes

who are blind, living in the deep sea, if they are put into a pond, will in a few generations develop eyes. In a previous state there was a *sense* of seeing, but no physical sight, how else should they in the darkness find their prey, avoid dangers, etc. The mind will take in and store all kinds of things mechanically and unconsciously, and will throw them into memory as unconscious perceptions. If the attention is greatly engrossed in any way, the sense perception of any injury is not felt at the time, but later the suffering enters into consciousness; all depends on training and on attention. Thus the transference of a sensation passing from any organ to the consciousness is almost simultaneous if your attention is fixed on it, but if any noise distracts your attention, then it will take a fraction more of a second before it reaches your consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression, or impressions, simultaneously. He who reduces the intervals of physical time the most has made most progress.

There are seven scales or shades of consciousness of the unit, *e.g.*, in a moment of pleasure and pain: four lower and three higher degrees.

1. Physical sense perception (perception of the cell, if paralized the sense is there, though " you " do not feel it).

2. Self-perception, or apperception; *i.e.* (self-perception of cell).

3. Psychic apperception (of the astral double, döppelganger) which carries it higher to the

4. Vital perception (physical feeling, sensations of pain or pleasure, of quality).

These are the four lower scales, and belong to the psycho-physiological Man.

5. Manasic discernment of the Lower Manas (Manasic self-perception).

6. Will perception: (volitional perception, the voluntary taking in of an idea: you can regard, or disregard physical pain).

7. Spiritual, entirely conscious apperception (because it reaches the Higher Self-conscious Manas).

(Apperception means Self-perception, conscious action, not as with Leibnitz, but when attention is fixed on the perception.)

You can take them on any plane: *e.g.*, bad news passes through the four lower stages before coming to the heart. Or take Sound:

1. It strikes the ear.
2. Self-perception of the ear.
3. On the psychic or mental which carries it to,
4.. Vital (harsh, strong, soft, weak, etc.).

One of the best proofs that there is an Ego, a true field of consciousness, is the fact already mentioned, that a state of consciousness is never exactly reproduced, though you should live 100 years and pass through millions in a day; how many states and sub-states there are, it would be impossible to have cells enough for them all. This will help you to understand why some mental states and abstract things follow the Ego into Devachan, and why others merely scatter into space. That which touches the Entity has an affinity for it as a noble action, is immortal and goes with it into Devachan, forming part and parcel of the biography of the personality which is disintegrating; a lofty emotion runs through the seven stages and touches the Ego, the mind that plays its tunes in the mind cells.

(*To be continued*)

THE KINGDOM OF THE WONDERFUL

BY THE RT. REV. G. S. ARUNDALE

(*Concluded from p. 314*)

So far as you and I are concerned, we ought to know that our lives *are* wonderful, however and whatever they may appear to us ; and if only we would realize what they truly are, if only we contact the wonderfulness of our lives, we shall make much more out of them and find them much more advantageous to ourselves than often we think them, or they appear to be. I certainly do not exclude a single detail of life from the region of the wonderful. You may say : " Ah ! but I have this sorrow, this hardship, that difficulty, that misfortune, that grief, that inhibition—all these things I have. You call these wonderful ? " I say : " Yes, and if you could perceive the wonderfulness in them, their troublesomeness and all that seems to make them so imprisoning would largely disappear." We make our own prisons and we live in them. But we make our own freedom too, and if we make our own prisons it is in order that we may remember our freedom. There is nothing more inspiring so far as the desire for freedom is concerned than to realize obstructions, to realize imprisonment. If you feel you are not free, then you have a longing to be free.

Those who are kings of life, they need no prisons in order to desire the larger freedom. But we do. So if you feel hardship, difficulty, grief, obstruction, inhibition, you say to yourself : What is behind it ? What is on the other side of it, to which it is drawing my attention ? I am poor. I have ill-health.

I have such-and-such difficulties. I am in such-and-such restrictions. What is on the other side of all those restrictions that hamper me, or that poverty that hedges me in? What is on the other side of this, that or the other weakness? What is on the other side of this, that or the other emotional or mental weakness? Of what light is that imprisonment in the darkness? That is a subject of infinite interest, and you can approach it easily if you get into the habit of perceiving the nature of the wonderful.

What constitutes wonderfulness? As regards oneself wonderfulness is, of course, difficult to perceive, but if we look for wonderfulness outside, then one is able to be more aware of the wonderfulness in one's own nature. I wonder whether you could make a list of the most wonderful things you know. I have a little file of my own which has a little yellow label, and on that little yellow label are the two words: "The Wonderful." Anything that seems to be wonderful I put into that file, and from time to time I read it over and drench myself with the wonderful things which are disclosed in it. In that way I free myself from imprisonment in my commonplaceness. It is like taking a breath of fresh air. It is like going for a swim on a hot day. It refreshes me infinitely. It gives me courage.

We hear sometimes of "commonplace books". We do not need to emphasise the commonplace. That is only too obvious. We do need to emphasise the wonderful which is on the other side of the commonplace. I have been making some additions to my file of wonderful things. One of the most recent additions is the new scientific theory as to the expanding universe. There are few things that have thrilled me so much as to know that the ordinary everyday scientist perceives that the universe is growing—the very reverse of the theories that have obtained hitherto, namely that the universe is dying. Science is beginning to see that the universe is growing larger and stronger day by day, occupying more

space, becoming more intense. And I say to myself, if a scientist can say that of the universe, it must be true of every single cell, every single part of that universe. If nothing is preventing the whole universe from growing in its illimitable extent, then I must be growing—I *am* growing! I may perhaps be growing in spite of myself. How futile! Let me grow not in spite of myself, but because of myself! That is one of the latest additions to my stock of wonderful things, and if you could peep through my door sometimes you would see me reading about those wonderful things—they knock insistently at the door of myself.

Another wonderful thing that has equally thrilled me, because it is so wonderful a testimony to the unity of life, is that the chlorophyll, which is the chief pigment of the green in plants, is chemically identical with the constituents of human blood. I can think of that with awe, I can think of that with delight, with relish. The same blood everywhere —in one form or in another. To me that is wonderful. The plants are living in the same way as we are living, in their own degree. Many other accounts of wonderful things I have, of course, as for example the announcement in the newspapers the other day of a photograph having at last been taken of the curvature of the earth. Very wonderful. Another thing I have put down here to mention to you is the new hypothesis that time flows forwards and backwards. Very wonderful that. What does it really mean?

All these things I am mentioning are outside, in one sense, the Theosophically wonderful things—the wonderful thought of the existence of the Masters, the supremely wonderful knowledge of the great Plan of the Universe, of evolution, the knowledge of the great KING of the World Himself, and of Him who is called the SOLAR LOGOS. All those marvels are supremely wondrous—they also are in my file. The danger is lest familiarity with them, familiarity

because we know a little about them, lest that familiarity lead us to ignore the wonderfulness in them. It is so easy not to perceive the wonderful. The wonderful is so elusive. If you treat the wonderful lightly, if you seek the wonderful lightly, then the wonderful is elusive, you see it for a moment and then it eludes your vision, and if you catch it at all, the very process of attaching it to you causes it to be enveloped in a veil of the commonplace.

And then you will say: The Masters? Oh yes, I know all about Them! The Theosophical scheme? Oh yes, I know all about that! The rounds and rings and races? The ladder of evolution? I know all about that! You know nothing about these unless they inspire and thrill you, not in terms of words but in terms of life. I know we tend to be a little contemptuous of all those things with which we are familiar, and so I ask you to leave alone those wonderful things which are round you, and enter into the field of the wonderful which is strange to you. Some of the things which I have just now described to you should revitalise your sense of the wonderful, and then you will, as I said at the beginning of my talk, draw near to the Elder Brethren, who Themselves are more than wonderful. You cannot be near that which you are not like at all. But since we are of the same nature as the Elder Brethren, since we are like Them in fact, in essence, let us become conscious of that likeness and pursue everywhere, seek everywhere, that which may strengthen in us that nature which is the same as Theirs.

As I said, my one method of doing that is to be a votary of the wonderful—the wonderful in poetry, in literature, in art, in music, in science, in the individual, in all things. You may find wonderful things other than those which I find wonderful. All that I ask of you is that you should have a thrill at the wonder of the things you discover in any field of life. It is to that end that I am giving public lectures on

greatness, in the Adyar Hall. I want people to know their own essential greatness, and one of the ways in which they can know it is by looking at themselves in great people. If you can discover yourself in any great individual you know, in any great scientist, any great statesman, any great painter —if you can discover yourself in him, if you can perceive yourself in him as you gaze into the mirror, then you are moving. Not necessarily that the expression of your greatness shall be the same as the expression of the universal greatness so far as that individual is concerned. You can perceive yourself in Wilhelm Backhaus, even though you may not be able to play a single note on the piano. Anyone who is great takes you by the hand and leads you through the doorway into the abode of greatness. Every great individual does that.

And so, brethren, for your own sakes, for the sake of the work, for the sake of your duty towards this great continent of ours, for the sake of your own peace and happiness and power and wisdom and strength, I would strongly advise you to become a votary of the wonderful, and while gazing upon it outside to learn to perceive it even in that which seems to be its opposite, even in that which is of the most commonplace in your ordinary everyday life. Therein you will perhaps perceive the wonderful last, unless you are already far on the road. But you should have no difficulty in perceiving the wonderful without. I do beg of you to seek it diligently in every field of life. So will you lift yourselves out of your imprisonments, and at not so very distant a date you will be able to look at yourselves in the glass and say: "Dear me, how I have changed in appearance." Because awakening and arousing the wonderfulness takes hold of the physical body, no matter how distorted that physical body may be, and makes it patently great, noble, dignified, wonderful, so that through even a mis-shapen body the Divine Light shines and transfigures that through which it shines.

THE ETERNAL "NOW"

BY LEONARD BOSMAN

THE idea of Relativity which has been discussed amongst occultists for fifty years or more is now said to be mathematically proven by Professor Einstein, though in its metaphysical sense it is a doctrine of the ages.

Studying this idea of relativity, a problem arises in the mind of the student. Far beyond those things which are related to each other, which produce the ideas of time and space, a vista is seen dimly which cannot easily be described, firstly because it is not perfectly understood and secondly because it so far transcends normal understanding and speech that it cannot be clearly translated from the realm of ideas to the every-day world of facts.

This dimly seen vista conveys to the student the idea of some *reality* beyond time and space. In this is certainly the idea of *duration*, but it brings no sense of time as understood by the human mind. It brings with it a realization of that which is beyond all manifested things, beyond all forms, of that which is not to be described, except by the word Life, the Reality which *per*sists when all things cease to *ex*ist. Touching this Reality the deeper student, sometimes termed the mystic, realizes that which is beyond all change, and hence beyond all ideas of past, present and future. Many different names have been given to this realization. Some term it the Eternal Now, others the Ever Present, or the Eternal Is. It is *per*sistence,[1] that which lasts or stands through all things,

[1] *Per*—through, *sistere*—to stand.

which continues, whether there are existences or not, whether there are worlds or not. All these terms will, of course, sound as mere nonsense to the man who has no need as yet to look into the depths beyond existence, yet they convey profound ideas of reality to the mystic who has perforce to use words to express ideas which are in advance of the times.

It should be noted that by "mystic" is meant one who looks deeper into the life beyond the form, who values the inner more than the outer, who lifts a corner of the veil and sees the Reality beyond, which, however, he is seldom able to describe. The highly evolved man of intellect, the scientist, tells us all that can be told of forms and functions, and the mystic is the man who, accepting these statements, endeavours to see the causes underlying them, and the reason of things rather than their effects. The scientists' offering to the world, the explanation of the growth and development of forms, is gratefully accepted; but there comes a time when a true scientist realizes that there is a gulf to be bridged between the seen and the unseen. He who bridges the gulf may be termed the scientific mystic, meaning literally the man of knowledge who has lifted the veil.

The word mystic has no relation to the word mysterious; it is said by some to come from the Greek word *muein*—to close the eyes, the root being *mu*—close, the origin of our word mute. Yet the mystic is one whose eyes are opened, hence there must be some other origin of the word. From the same root comes *mueo*—to initiate into that which is realized *when the eyes are closed* and the soul functions in its own domain, or—to initiate into that state which is beyond the veil and realized with the mind's eye. It is probably for this reason that in the Greek Mysteries there was a stage in which the candidates for initiation were termed *mystae*, the veiled ones, those who were about to enter into that which was beyond the veil.

The mystic then is one who has reached the stage of lifting the veil which hides from him the Reality which is behind all things, to which the scientist can no longer guide him. He must himself discover Truth by lifting the "earthly clouds" that hide him from his Saviour's eyes, the clouds of the human mind and its misconceptions; the mind for long ages finds its sustenance in the illusory things of the world, and learns from them until it finds the way to free itself and becomes Intuition—that which is beyond the mind—as modern and ancient philosophers, as for example Bergson and Patanjali, have discovered.

When the veil is lifted the student begins to realize that which transcends time and space, that which is the persisting Reality in duration itself, a "state" in which past, present and future are merged as one reality, or an Eternal Now. When a glimpse of what has been termed the Eternal Now has been obtained, remembered and enlarged by continuous and deep meditation, there is no doubt that ultimately the student will reach a stage wherein he will find himself free from all that binds him to separate existence, a stage wherein he will know himself as one *with* all, one with Life, the immanent and transcendent Reality or God.

This is but a statement, but there is much evidence to be obtained as to its truth from those who know. The truth, however, *is* Truth, and hence there is no need to produce evidence, for experience alone will justify it. And experience alone will be useful to one who is determined to realize the Eternal even whilst functioning in, and for a time held by, the evanescent changing world of form and relativities. To make more clear this idea of the Eternal Now, let it be supposed that man conceives a great plan for a certain scheme which he wishes to produce. Whilst the plan remains a plan, that is to say whilst the set of ideas which constitute it remain merely as pictures in his mind, there

will be no production, no actual *fact*. It will be as if he impresses his mind with ideas in the form of pictures of the scheme he has planned out and which he intends to produce. The whole of the plan then pictured will be there in his mind from "beginning" to "end," even though, as yet, there is neither beginning nor ending. The whole will be in his mind as a whole, not yet showing parts, or those successive happenings which are termed past, present and future. It will be as if he has developed in his mind a kind of cinematograph film, flat and unrolled, on which are depicted all the different phases or pictures of his plan in one complete and flat picture, the whole being, as it were, presented in one flash, so that all exists as a Now, a Present, in which past, present and future are merely possibilities, as yet non-existent.

Now, if it were possible for a person to look into the mind of such a man, he would see the whole scheme planned out from beginning to end, even though there was as yet no beginning in time and space. In such a view of the whole unfolded plan there would be no clear and definite view of past, present and future, shown in the complete though unfolded plan in the *flat and unrolled* film.

Continuing this analogy of the film, let it be imagined that the scheme is about to be evolved, manifested or worked out into the realm of fact. To present this plan as an accomplished fact, to translate it from the realm of idea to the everyday world, it will be as if the flat cinematograph film were rolled up ready for presentation (or evolution), thereby to show many phases or pictures successively, whereas at the moment all are one and no succession is to be observed.

But if the scheme is to be brought into being, or manifested and produced in form, then it will, of necessity, have a beginning in time and space, whereas in its "unrolled" state it is all one—past, present and future being as yet unborn, non-existent, except of course as possibilities in the eternal

present, if such words may be used. For the manifesting of the plan, however, time and space are needed, else it could not be accomplished as a fact and would not therefore leave the realm of mind but would remain as a mere possibility.

As soon as the plan, leaving the realm of mind, becomes a scheme working out in successive stages, in actual *fact*, then, of necessity, time and space must be called into co-operation. And if these are termed unrealities, or even illusory, nevertheless they must be considered as real—real, that is, in relation to the scheme which is being produced, *relatively* real. If this then be accepted, it will be seen that directly the plan leaves the realm of mind to become a worked-out scheme in fact, then past, present and future arise.

Let us now see whether the subject has any bearing on ordinary everyday existence. That it has a very intimate connection with the evolution of man is utterly certain, but, to make that certainty clear to others and to do justice to the greatness of the idea is beyond the present writer. An attempt however must be made.

If it be conceded that there is a condition wherein the past, present and future remain as mere possibilities of an evolution, a state wherein time and space as "objective" or "relative realities" are transcended and a realm nearer to absolute reality is realized, then such a state is the goal towards which the evolved soul must be tending. For such a realization is beyond all seeming, beyond all forms and relativities, and, hence, is pure and perfect and free from all incumbrances, free from temperament, body and mind, free from all the misunderstanding and the problems which arise when the veils of illusion cause the kingdom of Relativity to come into power, causing men to "see through a glass, darkly".

If such a realization is possible, as indeed it is, according to the testimony of all mystics, then it follows that it is to be reached by all who are willing to take the necessary steps

towards such perfection. For perfection—utter perfection—implies changelessness in a consciousness, in a being, that is, utterly complete and one with all other consciousness. Perfection realized through, and by means of, change and contrast or evolutionary processes, needs no change when at last man frees himself from the necessity for passing through the experiences of existence.

The imperfect man, practically every man, always demands change, new experience, new excitement, new experiment, but, reaching perfection, he remains changeless and content, one with that Innermost Reality, the Universal Soul, THAT, the Reality which never changes, which is superior to all human ideas of motion, and yet is "still," or rather, is that which transcends both motion and rest as it transcends time and space. And if it be said that changelessness implies stagnation, then it must be explained that the changelessness to which reference is made is a state far beyond any "opposites" known to man. It is neither what man knows as change nor is it stagnation. It is that which is above and beyond both, wherein all that is changing is transcended, and all that which seeks change is left behind, a state in which a person can remain, if he can attain to it, even whilst change is going on around him.

It is indeed the difference between what one might imagine as the Divine Mind, in contradistinction to the human mind, a state where stillness is motion and motion is stillness, which paradox may be more enlightening to some than reams of explanation. What is here meant by a realization of the Eternal Present is equivalent to the idea, expressed from the religious rather than the philosophical point of view, of "becoming one with God," the mystic's realization of union with the Beloved.

Indeed, it seems to be the purpose of existence, that man must become perfect by realizing the state which is beyond all

conditions of time and space. "Be ye perfect even as your Father which is in Heaven is perfect." Through such realization men find God and realize the One Life in all.

It is not, however, by turning away from the world, by escape into the forest, the monastery or nunnery, that man realizes this deeper side of life. Freedom is to be realized by an attitude to things around, by an understanding of the relativity of things seen and experienced, and their value as bringers of experience rather than as actual and everlasting realities in themselves. It is the attitude of mind that makes one either a prisoner or a free being, whatever the prison, the environment or circumstances.

As man evolves he learns to separate himself from the things around him, and to know himself as Life rather than as the body in which that Life functions. Gradually he sees more clearly, and learns the difference between the Reality itself, the Life in all forms, and the mechanism of life. And as he begins to understand the conditions around him so he learns to reckon with them and to adjust himself to them in such a manner that they prove no hindrance but rather a help. By working with Law he becomes free of laws, by his understanding of Law he frees himself from the difficulties which baffle the ordinary man; by obeying Nature in the sense of understanding Law, he learns how to command Nature.

It is a curious fact that it is possible to reach such a state and yet to feel more keenly than ever the pain and tribulation of passing things, and though knowing these things as unreal, to be at times disturbed, though not enmeshed, by them. Why should this be? Why should the mystic who has thus attained to that which is beyond all tribulations and is free from encumbrances, be disturbed by passing difficulties?

It is not easy to answer, yet the conception is simple enough. The realization of the Eternal Now comes *apparently* suddenly, though really only after ages of evolution and

self-preparation; and even then the fullness of the idea is not brought into every-day life, for at first it is but a flash or glimpse that comes and goes. Slowly the spark is fanned into a flame, slowly the understanding grows. It is one thing to attain, *i.e.*, literally, to reach out and touch, the Reality, but something far different to manifest that perfection as a human being. Hence until that *is* done there is always a feeling of something lacking in the outer man. Moreover as this new Light dawns upon him he becomes more and more sensitive to deeper feelings, and feels the troubles of the world far more keenly than hitherto, for the stage he has attained forces him to endeavour to know himself consciously one with all others.

So, until he obtains greater strength, the pain of the world will cut him to the heart. Later as he progresses he will realize better the beauty of the Great Plan and the pain will fall into its rightful place therein. Indeed he will see beyond the plane of human joys and sorrows and realize the state which transcends such opposites. The Eternal, which at first he has but touched, he has to establish, for it is one thing to attain to the realization of the Eternal, and another and more difficult matter to make it a reality in ordinary every-day life, to *live it* in fact as it has been attained and intellectually grasped in idea.

The realization of the Eternal will not make itself clear in the outer man until he prepares the way for the Light he has realized to shine forth. Hence though he has attained he must now show the results of such attainment through the body, emotions and mind in his daily life as a man of the world. Until he can do this, until the outer becomes adjusted to the inner, there will always be the sense of pain, the sense of incompleteness, of difficulties, trials and problems, even though all the time he has within him that which is beyond all problems, beyond all difficulties and, indeed, beyond all created things, that "Peace that passeth understanding," the

true "Light that lighteth every man that cometh into the world".

It may be helpful to look at this matter in another way and to realize that there is no real question of *becoming* perfect, or being made perfect, but of *realizing the perfection that ever is within.* If we start with the affirmation that perfection is within and that by *realizing* the Divine Life within us we are touching and becoming one with perfection, then many difficulties will pass. For the student who loses himself in methods, paths, and meditation, and the general paraphernalia of development, wastes much time, as the writer, amongst others, has done. It is not meant, of course, that methods of development are wrong. The opposite is the case, for they may be very useful indeed; but the difficulty arises when the idea of a *struggle* towards perfection takes possession of the student. In this struggle he often becomes involved needlessly, for he is endeavouring *to become* by great effort that which he *is* essentially all the time.

It is realization, rather than becoming, that will help, for man *is* perfect by reason of the perfection within him and he has but to let it shine forth. Truly there is no royal road which each individual must follow. Each must find his own way with more or less effort, yet much of this effort and struggle will be avoided if he commence by continued affirmation of the perfection within him. Slowly, as he works calmly at the outer man, purifying and directing his forces, physical, emotional and mental, and above all by realizing his oneness with the Life or perfection in all others, he will pass from mere affirmation to realization, and thence to the outer perfection which he wills to make manifest in the world of affairs. In this way he will free himself from much of the mechanism of development and the entanglement caused by a too anxious desire *to become* perfect. It is *being*, rather than *becoming*, which is essential.

NOTES ON OCCULT HEALING[1]

By GEOFFREY HODSON

REPLYING to questions put by doctors as to whether (*a*) there is any possibility of correcting a malformation in the foetus, and (*b*) such malformation being karmic, and given to help the individual to learn some lesson, would the mother have any power to change it? Mr. Hodson gave it as his opinion that:

Such correction might be made by spiritual or occult means, but hardly by the average mother. Spiritual and occult healing is partly done by tapping the descending stream of the life of the individual and tuning it again, mending the broken rhythm before it strikes the physical. The mother can increase or decrease the disharmony by her attitude of mind, and by the experiences, psychical and physical, through which she passes. Just there is an enormous field of work, for this study shows the supreme importance of prenatal prophylaxis.

The mother's mind and emotions, which play a very important part, should be harmonized and releazed from all possible strain and anxiety. Of course, the expectant mother should above all things be happy and free. With this terrible monster of modern civilization, with the slums, the tenements, and the great social difficulties under which children are born, these things are at present almost impossible. Ideally every mother should be surrounded with beauty and harmony. As

[1] Summary of answers given by Mr. Hodson to questions asked after his lecture on "Vibration and the Human Chord". See THE THEOSOPHIST for December.

soon as the child is old enough, there should be a vibratory examination and correction made to help to eliminate latent diseases. Certainly, the mother can do a great deal, and the community and the medical profession can do more, but the spiritual constitution of man, the purpose of his existence, the law of cause and effect and the life and consciousness side of existence must first be recognized.

With regard to (*b*) he said:

If we look at the matter from the point of view of the *consciousness* of the incarnating individual, it is not altogether a question of the person learning a lesson in his brain. In prenatal life that is obviously impossible. The ego, that is, the immortal principle in each one of us, *does* know, because it has subsisted through various past lives, the products of which are preserved within it, as also is the full memory of them. That watching consciousness of the higher Self reaches us as conscience, through which the ego is trying its best to get this knowledge expressed through the physical body as conduct.

The personality is, however, very wayward; the mind, the emotions, and the body take unto themselves a kind of self-conscious life, partially out of control of the ego. In the early stages of human evolution, the ego cannot handle the personality well enough and so it strays off and experiments with its growing powers. In experimenting it breaks some laws and, in return, suffers in the personality, thus eventually learning a lesson. We are all at various stages of the learning of a lesson. Some people may almost have learnt the lesson of a particular complaint and only need a little impulse in a certain direction to straighten them out as it were. That is what happens in sudden healings.

People come to me for help sometimes and are healed while they are with me or shortly after; and that is not due

so much to any personal virtue or even action of mine but occurs because the ego has already thoroughly learned the lesson and there is only a little bit of disharmony waiting to be corrected. The personality confesses its errors, thereby opening itself up to the higher Self. I am sure most of you, if not all of you here, have had that same experience. A little help from you was enough to straighten out the difficulty in consciousness; the ego takes advantage of your help and the patient quickly recovers. The more consciously we give such inward help to our patients the more efficacious we become in this part of the work. The influence of the expectant mother's thoughts, feelings, and actions will help in a similar way to modify, for better or worse, and even neutralize the adverse Karma of her unborn child.

Asked by another doctor if he could recognize idiocy in intra-uterine life, Mr. Hodson replied:

Yes; there are two main causes of idiocy, from this point of view. One is an actual malformation of the cerebro-spinal system, a failure in growth. The other is a maladjustment of the superphysical and physical mechanism of consciousness. This mechanism has as its physical end the cerebro-spinal system. I am talking now of waking consciousness, not the subconscious, with its mechanism of the sympathetic nervous system, though that may be also involved. The pineal and pituitary glands, the third ventricle of the brain, the brain itself, and the spinal cord, form the most important physical parts of the mechanism. There is an etheric counterpart of that and certain corresponding force-centres in the etheric double. There are seven force-centres in all, each one in relationship with one of the glands and nerve centres. Seven are in the etheric double, seven in the emotional body, and seven in the mental. These three sets of seven must be in perfect adjustment with each other, and with the glands, and nerve centres concerned; this adjustment is very delicate

indeed. Maladjustment there is a cause of idiocy, especially when autopsy reveals no physical condition.

Both malformation and maladjustments can be discerned clairvoyantly in the embryo in the later months. I have sometimes been called in to cases of newly-born children where there have been abnormalities, such as refusal to take food. I have frequently found the cause to be maladjustment of these centres, and sometimes have been able to help with the correction. In the case of glandular disturbances the chain of cause and effect is first a transgression, a misuse of the force typical of that associated with the force-centre and gland concerned, then an injury to the delicate superphysical mechanism, causing vitiation of the life-force streaming through it; this affects the enzymes, and through them the cells, and that in its turn affects the glands and their secretions. It is a very subtle process. I do not pretend completely to understand it all myself, but am sure that consciousness, not form or mechanics, is the key.

With regard to the practical value of all this, I have just had an interesting case of a man who has been examined by a considerable number of doctors, all of whom failed to explain his condition, which is bronchial asthma and a mysterious tendency to nervous breakdown, and prostration. Last week he had the tests made of blood, urine, and the contents of the stomach; fluorscope and X-ray investigations were also made and every single one of these was negative. Not from any one of them could be found anything to explain why this man was suffering from periodic nervous breakdowns. He came to me as a medical poser.

Examination of his etheric double, that is the principle in which vitality is stored and distributed, showed that it was worn out, thin, and almost incapable of vital response. His vitality was escaping as fast as he received it. Before the cells had time to receive the charge of vital force, it slipped

away. The history of the case showed that during the war he was doing the work of four or five men, working night and day. He did this for some two years until he brought on a very serious nervous breakdown from which his later trouble developed.

There is to the etheric double a skin which has certain properties. One resembles that of an electrical and vital insulator. This skin retains forces until the cells and tissues have received their necessary charge of such energies. The other is to keep out invading poisons and influences; in health that skin is complete and perfect. This man's etheric skin was broken down, and the edge of the etheric double was misty, unformed, so that all his forces were continually escaping. Medical care had increased the difficulty by a continual whipping up of the nerves and etheric double by strong tonics, drugs, and treatments of various kinds; these were further wearing out the etheric double, which was the worst possible thing to do.

One of the best ways to replenish the etheric skin and build up the etheric double is to rest, to take sun baths in which the rays of the sun fall direct on to the physical skin; and by rays I do not mean only ultra-violet, but those of the sun itself, some of which have not yet been discovered physically. Another way is through deep diaphragmatic breathing, done as an exercise. Then again, vital foods, careful dieting, selecting all the vital foods which can be assimilated, spinal adjustments, massage, regular exercise and sleep, and freedom from worry, all play their parts in building up the vital functions of the body. During these processes the patient must rest.

I mention this case to illustrate the practical and immediate value in the occult study of disease.

THE LIVES OF ARCOR

(*The Record of some Clairvoyant Investigations by Annie Besant and C. W. Leadbeater.*)

February 17th, 1898

ARCOR'S Viking birth, as a woman, Friga.
Date. A.D. 520 to A.D. 576 (about).

C. W. L. We start on the Devachan of the past life.

[A. B. goes back to Arcor's birth in this life, and then back to Rūpa subplanes of the Mental Plane (Devachan) first to see the general life and then to the Arūpa for the Ego. C. W. L. goes to the Arūpa first, and descends.]

C. W. L. The Rūpa Devachan is odd; rather a curious set; plenty of it . . .[1]

We then come down to the astral life; then the deathbed scene; then to the baby and work up again.

What do you want first? A description of the baby? Reddish hair—[it is agreed that all babies are much alike].

Father and Mother?

Father a very energetic person; a big yellow-haired, strong creature; a helmet like a thing out of a pantomime—a bird—I suppose his crest, only he does not wear it like one.

[1] There were naturally long gaps in the conversation, while the two investigators were examining scenes and incidents. The amanuensis, Arcor herself, notes down these gaps by the stops . . .

The head part is the body of a bird and the wings stand out, silver from its shine; a fine looking fellow, but blood-thirsty; distinctly a man of war. His club has loose balls of spikes hanging on to it—spikes on the mace part and three balls attached to it with a chain. Another weapon is an axe in front and a punch arrangement behind. If you try to lift it you will find it very heavy; to strike a blow you need both hands.

Date.

C. W. L. No-one cares what year it is, . . . this is North . . . I am going down South to find a date . . . France is too early.

A. B. France, Rome or Constantinople will guide us to date . . . I should have said 600.

C. W. L. I should have said earlier . . . Romans are not here . . . This is how we get the date. You go to contemporaneous Rome, or Constantinople, and get the date; because they run over such a long time. If you can't do anything else, you count from some event you know and run through.

A. B. St. Sophia at Constantinople was build by Justinian the Great 532-580.

C. W. L. We will count back from 532 . . . now let's see where Arcor was at that period. If you take that time you will find her 15 or 16.

A. B. Put her down at A.D. 520 then . . . that's near enough.

Country . . .

C. W. L. Narrow steep sided bays . . . Norway . . . It does not look at all bad . . . at the time of her birth it's exceedingly beautiful . . . a narrow steep bay . . . perfectly calm . . . with pines right down to the water's edge . . . very lovely. Your father chose the spot because the entrance was narrow and his ship could hide there

. . . father a chief . . . a big open boat . . . the front of it comes up steeply in a great dragon head . . . They have sails . . . like bed curtains enormously big and heavy—brilliantly colored. Another boat with a bird-head . . . evidently his crest. Another has a snake. Evidently he is not a correct person and has been on a foray . . .

A. B. He'd been to Denmark.

C. W. L. A very curious kind of life . . . look at his moral limitations. A good deal of what we call morality is not there . . . a joyous life. They are eager if they see a ship and go after it at once. When you see a ship fight it —no matter what it is.

The Mother. Very much on this line too. We first find her delivering an address, standing on the prow of a ship waving a sword and haranguing the men. The sort of heroic thing you read of. A quantity of retainers belong to the father who cultivate the soil. Rye? Curious flat cakes. A roystering life. They go out and fight with anyone they meet and come back and feast. The mother is looking after the girls of her household. She is great on spinning. A good housewife . . . makes "remarks" occasionally . . . heaps of cows . . . She is exceedingly capable . . . Manages the household . . . bangs on a shield to rouse the warriors . . . goes out at midnight and chants. They cut an animal into four and eat it so. Bread and meat are the main things they eat. They make a drink from honey. They have cheese . . . *strong* cheese. A very strange wild sort of life.

Religion. On "happy hunting ground" lines.

The winter is not so brilliant as the summer. It is very bright and clear but there is hardly any daylight. Splendid auroras. But oh! it is cold! The cows go out even in the cold. They have curious long things to call the cows with.

A. B. sees a hunting party with reindeer, going up north after the bear. The sea is frozen. They get them with those spears they have for this purpose.

C. W. L. You get stories of religion round the fire. A sort of folk-lore. A priest saga-man—he looks old . . . delivers trance addresses, furious wild addresses . . . he has an idea of the will of the Gods.

A. B. Not to say the fights of the Gods!

C. W. L. But there is another side, and the mother knows it to some extent. The Norns. Three kinds of Fates, past, present and future. There are several stages of religion. Amongst the men it is merely an invocation to the Gods to help them in war and hunting—Walhalla.

Character: They might be quite unselfish about their fighting. One man would save another. They were exceedingly loyal and noble, giving themselves to save others. They were strong in those virtues, but with no idea why it is wrong to take from others. Yet there is universal execration at robbery amongst themselves. They are very barbaric; there is a great deal of wealth, furs, golden drinking cups . . . they make the sign of the cross over their wine.

The baby is rolling in front of the fire on a bear-skin. It has no other clothes. There is no glass and only a hole in the roof for a chimney . . . no architecture. Baby is a great pet. The father carries it round on his shield and it squawks because the shield is cold. The mother protests, but the father thinks a warrior's child should not object to the cold of a shield.

At seven years' old . . . Oh, that's nice! A very pretty little girl. A kind of Turk—long red hair—reddish gold, that floats out behind as she runs along. She is mostly running. She is rather a striking child in some ways. She has brothers —a fine fellow one of them. She can do many things better than her brothers can. She has not taken to the spinning

side. She is rolling over and over with a young bear cub, and is going out at eight years old to kill a bear with her brothers, one aged ten, she, eight, and a younger one; they go out to kill a bear with short swords. She steals a magic sword belonging to their father that she thinks will kill by itself. The inscription on it runs round and round the hilt and along it; it is highly magnetic. She expects it to do something itself and they try it on a wolf. As it does nothing they throw it away. They find their bear. They are not in the least afraid. It is exceedingly difficult to kill. Three lion-hearted children, but it's not commonsense. They do kill their bear, but it has pretty nearly killed some of them.

It occurs to Arcor now that her mother won't like it, as she is very badly hurt. Arcor's eldest brother struck the bear and it turned on him. She tried to kill it, and failed, not knowing where to strike, so she fell flat and jabbed up with a piece of spear and thus got it off the elder boy whom it was hugging. The bear fell on her. The bear was on his hind legs with the boy in one paw; it struck and boxed round at her with the other and gave her a bad wound.

Such was Arcor at the age of eight. The eldest brother was nearly insensible; she has no reason to give to her mother; night comes on; they don't like it because of the cold, which is bad for their wounds. Arcor starts telling a story to the younger brother to keep him quiet. They cannot move the elder brother because of wounds. They are afraid of spirits. There is an echo from people shouting in search of them, which alarms the children who think it is demons. They see torches and at first consider them to be wild fire of the woods. The men find them and carry them home in triumph and the bear too. The mother is proud of them, though she appears to be angry. Arcor is very brave about it. The scar will remain for life, but she has got her bear. They name her from it. She is a masculine young person,

but she has to keep quiet for a long time on account of that wound all down her side. She has a long bad spell, for their surgery is primitive. They bind it up. While she is recovering Arcor learns to spin and her mother recites things to her. (To A. B.) Can you make out this language? You see they have written things. There are no schools. The women recite runes, which are also written down. It is curious writing.

A. B. They are only charms.

C. W. L. They think the writing comes from further north still. One character is like the limb of a tree, another like a candlestick turned upside down. It is a thing that could be read. Mainly they tell long stories.

A very curious form of possession takes people in different ways . . . a rocking motion . . . sometimes it comes on a woman, and she will rock and pour out prophesying and telling them who will die in war.

The same influence on a man seems to fill him with maniacal, war-like strength, and he will break things. A man fighting seized the other man's battle-axe—broke it in half—seized the man then and tore him asunder.

(*To be continued*)

COLONEL OLCOTT'S HISTORY OF THE THEOSOPHICAL SOCIETY

BY BERTRAM KEIGHTLEY

THE Editor has asked me to write a brief review of the second edition of the Fourth Series of our late President-Founder's invaluable and most interesting *Old Diary Leaves: True History of the Theosophical Society*. I do so with the more pleasure because, as it happens, this particular volume, dealing with the years 1887-1892, thus covering those years which witnessed the return of H. P. B. to England, the establishment of the Blavatsky Lodge, the publication of *Lucifer* and *The Secret Doctrine*, is the very time during which my own personal activities in the Theosophical Movement in Europe were at their height.

So that for me, reading our late President-Founder's recollections about, and comments regarding, the events in Europe and in England especially during those years, it has been a most instructive and illuminating study to see and follow in detail how matters, in which I was intimately and closely concerned, were viewed and recollected from a distance, or at least from a completely different angle and viewpoint. To me, at least, nothing could be more instructive nor more calculated to make one realise one's true position and small importance in such a movement, as well as to grasp that vitally significant fact of how little even the most active and impressive personalities really do count in such a movement,

unless they have within them a really living, burning flame of true spirituality and life. But enough of merely personal comments. Pass to the content of this fat volume.

From the point of view of literary construction, however interesting these pages are, severe criticism could be levelled at their lack of sequence, of unity and coherence. As was natural enough, Colonel Olcott's mind wanders rather at large, backwards and forwards over and beyond the actual period or moment with which he is dealing. If anything, this freedom of reminiscence makes the actual reading of the volume decidedly more interesting, vivid and alive. But from the purely historical point of view, one does not get from its pages any really consecutive or clear grasp of the actual course of development of the Movement in general, or the sequence of events with their relative importance in historical order. For instance, our present President, Dr. Besant, is repeatedly spoken of, although until almost the end of the period under review she still stood remote and aloof from the Movement.

One almost feels inclined at times to wish that, besides the very useful *Index*, the Editor had also added an outline "Chronological Chart," giving the leading events of each year, in all parts of the Movement, in their proper order. At least one feels the need for something of the kind, if one's main interest is centered upon the Theosophical Movement—*as a world-movement*. Naturally enough, in our late President-Founder's mind his own journeys—twice round the world during these years—his own immediate activities and interests, form the guiding thread of his Diary and therefore of these his reminiscences, inspired by its pages.

But as a "History of the T.S." or of the Movement, this method leaves a good deal to be desired and is at least somewhat confusing. On the other hand, this method makes very lively and keenly interesting reading; wherefore one's opinion will depend upon whether one is looking for history,

for interest, or for an intimate view of our late President-Founder himself. For no one can peruse these *Old Diary Leaves* without receiving from them a very vivid and striking impression of their author. And this is much to be desired, for since H. P. B. left her body in 1891, and the President-Founder passed from this plane in 1907, respectively forty and twenty-four years ago, the ranks of those who knew either or both at all closely and intimately have been sadly thinned out, so that both of our Founders, and H. P. B. most especially, inevitably tend to become somewhat legendary figures in the minds of no small proportion of the present members of the Society or of workers in the field outside its ranks. And this is undesirable for many reasons; not least because of the deep gratitude which we all, no less than the world in general, owe to them both.

From the point of view of the Theosophical Movement in the narrower sense, the most important events that fall within these years are probably: the settling of H. P. B. in London, the publication of *Lucifer* and *The Secret Doctrine*, the formation of the Blavatsky Lodge, the entry of Dr. Annie Besant into the Movement and the death of H. P. B. in 1891, and also that of T. Subba Row. But perhaps in a wider sense, of worldwide importance were the President-Founder's efforts for the revival of Buddhism, his crusade, so nearly crowned with success, to bring about the acceptance and real adherence to a common platform among all the various national and sectarian subdivisions into which Buddhism has developed. In this effort, Colonel Olcott succeeded—formally at least. But unhappily mere formal adhesion and acceptance are not enough, and practically little or almost nothing has resulted from his devoted labours, so far as a *living* unification of Buddhism goes. Doubtless, however, some effect was produced, some valuable seeds sown, and the future may produce a better crop.

Of miscellaneous information and illuminating remarks and comments upon his experiences and observation, these pages are as full as those of preceding volumes; though personally nothing can equal in interest for myself, nor I think for many others, the volumes dealing with the writing of *Isis Unveiled*, and the work together in New York of the two Founders, leading up to the formation of the Society in 1875; and after that the pages giving an account of their coming to India, of their life and work in Bombay and eventually of their settling at Adyar.

But enough has been said, I hope, to make all members of the Society, more especially the younger ones, feel and *realise how much* they have to gain and how great an interest is to be found from *Old Diary Leaves*.

So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, *i.e.*, a knower and doer of godlike things.

It is, of course, no more important to humanity as a whole that Theosophy should be recognized and practised within the Christian than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important, and our Society will not have fully proven its capacity for usefulness until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master-key, by which their own scriptures can be understood and appreciated.

I have been taught to lean upon myself alone, to look to my Higher Self as my best Teacher, best guide, best example, and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society.

COLONEL OLCOTT in *Old Diary Leaves*, Fourth Series

PHILOSOPHY OF PAIN

By G. N. MALLIK

IT was the dead of night. We stood in suspense in the antechamber, waiting for a word from within the house, announcing the arrival of a new-born babe. Presently, the physician appeared on the scene, and the very first question he asked of us as he was about to enter the inner apartment, where the expectant mother lay, was, "Has she pain?" When we answered him in the affirmative, his furrowed forehead was straightway smoothed and he said with an accent of optimism, "Then there is hope."

This incident, which took place several years ago, brought to me a new understanding of the place of pain in the scheme of things. It is a harbinger of hope. It comes to reveal the infiniteness of existence, of experience, and just when one begins to feel that the end of the road has come, one finds that the seeming end is but a bend, only turning into a different direction:

> I thought that my voyage had come to its end at the last limit of my power—that the path before me was closed, that provisions were exhausted and the time come to take shelter in a silent obscurity. But I find that Thy will knows no end in me. And when words die out on the tongue, new melodies break forth from the heart; and where the old tracks are lost, new country is revealed with its wonders. (Tagore.)

Pain comes to give a much-needed shock to our sense of self-sufficiency, to remind us that contentment is antithetical

to the dynamics of life. Shah Latif, the Shakespeare of Sindh, has a significant story to tell in this connection. One day he saw some thirsty goats going to a stream, the water of which was as clear as crystal. After they had slaked their thirst, he discovered that they had soiled the water, and he said to himself, "Will my state be the same?" Then he burst into a song, the refrain of which is:

May I seek and ever seek,
But may I never meet.

In fact, this is the burden of the song of the Sufis of Sindh. They do not desire to be united to the Beloved, for they believe that such a consummation would rob them of the ecstasy of endeavour and of constant questing. Pain fills one with "divine discontent". It keeps one alert and active, and is a vital and valuable aid in preserving that freshness of vision and of work which constitutes what the mystics have called the "joy of the Lord". It flings open some of the windows of our house of life which heretofore were closed, and enables us to look out on the uncharted seas, and to hear the roar of the ever-rolling ocean.

Pain is a strange but highly serviceable auditor of our accounts with God. We often feel satisfied with our "tithes," whether in terms of money or in those of ministrations to human need, and in the recesses of our self calculate like this: I have done this, I have done that. I have told the beads of the rosary of His Name so many times. My account with Him, therefore, shows a credit balance. Then comes Pain to whisper into our ears: Does one keep account of meetings with one's sweetheart? And we rub our eyes and discover that our love for the Beloved had been of a calculating kind.

Personal pain is the only adequate and "unique" offering which one can place on the altar of the Giver of life, and life's gifts. We take flowers and fruits to the temple and think we have offered a suitable sacrifice, forgetting that true sacrifice

is born of our blood and bone. In offering flowers and fruits we are but offering to Him what is His own, while the only thing which is our own is our pain:

> But this my sorrow is absolutely mine own, and when I bring it to thee as my offering thou rewardest me with they grace. (Tagore.)

"The Face of the Beautiful shines everywhere," so sings the Sufi. But so often it is veiled by curtains of our own creation. Pain comes, therefore, like the storm, which lifts the corners of these curtains and we have a glimpse of the Eternal Beloved, whom some know as the Truth of Life and others as the Life of Truth. Pain is a poem on progress. Pain is a proof of Life. Pain comes as a message that we should follow what Emerson calls "the Flying Perfect".

O LIFE, O death, O world, O time,
O grave, where all things flow,
'Tis yours to make our lot sublime
With your great weight of woe.

Though sharpest anguish hearts may wring,
Though bosoms torn may be,
Yet suffering is a holy thing;
Without it what were we?

ARCHBISHOP TRENCH

WORLD-CREATION

By HEDWIG S. ALBARUS, B.A.

BOTH solipsism and mysticism have advanced the theory that man is the creator of the world in which he finds himself. The former system, which is the extreme form of idealism, asserts that nothing is real except the consciousness of the individual, that it is this which creates the world image in our minds and which is then projected outwards. If this is true, the question would still have to be answered why each of us should create for himself a world in which he obviously has to suffer so much, instead of projecting by his mind "ideal" surroundings, eliminating the persons and things which prevent him from enjoying supreme happiness.

Mysticism, on the other hand, while it agrees with solipsism in regarding the world around us as unreal, still admits that there is a reality beyond of which we may be conscious at any given moment; but it fails to explain why the thing-in-itself, the reality behind the world image—which, according to its tenets, stimulates our consciousness so that we project this image outwards—evidently does not affect us in the same way, if our sense-organs do not act at all or are defective. Would any mystic be bold enough to assert that the thing-in-itself, without any further assistance, would also enable a man to get a correct knowledge of the world, if he were born blind or deaf, and that his world-image could

be the same as that of the person whose sensory apparatus is normal?

It is therefore neither in the sense of the solipsist nor in that of the mystic that man is thought of here as creating his own world. The setting of the stage is fixed for him by heredity and Karma, when he enters this life on earth; his sense-organs, the common endowment of all normal human beings, transfer the same vibrations of light, sound, touch, etc., to his brain, and the reaction upon these by his consciousness is so swift, so instantaneous, that even a young child soon becomes aware of the different physical objects surrounding him. So the scenery is given us by heredity; but how different is the play enacted upon the stage of life, even by individuals whom their Karma has brought into the same material surroundings and circumstances! Now the part we all play in the drama of life is not something we have learned by rote, but something we are building up while we act, and which is different from what any other player makes of his life. So it is in this sense that each may be said to create the world in which he moves.

You ask in what way this is done? Let us imagine a young child, three years old, who is taking a railroad journey with his parents for the first time. He is standing at the window and sees flying past him houses, trees, animals, rivers, mountains, which he has never seen before. Can he be said to understand the picture before him? Very incompletely, but he is enlarging his mental world, as he is looking. He sees dogs which are similar to and yet different from his pet at home; he sees trees which stand in the same relation to the trees in his parents' garden; he sees rivers longer and wider than the streamlet running past his house. But with the help of his parents he recognizes each of these objects as dogs, trees and streams, and so he has imperceptibly made the transition from the knowledge of *individual objects* having certain

definite qualities to that of a *class* or *species* combining a great variety of attributes. But still the world around the child cannot be said to form a connected whole; it still consists more or less of *disjecta membra*.

As he grows older, and especially when he goes to school, he learns the *relation* of the different objects to one another; the concepts of home, native city and native country become clearer to his mind. And so by the influences of the home circle and the school, through affection for his family and his play-mates, through tasks performed and games enjoyed, he builds a world which is wider and deeper than that of ten years ago, and which still considerably differs from that of his brother who may be a year older or younger than he. For now the individual tendencies are making themselves felt.

If the boy is an Edison, he will soon be attracted to mechanical apparatus and machines of various kinds, and be tormented by the idea of making something out of the material at hand, of adapting the forces of nature to domestic comfort or industrial enterprise. If he is an Einstein, he will show his predilection for mathematics at an early age, and later, by applying this study to the movements of the heavenly bodies, will discover new laws which break with the older traditions of science. It is by thinking that he creates, it is by living that he grows, and his world with him. In proportion as he acquires the function of the higher mind and that of intuition, his creation grows in depth, width and general importance.

Let us now take the case of an able and conscientious leader in politics, who for many years has served his country in the National Legislature. Well instructed in statecraft and in the art of governing men, he has always been loyal to his political party, and this party has been in power for some time. Now a great crisis sets in, like the one at present; the national finances seem to be in danger, and our

political leader cannot fail to see that the principles of his party are unavailing in giving the help needed. So by thinking deeply, and by getting experience in various ways, he forms a new political creed, which is a compromise between his former views and those of his political opponents. His new attitude involves a great sacrifice on his part, it means a breaking of old ties of friendship, it is apt to be misconstrued by the large mass of people, but, as he has the firm conviction that by his new policy the danger to his country will be overcome, and being able to impress his conviction on the body of electors, his policy is adopted. Here the politician has grown into the statesman, as the interests of his party have been made subject to those of his country at large. He has created a larger world for himself.

Let us further consider a type which is found in many countries at present. When the late war broke out, a great enthusiasm prevailed at times in the countries of the Allies. Many enlisted or sent their sons to the ranks who honestly believed that their country was fighting for the great cause of civilization, and that this would be "a war to end war" on earth. When the enemy was defeated, a "peace" was made in 1918, which was in fact a continuation of the war, when all the blame for this catastrophe was laid at the door of a single nation. Scholars in England, America, France, Sweden, Norway, Italy and Germany, shocked at this idea, after having studied the archives of the Foreign Offices which were gradually opened in all the countries of the former belligerents, published the results of their investigations in great historical works which have radically changed public opinion regarding the causes of the war, and the enthusiasts in the countries of the former Allies began to look askance. [1] When it appeared in the course of later years that the seed of hatred

[1] [Surely it is an exaggeration to say it has changed *public* opinion? It has perhaps changed the opinions of those who have weighed and found true the opinions of the scholars referred to. And even then not all scholars are agreed.—ED.]

sown in 1918 had produced a crop of economic difficulties all over Europe; when voices were heard even in the British Parliament, demanding that the Government should consider a policy which tended to remove the remembrances of the late war and make an end to reparation payments and indemnities, many of those who had fought in the ranks of the Allies, and some of those who had lost their sons in the trenches, underwent an inner transformation.

Shall Europe be a house divided against itself for ever? Shall there still be a distinction made between victors and defeated, when urgent human needs so eloquently plead for union? Many who formerly thought it their highest glory to serve their own country have been born into a larger and nobler world, in which they feel themselves belonging to the great Brotherhood of European Nations, nay, to the Federation of the World! Some have gone to Geneva to represent their country on the Council of the League, but all have become earnest advocates for a revision of the "Peace Treaties," because they feel that the new Europe cannot be built up on the foundation of a lie, and that all former attempts at overcoming the world crisis have not gone to the root of the matter.

We are living at a time, when "the old order" rapidly "changeth," and many have created for themselves a new world, by the reaction upon their minds of the events of recent years. Now it is a law in the mental world that, if many concentrate on the same ideal, this will be realized more speedily on the physical plane. So let us then become creators of a new and better world, by thought and deed, a world in which true peace reigns supreme, and war is banished for ever.

AS ABOVE, SO BELOW

By E. M. WHYTE

WRITING in *Proteus*[1] on "Cosmic Rhythms in the Human Body," Otto von Bressensdorff offers a number of illustrations in support of his argument that:

> The operation of cosmic rhythms and the co-ordination of human beings with the universe, is not only the main experience of the doctrine of stars . . . but also the daily more deepened perception of modern official science.

The most familiar "cosmic rhythm" is that of day and night, which may be biologically interpreted as "exertion and relaxation". This rhythm, says the writer, establishes itself only gradually in man. The new-born child, for instance, sleeps almost continuously, waking only for nourishment. But as the years go on the period of sleep is reduced, until it reaches the normal rhythm of eight hours, which he declares to be "the medium of the year". It is natural for man and beast to live "according to nature, *i.e.*, that man should get up and go to bed 'together with the chickens,' as a German proverb says". Whilst modern conditions and the life in big cities has upset this "ideal proportion," the rhythm continues, and—as physicians well know—people who continually disregard it become liable to nervous disturbances and "die out within a few generations".

In support of his argument the writer points out that the average number of heart-beats to the minute is seventy-two during the day, whereas by night it is only sixty. The same divergence governs respiration by day and by night.

[1] *A Journal of the Science, Philosophy and Therapy of Nature.*

This cosmically-conditioned change and rhythm of the activity of the heart and of the respiration has been acquired in childhood, and therefore accustomed the organism of every man to living by day as in a time of tension, and by night in a time of relaxing.

It follows from these considerations that:

a sleep by day can . . . never be such refreshment as a sleep by night.

Another point that has a bearing on this is the question of blood-pressure which, in an adult, fluctuates around about a medium value of 36.5 degrees Celsius. Lowest in the early morning hours, the temperature will rise as the day proceeds.

The rhythm therefore is adapted to the turning of the earth.

The importance of understanding these rhythms of the blood, and of sleeping and waking, has considerable bearing on the question of astrology, and supports the view that the horoscope should be drawn at the time of birth rather than at that of conception, "for with man's birth only begins a gradual adjustment to cosmical rhythm". Other rhythms of the body are found in the waving motion of a muscle, and the reflex motions of the nerves; in the periodical recurrence of hunger and thirst; in the crises of infectious diseases, and the dates of epileptic fits; in the relation between exertion and relaxing in sexual life. Herein also

the cosmical arrangement of the week, originally derived from the moon-phases, has its biological foundation.

Other groups of rhythms include "Growth": the earliest years, according to von Bressendorff, being devoted to the gaining of weight, followed by growth in height, which, after about the sixth year, gives way to the filling out of the body in all directions. "That period lasts, differently as to races and sexes, to the twelfth year, with girls to the tenth," followed by such growing rhythms as stretching, tendency to stoutness, etc. The author considers that it was:

The incongruous rhythms of growth . . . and only in the second place the undulating motion of astronomical changes, which are the scientific basis for the periods in Hindoo astrology.

But the best known rhythms of all are those exerted by the seasons over the human body; the quickening of blood-circulation in spring, the falling out and renewing of hair, eyelashes, and so on. "The growing of hair and nails in rhythmical thrusts is a biologically natural process," the term "thrust" having been invented by Sir J. C. Bose.

And lastly the recurring cycles of twenty-three and twenty-eight days

> which seem, almost, to be decisive for every form of life, from the repetition of certain dreams to the fixation of birth and death,

comes under review, and our author points out that these rhythms, which affect even the germ cells of the human body, "are cosmically fixed,"—the cycle of twenty-three days having its correspondence with the red blood-cells, whose vitality is stated to be about three weeks.

Other phenomena, on which this question of rhythm or periodicity exercises its influence, are the recurrent types observable in heredity; and the marked stages of consciousness through which every individual passes, which are being so fully discussed to-day by psychologists, and on which much light is being thrown from the Theosophical standpoint by writers such as Dr. Rudolph Steiner, and—more recently and fully—Prof. Emil Marcault. Our author sums up his conclusions as follows:

> Thus, two-fold rhythms operate in the human body; inborn ones as, for instance, the rhythm of growth, and others developed by adaptation, such as that of blood temperature. But both forms correspond to cosmical prototypes, and both are rooted in astronomical relations. From this reason earthly doing and being enlarge themselves to the cosmos, and clearly show the unity and harmony in the universe. And it was just this knowledge that was promulgated by the starlore through uncounted centuries in that famous hermetic formula of the *Tabula Smaragdina*: "AS ABOVE, SO BELOW".

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Concluded from p. 348)

CHAPTER XV

1. *Control of the tongue.* The tongue is one of the most wonderful creations of God. Though apparently a piece of flesh, its province embraces everything that exists, whether actually or potentially. It is the deputy of reason, whose dominion is universal, and translates into words the inner thoughts, fancies, and emotions. The functions of other senses are circumscribed within a definite area, *e.g.*, the eye has to do with colour and form alone, the ear with sound. But the dominion of the tongue is as universal as that of the mind. As it is impressed by the mind, so it also in its turn impresses the mind, since words expressing sorrow and joy arouse corresponding emotions in the mind. Every word uttered gives rise to a corresponding quality in the mind; indecent and untruthful speech encourages the seeing of false dreams, darkens the mind and disqualifies it after death from enjoying the bliss of the Divine Presence, observing the supersensuous facts, and knowing the truths underlying the Divine Law. So the straightness and the crookedness of the

mind follows the straightness and the crookedness of the tongue. Hence it was that the Prophet said: "True faith is impossible without a true mind, and a true mind is impossible without a true tongue."

2. *The importance of silence.* As the evils of speech are manifold, and it is hard to guard against them, no rule is safer than that of silence and to limit speech to the extent of bare necessity. The Prophet says:

> He who keeps silence is saved. Most of the human failures are rooted in the tongue. He who talks much talks in vain; he who talks in vain is a great sinner; he who is a great sinner richly deserves hell-fire.

There was one, named Rabi, who controlled his tongue for 20 years; he wrote down whatever he spoke, and reviewed his writing at night as a piece of self-discipline. As the evils of speech are too many, and constant indulgence in idle talk very pleasant, and discrimination between use and abuse not easy, silence is the safest protection. It is also an important means of concentration for contemplation and devotion. Speech may be either wholly beneficial, or wholly injurious, or partly beneficial and partly injurious, or neither beneficial nor injurious, *i.e.*, quite useless. The first is permissible, other speech should be avoided.

3. *The evils of speech in detail.* (*a*) Useless speech, *i.e.*, speech which may be avoided without suffering or doing any harm physical or moral. Life is short, death is ever approaching, so time should not be wasted, but every moment should be turned to account in contemplation or devotion. Thinking along this line is the intellectual remedy against useless speech. The physical remedy is seclusion or putting small pebbles in the mouth.

(*b*) Speaking on immoral subjects, the use of indecent words, ridiculing, joking, abusing, and cursing.

(*c*) Contradiction, disputation, and quarrelling.

(*d*) Disclosing a secret.

(*e*) Lying, failing to fulfil a promise.

> Verily those fabricate a lie, who do not believe in the Divine word. The most heinous sins are infidelity, disobeying parents, and untruth. An angel is repelled a mile from the malodour of a person who speaks a falsehood. The faithful may have any quality in his nature, save misappropriation and untruth. (*The Prophet.*)

Falsehood is forbidden, since it deforms and darkens the soul. But it may be resorted to in an emergency when the end in view is indubitably good, *e.g.*, the protection of a Moslem refugee against a pursuing tyrant. The Prophet allowed the telling of a falsehood on three occasions only: during war, when the reconciliation of two parties is sought, and when one's wife is to be pacified. Untruth is to be shunned, but when the telling of a truth is apt to give rise to something objectionable, it should be judiciously pondered over, if the objectionable result is religiously more heinous than untruth; if so, untruth may be permitted (as a starving man may be permitted to take the flesh of a dead body). Else it is strictly forbidden, *e.g.*, recourse to falsehood for the increase of wealth or rank, in boasting, etc., is unlawful. (In perplexing cases in which truth and untruth appear to have equal claims, truth must be adhered to. Untruth being justified in emergency alone, any doubt as to the gravity of emergency renders untruth immoral and truthfulness imperative. Again, as one may be easily deluded by the subtlety of the end, untruth ought to be abstained from as much as possible; it may well be abstained from, when one's own interests are at stake, but those of another need not be wilfully jeopardized. *Ahyā*, Vol. III). Great men have on occasions of emergency practised equivocation.

(*f*) *Slander.* Slandering is compared in the *Qurān* to feeding on the dead body of a brother. The Prophet has warned against it as being worse than adultery. Slandering consists in speaking of a person in such a way that it would wound him if he heard of it. A statement, though true, may still be

slanderous. Talking of another's physical defects, low birth, evil character, bad habits, etc., are the various forms of slander. Slandering is committed not only with the tongue, but also with gestures, and in writing, each of these modes being equally heinous. One who willingly listens to a slanderer shares in his sin.

Suspicion is another form of slander, for thinking ill of a person is as improper as talking ill of him. Any thought, tending to lower another, if not supported by positive proof, must be looked upon as a satanic influence, and it is unlawful to cherish such a thought. But the man is not responsible, if the thought comes in against his will and to his disgust. One endowed with faith may be prone to suspicion, as the Prophet has observed; his safety lies in not yielding to it, but rather in judging the suspected person nobly, as long as his guilt be not clearly proved by trustworthy evidence. The causes of slander and their remedies are:

1. Anger. Remedy: to understand that anger leads to hell, forgiveness to heaven.

2. Seeking the pleasure of certain men. Remedy: to understand that it is foolish to please men at the risk of God's displeasure.

3. Self-defence or self-justification. A man may be charged with a crime and he may attempt to free himself therefrom by imputing it to another. Remedy: to understand that it is better to endure promptly the consequence of God's displeasure than to attempt to avoid it, that the infliction of the Divine penalty is certain, and exemption therefrom uncertain. Again, one may try to justify a transgression of one's own by picking out a similar transgression in another, but it is foolish to follow another in his evil ways. No one would fall into a fire because another had done so. It is unwise to add one more sin to the list by slandering on a false pretext.

4. Self-glorification. One may find fault with another in order to praise oneself implicitly, *e.g.*, one may say that such and such a man does not understand anything or is given to ostentation, thereby intending to advertise one's own intelligence or freedom from ostentation. Remedy: to understand that such statements only convince the hearer, if he be intelligent, of the speaker's ignorance and unrighteousness, not in his wisdom and piety. If he lack intelligence, there is no use in attempting to win his good opinion. Is it a profitable bargain to lower oneself in the estimation of God, in order to raise oneself in the estimation of a helpless tool of His?

5. Envy. Remedy: to understand that envy by itself constitutes a source of suffering in this world, that slander brings about suffering after death, and that slander based upon envy thus causes unhappiness both here and hereafter.

6. Merriment at the expense of another. Remedy: to understand that the slanderer is more disgraced in the eyes of God than the slandered in the eyes of men, and that the sins of the slandered will be transferred to the account of the slanderer on the day of judgment.

7. Heedlessness. One may express one's heart-felt sorrow for a fault really committed by or found in another, and give out his name while expressing one's sorrow. Remedy. To understand that the insertion of the name makes the expression slanderous, and that the insertion is done under the instigation of Satan, who thereby vitiates the moral value of one's sympathy; and to feel sorrow and sympathy without naming the person.

8. Moral indignation, or anger for the sake of God. One may express one's indignation or surprise at the failure of another and give out his name while giving vent to one's indignation or surprise. Remedy: to understand that doing this robs the indignation of its moral value; indignation or surprise should be expressed without naming the person.

There are exceptional cases legalising the use of slandering expressions; slander is as unlawful as untruth save on the occasions of emergency noted below:

1. Complaining to a lawful authority, *e.g.*, the sovereign or the judge, against a wrong-doer for one's own protection or the safety of the public.

2. Ascertaining the opinion of a lawyer, if one is harmed by a wrong-doer.

3. Disclosure of a man's fault to another for the protection of the latter.

Compensation for slander: Repentance before God, and contritely appealing to the person slandered for his pardon saying: "My statement was wrong and false, please forgive me." If he does not forgive, he should be praised and well-treated so as to secure his conciliation. If he still refuses to forgive, it does not matter; contrition and good treatment will however greatly counterbalance the evil effect of slander. If the other party cannot be traced on account of his absence or death, the blessings of God should be invoked on him.

(*g*) *Tale-bearing or evil-reporting.* The Prophet says:

A tale-bearer cannot be admitted into heaven. Dear to God is he who behaves well towards others, loves others, and is loved by others; abominable to God is he who bears tales, causes disunion amongst brothers, and picks the defects of the pure.

Tale-bearing or evil-reporting includes not only the communication to others of words alleged to have been spoken by another, but any disclosure calculated to wound or harm another, whether it be done by words, gestures, writing, or deed. The hearer should thus deal with the tale-bearer:

1. He should be disbelieved and regarded as a mischievous fellow;

2. He should be warned against the sin of tale-bearing;

3. He should be hated for the sake of God;

4. Suspicion against the person who is the object of the evil report should be avoided as unlawful;

5. No attempt should be made to confirm the accuracy of the report by enquiry;

6. As it is not well to do unto others what one does not wish to be done to oneself, the hearer should not disclose to others the speaker's defect of tale-bearing.

(*h*) *Flattery, or exaggerating the merit of another.* This breeds six evils, four in the flatterer, two in the flattered. The flatterer may incur the sins of talkativeness, untruth, hypocrisy, and elating a tyrant; the flattered may turn proud and neglect his further improvement. Self-praising is bad and ugly and therefore prohibited. But a teacher may describe his own virtues in order to encourage his followers.

CHAPTER XVI

THE CONTROL OF ANGER, MALICE AND ENVY

1. It is evil to succumb to anger. [Anger is a fire described in a verse of the *Qurān* as one kindled by God and enveloping the heart. It lies latent in the heart as a spark in

the ashes. It is produced by the slightest stroke of pride, as fire by friction. *Ahyā*, Vol. III]. It is an offspring of Satan. God created Satan out of fire, Adam out of earth. The function of fire is motion and restlessness, that of earth is rest and steadiness. He who gives way to anger establishes his descent from Satan, not from Adam.

The son of Omar asked the Prophet: "How shall I be protected from the wrath of God?" He said, "By controlling anger". On two different occasions, questioned by two different persons as to a brief but efficacious practice, the Prophet said:

> Do not be angry voluntarily. No one enters the gate of hell, unless he becomes angry without the religious sanction. No draught swallowed by men is lovelier to God than that of anger, and no one can swallow it without being illumined by faith.

2. Man has been gifted with the instrument of anger in order to repel the injurious, as he has been gifted with the instrument of lust in order to appropriate the useful. He cannot do without them. They become evil when transcending the proper limit. Anger is a fire in the heart, sending its fumes to the brain, obscuring the centres of thought, and disqualifying man from the formation of right judgment.[1] Such a state of things is extremely undesirable. Hence it is said: anger is a demon that overpowers intelligence. On the other hand, lack of anger is equally reprehensible as it may lead to the toleration of crime and infidelity. What is wanted is moderation, *i.e.*, anger controlled by reason and religion—neither its excess nor its absence.

[1] The fire of anger may cause death by burning up the vital humours. The condition of the mind in an angry mood is worse than that of a boat in a stormy sea; the boat may be saved as the sailors will not neglect to take the proper steps, but in the case of the mind, who is to devise means for its safety, if its captain—reason—has been blinded and deafened by anger? Anger, when excessive, brings about certain external changes—a change in the shape and colour of the body, trembling of the limbs, stammering, redness of the eye-ball, unregulated activities, etc. A look at one's face at the time of anger may well put one to shame and put an end to the passion. And since the outer form mirrors the inner form, it may easily be understood that anger still more deforms the inner; the inner is first injured, then the outer. *Ahyā*, Vol, III.

Some men erroneously think that the object of discipline is the destruction of anger. Anger is a necessary weapon, and the disappearance of its root, as also that of lust, is impossible so long as man is living. It is quite possible that anger may on certain occasions be too latent and appear as dead. A man is angry only when another attempts to seize an object wanted by him, but he need not be angry when another seizes what is not wanted by him. There are certain things which can never be dispensed with, *e.g.*, health, food, clothing and shelter, and anger would necessarily be felt if one were to wound or rob another. Hence the more man wants, the greater may be his anger and helplessness. Freedom consists in wanting nothing. It is possible for man to minimise his wants by ascetic discipline to the limit of bare necessity, and so to get rid of the hankering after riches, rank, and other wordly superfluities. Anger will then be naturally controlled since it is based upon wants; but its root cannot be destroyed, as the barest subsistence will be needed, nor is its destruction to be recommended.

EDITORIAL NOTE

THE further publication of *Kīmiyā-Us-Sa'āda* will be suspended, as THE THEOSOPHIST from the February number will be reduced to hundred pages only, owing to fifty percent rise in postage. Half of the MS. has appeared thus far.

THE RELIGION OF POETRY

THE aim of all religions is the attainment of God through goodness; they emphazise the destruction of evil in thought and desire, word and deed. But evil is ever hard to define or discriminate, and in the anxiety to escape from being bound by the gross, there has been a tendency towards superstition among votaries of religion. As a consequence, pious men have had a strong disposition to divorce beauty from goodness. They distrust beauty because of its loveliness, fearing that it may dethrone goodness in their heart. Beauty may be baneful or blissful, it may emancipate or bind, and religion, in its anxiety to fly from temptation, has had a tendency to banish beauty from its world, to clothe itself in sackcloth and ashes, to retire to caves and deserts, and to shrink from the fullness and exuberance of life.

But truth and bliss lie in the fullness of life. Goodness without beauty is a half-truth leading to barrenness. The beautiful is not evil in itself, it bears the signet-ring of God, as it enters the heart unbidden and causes it to lose itself in joy. Beauty is the positive wealth of creation, the greatest stimulus to joy. There is no contradiction between the beautiful and the good. Beauty is the path of evolution for the emotions, while goodness is the path for the intellect; both are indispensable for the realization which religion seeks. The intellect has to be harmonized with the emotions, and goodness with beauty, so that the complete human soul may dance to a rhythm of bliss, and merge in Him who is Bliss.

Such a marriage has been achieved in true poetry; the poet seeks the union of beauty and goodness. Poetry teaches us to realize the good through the beautiful. The worship of beauty in nature brings love and joy, which are the most positive manifestations of goodness; the worship of beauty in woman brings the emancipation of the soul from the prison-house of self-centredness; the worship of beauty in art and expression brings self-realization of the soul through boundless activity. The goodness of the true poet has its roots of joy so firmly established in beauty that the most violent storms of disharmonious evil cannot shake it.

This great function of poetry has been so well understood in India, that its saints have never, from the earliest times, scrupled to be great poets. The realization of the *Vedas* is one as rich in beauty

as in goodness. The great poet-saint of the *Ramayana* has sung of salvation through the love of home, the cultivation of strength and the admiration of beauty in the personality of Sri Rama—a salvation which has rightly taken hold of the hearts of Indians. The *Mahābhārata* is an epic of heroes whose ideal was to make their lives as beautiful and rich as they were morally good. Sri Krishna's life is in one of the richest settings of beauty. The *Puranas* have mingled beauty and goodness as the rich rivers of the Jumna and the Ganges have mingled their waters.

The ancient saints of India burst into songs of Life in the midst of creation and plenty. The most modern poets of India, too, sing of the union with God, the Beloved; they see God in the blue sky and the verdant earth, in the flower in blossom, and in the raindrop in its purity. In fact, the poetry of India may be said to be dedicated to the attainment of the Beloved, the Immortal Friend, in the abundance of Beauty and Joy.

S. SIVARAMAN

"MAGIC"

MR. DAVID DEVANT, the English conjurer associated for many years with Mr. Maskelyne—who tried so hard to prove that the phenomena performed through "occult powers" are all capable of being explained away, or reproduced by a first-class conjurer—has written his reminiscences, *My Magic Life*, in the course of which he relates several amusing stories. One story is of special interest for those who believe that knowledge can be gained, and activities carried on by mortals who, during the sleep of the body, live a freer life in the worlds invisible. One of Mr. Devant's most famous tricks was called "The Magic Moth" illusion. The way he learned this trick is described by him in his book, and we are indebted to his Reviewer in John O' London's *Weekly* for the following account of it:

> In this he used to have a woman on the stage dressed to represent a moth, and when he approached her with a lighted candle she would instantaneously vanish. He "dreamt" the trick:
>
> "My wife saw me get up and light a candle and go through all the actions, which were afterwards performed on the stage, with my eyes wide open, although I was obviously asleep. The next morning I awoke with a clear conception of the illusion, complete with new principle, with the exception of a few mechanical details which were supplied by my friend Bate."
>
> Mr. Maskelyne described this trick as "the trickiest trick" he had ever seen. "Certainly it proved the most sensational I ever accomplished."

A STAR LESSON

THE late Sir Arthur Conan Doyle did wisely in using guarded language when he spoke of a catastrophe hovering over the world. Many had preached of the Last Day and spread distress and alarm amid their hearers: he did not wish to do likewise. He had heard from many sources of the coming doom, the story appearing to be widely known in the realms of the dead. Yet he said little, seeing warnings were of no avail, and death seeming a little thing to those who knew life to be continuous.

Fire and water, volcano and tidal waves were promised, the complete destruction of five countries of the Eastern Mediterranean and terrible damage to our own British Isles. He received over a hundred spirit messages to this effect, either direct, or communicated to him, from spiritualistic circles in other lands. He gave them a qualified belief, seeing in these disasters a chastisement of the people for their unbelief. He viewed it as decreed, but held that the decree might be revoked.

Others got the same messages with minor differences. Mr. H. Dennis Bradley, in his book, *Wisdom of the Gods*, records the same prophecy. It was to be a physical shaking of the universe, great storm, wind and tidal waves coming in 1926 and causing many deaths. American circles got six months warning, from January 1927, to make ready. Sir Arthur thought it would be in the same autumn.

Publicity was given by his letter, published in the *Times* of July 3rd in report of a legal action to restrain Mr. Fowler Wright, author of a book called *Deluge*, from using the letter to draw more interest to the book. It appeared to have been published through a mistake, being addressed to the author to enquire whether there was any basis of revelation behind his book, which followed the lines of the warning very closely.

That letter's publication was the first that many of us knew about the warning. We ought to have been drowned in 1927 but the danger had passed before we knew it. It would be interesting to know whence came all those reports. Some well-trained occultist might trace them to their source. They might go back to some high creative Lord or, as I assume, might be found to originate in the guess of some dead astrologer. Death does not confer any great wisdom and a rumour will spread in the realms of the dead as well as down here.

It is no more credible because it comes from the dead than when it came from the living.

That it is astrological there is little doubt, but the puzzle remains as to why that year was chosen to contain "The Day". It was on July 18th, 1927, well within the dates offered, that fiery Mars made transit of watery Neptune in the sign of Leo; here we have a reading of all the detail in the prophecy. Leo rose before the Sun and in the fifth house, it was eastern and represented five countries. The Lion hinted at the heraldic lions of England, our sign since Richard the First. So we shared in the clash of fire and water which was to spread such destruction. At the time of transit, the two planets were within the parallel degree of declination, and this is growing closer each two years as the transit recurs, culminating in force in 1944 in Libra. The indications are stronger for future years. Why then 1927?

The teaching of this fiasco is clear. After such a blunder of prediction, astrologers should surely refrain from guessing the future, and content themselves with taking the birth-maps as maps of the great spiritual forces influencing the lives of man but not dispensing a fixed fate. Man can rule his stars, and as long as some can do that, there is no certainty of fate for any one. All are interlinked. Study of the maps develops the power of just judging, an intuitive capacity higher far than mere mentality. Let us cast the fortune-telling element of astrology overboard, and realize its other parts as forming a divine science which includes one path to the heights of being. We should view the readings as a necessary gymnastic to the developing of intuition and the happenings revealed as the background to the character of the natives. The study of astrology is a force of development for astrologers. In it we deal with divine forces, the ancient ones of the planetary rays. I suggest approach to this study should be made in the right spirit only; thus can search be made for deeper truth.

EDWARD BENNETT

LET no one ask me how it came to pass
It seems that I am happy; that to me,
A livelier emerald twinkles in the grass,
A purer sapphire melts into the sea!

TENNYSON

THE THEOSOPHICAL FIELD

United States America. At a brief discussion held during the 1931 Summer School of the American Section concerning the proposed Wheaton Institute, to be held in June and July, 1932, those present were in agreement that the work of the Institute should proceed somewhat upon the lines indicated in this article.

Among the more general conclusions was a decision to limit the gathering to members of the Theosophical Society, and to arrange a co-ordinated programme which would be progressive throughout the two months, but would also permit of special training for those whose attendance might be limited to a shorter period. The whole general ground of Theosophical doctrines will be covered, together with their application to international, national and individual problems. Special classes will be conducted, it is hoped by Dr. Arundale, in self-realization. These classes will amount to a course in Theosophical self-analysis, together with individual self-discovery, and will include the study of all of the bodies, including the physical, in health and disease. They will lead up to the ideal of the Master and of how to enter into direct relationship with Him.

The author of this article has been asked to undertake the purely Theosophical studies, whilst other speakers will deal with the Theosophist at work.

A special feature of the Summer School will be the work of Mrs. Arundale; she will probably take part in the lecture programme, but will also teach by means of such art mediums as tableaux, postures and dances.

That the course may be practical in the extreme, it is hoped to include sufficient business training to guide lodge officers in the efficient conduct of the business of the lodge.

Combined with these many activities, it is the intention of the staff to hold classes in teaching and lecturing, one aim of the Institute being to turn out efficient and well-grounded Theosophical workers.

Further details of the programme will be published in *The Messenger* as they are arranged.

GEOFFREY HODSON

* * * *

Krotona Institute, in Ojai Valley, recently closed its first session of instruction in general subjects presented from a Theosophical point of view.

Beginning in February, 1931, a three months term was offered, at which Dr. James H. Cousins devoted himself for that time to the demonstration of his ideas of what he terms a synthetical course of education.

That whosoever would, might learn the basis of Theosophic reasoning and knowledge, Miss Marie Poutz gave a course, using *The Ancient Wisdom*, by Dr. Annie Besant, as a textbook. A carefully worked-out course in geology was given by Mr. A. F. Knudsen; in addition to this, he gave a course on Intuition.

Miss Julia K. Sommer, B.Sc., M.A., of Chicago, took "Ancient Egyptian History" as her theme, and told a twelve weeks' illustrated story of the dawn of civilization on the Nile. Then, illustrating tolerance for all sides of culture, Dr. Marie B. Kramer presented the subject of astrology, which she dealt with from the point of view which sees in it the occult side of astronomy.

The whole course of three months instruction was given to an average attendance of 44, and for a nominal fee; this could be done because all the instructors donated their services.

Mr. A. P. Warrington, Vice-President of the Theosophical Society, who is also the Head of the Institute at Krotona, expressed himself as gratified by the results obtained in this first tentative attempt to bring into renewed activity the instructions that were offered at the old Krotona at Hollywood.

The Registrar

* * * *

South Africa. Mrs. Ransom has left for the United States of America, after having laboured for the past 18 months in South Africa. The President of the Pretoria Lodge writes: "That we shall greatly miss her lectures and study classes, her help and wisdom, goes without saying; but despite the blank, she has left with us a strong sense of her attitude to life, an attitude of warm friendliness, of ever-ready sympathy, and constant inspiration."

Her chief work lay with the seven Rand Lodges; and in particular, with Johannesburg Lodge. From finding these Lodges at a low ebb, she has steadily built up the work again, bringing strength and inspiration to all who rallied to her appeal. Her own lectures became very well known to the public, but it was the individual work with the members and enquirers for which she will be long remembered and loved. The occasion of her departure for the States was a remarkable outburst of affection, not only from Theosophical Lodges, but from other Societies also. The great hope is that it is only a "visit" she is paying America, and that she will be returning to South Africa.

Pretoria Lodge has lunch-hour concerts every Friday, which are becoming a feature of the city life. It is hoped that the proceeds will provide a musical scholarship for some promising child. Miss Clarke, a trained Montessori teacher, has now opened a Hostel in Pretoria for young children, and we believe we see here the beginnings of a Theosophical School. Miss Clarke is also in charge of *The Round Table.*

Sir Kurma Reddi has kindly agreed to lecture to some of our *Lodges.* The General Secretary recently gave a lecture on Capital Punishment, which was well-reported in the papers, and caused quite a discussion. Mr. Branscombe and his glee singers have been giving several concerts in the Transvaal.

* * * *

Netherlands-Indies. Mr. van Leeuwen, the president of the Neth.-Indies National Society, has proposed that members, interested in economic questions, should join together to envisage and study the present-day economic, social and politic problem from a Theosophical standpoint; and to try whether, as members of a spiritual society, they, also, cannot help in solving this pressing problem. Many members have already written to say that they sympathise, and Mr. van Leeuwen thinks that if they venture on this undertaking, there is a chance of favorable results in Neth.-Indies.

REVIEWS

Musings on the Bhagavad-Gītā, by Nehalchand Vaish, M.A., B.Sc., LL.D. (Published by S. N. Basu, M.B., Allahabad.)

There are already several commentaries on the *Bhagavad-Gītā*, and at times, perhaps, one feels that we need no more. But as long as the *Gītā* continues to be—to use Emerson's phrase—" an empire of thought," there will be no dearth of travellers in that " empire ". The author has tried to place the *Gītā* under the searchlight of LIFE, so to speak. And as such, he has departed—of course with due deference—from the beaten track of tradition. He has stated his views freely, frankly and fearlessly, but if he had been more compact in his expression, they would have gained considerably in its effectiveness.

The problem of the *Bhagavad-Gītā*, according to Dr. Vaish, is threefold: (i) what is the embodied self and what the inter-relation of its component parts, soul and body? (ii) what is this universe, man's relation to it, and the nature of his activity in it? (iii) what is the basis of individual and universal activity, the nature of the creative and sustaining Power, and its relation to both the activities and both the entities, man and the universe? The answer, in a nut-shell, is that Self is eternal, and the body transient, that the universe moves between the two poles of existence: self and SELF, and that the road to a reconciliation of the finite and the infinite lies in a person's non-attachment to the fruits of his activity, which consummation would be reached as he steadily gains a vision of world-harmony.

The author's observations are interspersed with an incisive indictment of the demoralization which has set in consequent on deliberately distorted views of many a devotee of the *Gītā*, as evidenced in such institutions as " untouchability " and the crystallization of divisions of society into castes. The book bears, in almost every chapter, a stamp of Dr. Vaish's earnestness of enquiry, originality and independence of understanding and interpretation. It is, in short, thought-provoking.

G. N. M.

The Song of Praise to the Dancing Shiva. Sanskrit Text with English translation by Ernest Wood. (Ganesh & Co., Madras.)

Of all the gods in the Hindu Pantheon Shiva has the most protean and peculiar character as well as conduct. He is a manifestation of Divine Life, rich in meaning and in mystery.

The book under review is a translation in English, which has not only kept close to the original, but which—and in this respect Mr. Wood's effort is unique—is in the same metre as the original. The author has, as stated in the Introduction, done his best to explain the symbology and legends in a simple way, and he has succeeded in doing so. The result is that after the perusal of the book one is convinced that Shiva is a gateway to pure life, free from limitation, and in which destruction has as important a part to play as creation and preservation.

The get-up of the book is very good.

G. N. M.

The Book of Genesis Unveiled. (Dharma Press, London.)

In presenting a cheap edition of this book Mr. Leonard Bosman has done good service both to students of Comparative Religions, and to Christians, many of whom being brought up to regard the Bible with reverence have perforce turned from it in later years, because of the discrepencies and apparent untruths contained in it. The volume under review purports to be the first of a series, in which the Bible stories will be examined in the light of the Creation Myths of all the great Religions, and with reference to deeper layers of meanings in the Hebrew words.

The introduction contains a useful assemblage of critical comments from eminent Christian Divines, whilst in a concluding chapter the reader is introduced to creation stories from the Religions of China, Greece, India, Scandinavia and other lands. Thus in convenient compass is provided a key which, if turned, may lead the student to the discovery of some of the deepest truths of cosmogony, at present veiled in allegory and symbol.

What is Buddhism? An Answer from the Western Point of View. (The Buddhist Lodge, London.)

The Buddhist Lodge of London, which does such useful work in presenting some of the teachings of Buddhism in modern form, to Western readers, has just issued a third and revised edition of this volume, dedicated "to all who seek the Way to self-enlightenment".

E. M. W.

Nutrition Simplified, by Edward Staves. (C. W. Daniel Company, London.)

This is an excellent treatise on food values, well-written, and all the more convincing from its rational moderation of tone, and absence of fanaticism.

The necessity for food-reform is first shewn, as a corrective to injurious habits, and circumstances forced upon us by the mechanical civilization in which we have been born. We are invited "to replace lost instinct by intelligence," to discriminate between "devitalised and devitaminised foods" and those which are more "natural, healthy and clean," and also to study how to combine in right proportions the necessary elements of food. All who want to understand the principles of right feeding without the trouble of mastering difficult works on dietetics, will find this little book admirably suited to their purpose.

The New Age. (Akbar Ashram, Karachi, India.)

We gladly welcome this new magazine, the first number of which provides a rich literary bouquet. Sindh has always made its own special contribution to Indian mysticism, and that individual note sounds clearly throughout the articles and poems of this initial number. Jamshed Mehta voices the Spirit of Service, Hakim A. Alavi speaks convincingly and greatly for "The Man in the Street," and Jaimini Kanta Koar writes learnedly on, "India's debt to Persian Culture," a subject of inexhaustible charm. A. H. Jaisinghani contributes gems of poetical translations as well as a thoughtful article. "India's Mission," and the remaining items, both prose and poetry, are well worthy of their place and company. All success to this new voice of the age.

H. V.

MAGAZINES RECEIVED:

Theosophy in India	... October, November.
News and Notes	... November.
Bulletin Théosophique	... November.
La Revue Théosophique	... October.
Teosofisk Tidskrift	... October.
Theosofie in Nederlandsch-Indie	... November.
Persatoean-Hidoep	... November.
Koemandang Theosofie	... November.
De Theosofische Beweging	... November.

De Pionier	...	November.
The Messenger	...	November.
Toronto Theosophical News	...	November.
Theosophy in South Africa	...	October.
The Theosophical Path	...	November.
The American Co-Mason	...	October.
Boletin de La Estrella	...	September.
Advance Australia News Service	...	November.
The Meher Message	...	October.
Modern Astrology	...	November.
The Occult Review	...	November.
The New Age	...	November.
The Hindustan Review	...	July-September.
The Young Builder	...	November.
Review of Theosophy and Religion	...	September.
Real Islam	...	August-September.
The Indian Naturopath	...	October.
Bharata Dharma	...	November.
Vaccination Inquirer	...	November.
Stri Dharma	...	November, December.
Roerich Museum Bulletin	...	September-October.
The Vedic Magazine	...	September-October.
Indian Review	...	December.
The Modern Review	...	December.

BOOKS AND PAMPHLETS RECEIVED:

Old Diary Leaves. Fourth Series, by H. Steel Olcott. (Reprint), Theosophical Publishing House, Adyar.

Twelve Principal Upanishads, by Dr. E. Roer. (Reprint), Theosophical Publishing House, Adyar.

History of French Revolution, by Annie Besant. (Reprint), Theosophical Publishing House, Adyar.

The Earth and its Cycles, by E. W. Preston. Theosophical Publishing House, London.

The Book of Genesis Unveiled, by Leonard Bosman. (Reprint), Dharma Press, London.

The Realm of Light, by N. Roerich. Roerich Press, New York.

Creative Cookery, by M. Starr. C. W. Daniel Company, London.

What is Buddhism? Third Edition. The Buddhist Lodge, London.

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THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P.T.S.

February, 1932

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

De Pionier	... November.
The Messenger	... November.
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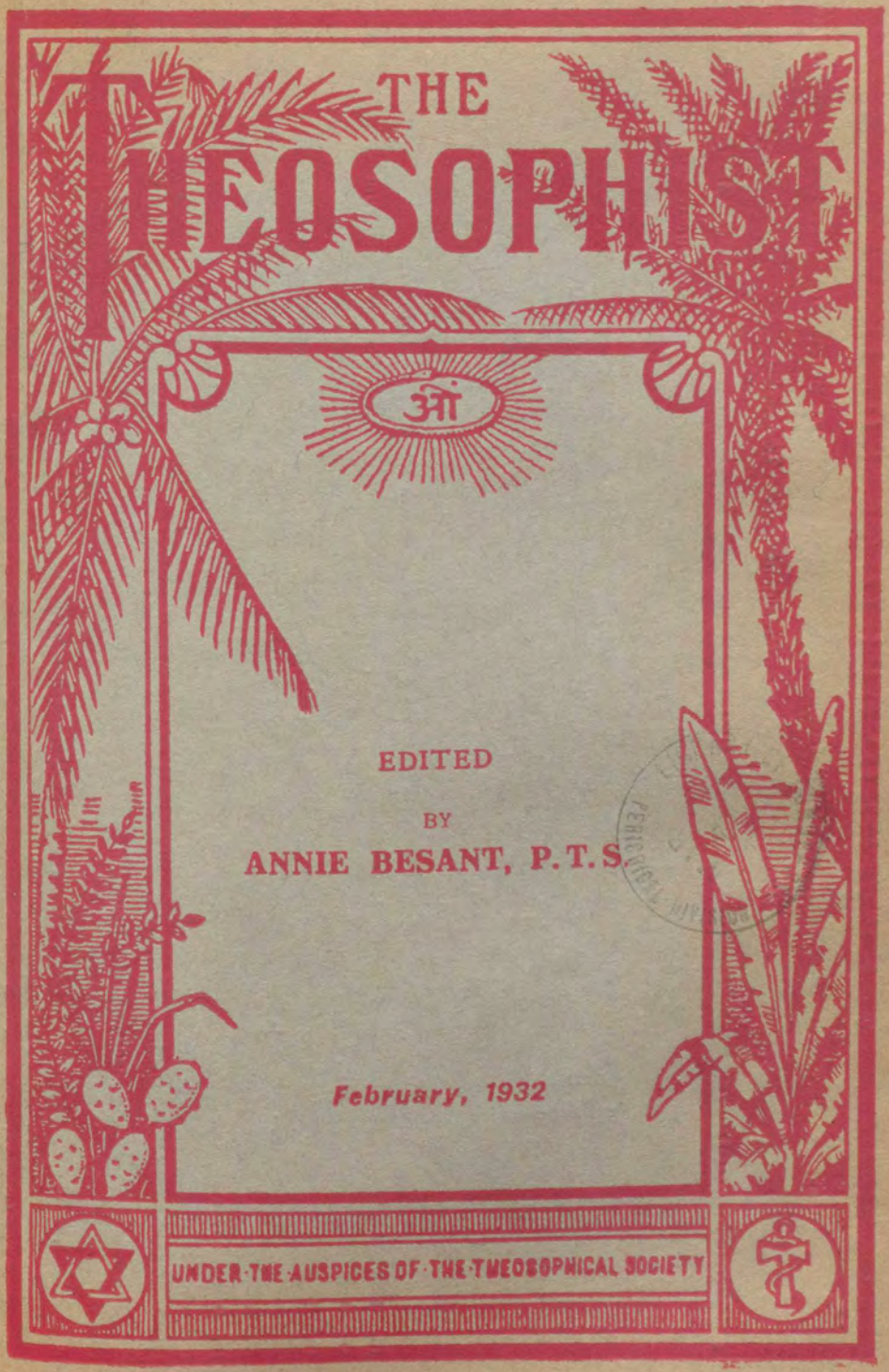
The Book of Genesis Unveiled, by Leonard Bosman. (Reprint), Dharma Press, London.

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NATIONAL SOCIETIES	GENERAL SECRETARIES	MAGAZINES
1. U. S. of America ...	Mr. Sidney A. Cook—Wheaton, Illinois	... The Theosophical Messenger.
2. England ...	Mrs. M. Jackson—45-46, Lancaster Gate, London, W. 2 ...	... News and Notes.
3. India ...	Mr. D. K. Telang—Theosophical Society, Benares City ...	... Theosophy in India.
4. Australia ...	Rev. H. Morton—Theosophical Society, Iluka Road, Mosman, N.S.W.	... The Australian Theosophist.
5. Sweden ...	Herr G. Halfdan Liander—Ostermalmsgatan 75, Stockholm ...	... Teosofisk Tidskrift.
6. New Zealand ...	Rev. William Crawford—371 Queen Street, Auckland ...	... Theosophy in New Zealand.
7. Holland ...	Dr. J. J. van der Leeuw—156 Tolstraat, Amsterdam ...	... De Theosofische Beweging.
8. France ...	Monsieur Charles Blech—4 Square Rapp, Paris VII ...	... Bulletin Théosophique.
9. Italy ...	Donna Luisa Gamberini—109 via Masaccio, Florence 22 ...	... Il Loto.
10. Germany ...	Herr Dr. Johannes M. Verweyen—Behringstr. 2, Bonn ...	... Theosophische Studien.
11. Cuba ...	Dr. J. R. Villaverde—Apartado 365, Havana	... Revista Teosofica Cubana.
12. Hungary ...	Madame E. de Rathonyi—VI. Delibab u. 20, Budapest I ...	... Teozófia.
13. Finland ...	Herr A. Rankka—Kansakoulukatu 8, Helsinki	... Teosofi.
14. Russia* ...	Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva	... Vestnik.
15. Czechoslovakia ...	Herr Josef Skuta—Kuncicky 290, Mor., Ostrava	...
16. South Africa ...	Mr. O. F. Evans—P.O. Box 163, Maritzburg	... Theosophy in South Africa.
17. Scotland ...	Mr. John P. Allan—28 Great King Street, Edinburgh ...	... News and Notes.
18. Switzerland ...	Madame Louisa Rollier—15 Rue St. Jean, Geneva	... Bulletin Théosophique Suisse.
19. Belgium ...	Monsieur Gaston Polak—51 Rue du Commerce, Brussels ...	... Bulletin Théosophique Belge.
20. Neth. East Indies ...	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	... Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LIII No. 5

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

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CONTENTS, FEBRUARY, 1932

	PAGE
On the Watch-Tower	473
The President at the Annual Convention	481
Summary, Convention Lectures, 1931: Theosophy and the World's Present Needs. C. JINARAJADASA, RT. REV. G. S. ARUNDALE, ERNEST WOOD, N. R. MEHTA, RT. REV. C. W. LEADBEATER	487
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	506
Letters of H. P. Blavatsky to Annie Besant. (*Continued*)	509
The Teachings of Krishnamurti: I. Liberation, according to Krishnamurti. HARJIVAN K. MEHTA	516
The Lives of Arcor. *Clairvoyant Investigations.* ANNIE BESANT AND C. W. LEADBEATER. (*Continued*).	529
The Basis of Our Belief. RT. REV. C. W. LEADBEATER	537
Virgil and Tennyson. J. L. DAVIDGE	546
Man and His Goal. NORMAN INGAMELLS.	555
Is the Individual Problem the World Problem? D. JEFFREY WILLIAMS	559
A Proposal. A RUSSIAN MEMBER	564
Netherly Grange. (*A Story*) "The Blue Moth"	568
The Theosophical Field	574
On Giving	578
A Dream	580
The 56th Annual Convention, Adyar. G. N. M.	582
Correspondence	583
Reviews	585
Magazines and Books Received	591
Supplement	xv

THEOSOPHICAL PUBLISHING HOUSE

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THEOSOPHY AND OCCULTISM

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ON THE WATCH-TOWER

THE main feature of interest to record is the highly successful Convention, called the Founders Convention, which took place at Adyar during the last few days of 1931. It was essentially a happy Convention, largely because on two occasions the venerable President herself was able to meet the members—first, when she came down to the Great Hall to open the Convention and delivered a memorable speech, second, when the members had the privilege of offering her flowers and greetings on the famous Headquarters roof. It is not too much to say that her influence pervaded the Convention and made it what it was, for the thought of her was in the mind of every member, and in his heart a deep and reverent love.

The public lectures were of the usual high order, special interest being concentrated in the address of the Mayor of Karachi, our staunch and stalwart brother Mr. Jamshed N. R. Mehta. He was good enough to make the long journey from Karachi to Madras in order to deliver a most inspiring address—staying in our midst just for a day. A session of the Convention was, of course, devoted to honouring the memory of the late President-Founder, Colonel Olcott, whom some still remember personally with affectionate gratitude and whom all honour as, with H. P. B., the torch-bearer of Theosophy to the modern world.

***

The presence of the Vice-President of the Society with Mrs. Warrington was a very great pleasure to all. They came with the particular purpose of attending this Convention and of remaining in Adyar for some considerable time. Though this was not Mr. Warrington's first visit to India, he is not as well known to the general body of Indian members of the Society as he ought to be, for he possesses in a very high degree the essentially Indian qualities of courtesy and graciousness. Indeed, his graciousness went far to make this Convention the happy gathering it was, while his chairmanship of the meetings of the General Council combined the keen decision of the lawyer with the charm and consideration of a host.

***

As Mr. Jinarājadāsa is for the time being taking a highly needed rest at Gulistan, Ootacamund, a word or two may be written behind his back in regard to his own contribution towards the success of the Convention. He was all things to all members, and simultaneously everywhere. The very hard work Mr. Jinarājadāsa does as representative of the President for the administration of the Headquarters estate is bearing good fruit, and, with the Executive Committee, he ceaselessly watches over the well-being of all. How Mr. Jinarājadāsa is able to attend to his innumerable duties is a mystery to many, but it is rumoured that either he does not sleep at all, or that he is able to attend to business while he sleeps—one eye sleeping and the other watching, as it were. However this may be, the work is done, and that is the main thing after all.

***

Very welcome visitors to the Convention were the English, the Welsh, the Hungarian, the Sinhalese and the Burmese General Secretaries. It often happens, owing, of course, to expense and distance, that the meetings of the

General Council comprise a very small number of members, just enough to constitute a quorum. But on this occasion the somewhat protracted and important meetings of the General Council had the great advantage of the presence of these brethren, and of a representative of the General Secretary for Austria in Miss Elly Kastinger.

The Theosophical Publishing House reports brisk sales during the Convention, and a larger volume of business done than was at all expected. Let us hope that this is the beginning of an upward tendency in the sale of Theosophical literature. There is no more useful work for Theosophy than the distribution far and wide of the writings of our elder leaders, those writings which have given Theosophy its recognised status as a scientific movement, and have caused the few to dedicate themselves to the service of the Light Theosophy has disclosed to them. Lectures and addresses have their own specific value, but they can never be substitutes for the written word. And it would probably be no exaggeration to say that a Theosophical book reaches many whom a lecture would leave cold, however brilliantly it might be delivered. Support your Theosophical bookstalls and your Publishing Houses, brethren of the Theosophical Society, and see to it that your lending libraries are well equipped for their most important service.

***

We desire to draw particular attention to the fact that Mr. Pond, of the United States, has very generously taken up residence at Adyar in order to place his highly trained services at the disposal of THE THEOSOPHIST, so that the principal journal of the Society generally, and in particular the Presidential organ as it is and always will be, may become increasingly expressive of its high purpose. Unfortunately, during the last few years, THE THEOSOPHIST has somewhat languished, and while its circulation is now beginning to rise there still remains much to be done to make it what it ought to be, and

to make every member feel that to whatever other journals he may subscribe he must at least take two copies of THE THEOSOPHIST—one for himself and one for a friend, or for a local library, or for some other propaganda purpose. THE THEOSOPHIST no doubt depends upon its intrinsic worth, but it no less depends upon the support of the members of the Society. So if on the one side the editorial staff does all in its power to make THE THEOSOPHIST readworthy, and on the other side the members do all in their power to give it a wide and growing circulation, there is no reason why it should not again become a powerful influence upon public opinion.

***

We are glad to hear of the good work being done by the Theosophical World-University under the leadership of Professor Emile Marcault, who for many years has been the life of this important movement. A correspondent writes:

In England the T. W. U. is becoming a definite Movement under the leadership of Prof. Marcault who has been endeavoring to apply the teachings of Theosophy to modern science, literature, art, and humanity in general. He has met with great success, especially in the department of Education and Psychology, being invited by many educational and scientific bodies to lecture to them on their respective subjects. He is thus in touch with a number of prominent workers in England and has done considerable work in this way indirectly for Theosophy, gathering around him a number of competent people who are studying their various subjects in the light of Theosophy.

We had many conferences in London as to how we could further that kind of work, and Dr. Besant who is Rector of the T. W. U. has been pleased to make certain arrangements for this new development of our Theosophical University life. It has been decided that, as in ordinary universities, there shall be various faculties: (1) World Religion; we

particularly use the words " World Religion " because there is really only one world religion, of which the various bodies of established religions are so many expressions; (2) Economics and Political Science; (3) Education; (4) Arts; (5) Science; (6) Medicine; (7) Law. And into these faculties will go people who have qualifications in respect to the particular subjects with which each faculty is concerned. We are already forming these in England, of various members of the T.S. qualified for the work, together with others whom they can draw into their midst.

***

An important phase of this work is the establishment of Research Committees appointed in each faculty, each committee having certain definite objectives. First—to obtain a clear understanding of the evolutionary plan so far as the teachings of Theosophy are able to show; second—to formulate a statement of principles and apply same to its own department as a foundation for study and research. They will endeavor to establish certain Theosophic principles which apply to each department, to discover what are the fundamental Theosophic principles so far as religion, political economy, education, art, science and so on are concerned. Some work has already been done in that direction in the department of science by some very earnest workers in England, highly competent in the scientific field.

Third—the work of the Research Committees is to relate these Theosophic principles, thus formulated, to contemporary thought so as to bring Theosophy and contemporary thought in every department of life into close juxtaposition for the mutual benefit of each. In this way each Research Committee will be a kind of liaison activity between the T.S. and particular departments in the outer world. In the scientific field we have workers who are beginning to realize that Theosophy has something interesting to say, something worth while to

consider and look into; and the reason is because they are talked to in their own language by our people who are in their own field, people whom they understand and who understand their science. Theosophy has given more to the outer world than we are inclined to realize, and there is much more that Theosophy can give.

Each committee has two contributions more to make of equal importance. First, to consider what aspect of Theosophical teachings in its own special department to stress in view of existing world conditions or of existing conditions in its own department. Can Theosophy say something through that particular department that will be illuminative, even if it be only theoretical? Second, to consider how best to spread the knowledge of such conclusions and assist in their practical application. In this way these various departments may be abreast, even ahead, of the times, being in touch with the teachings and truths of Theosophy, and also in touch with the conditions of the contemporary world.

***

A great loss has been sustained by the Society in the passing away of one of its most brilliant younger members, Theodore St. John, to whose father and mother and sister we extend our deepest sympathy. Theodore St. John had a great career before him both in the outer world and in the Theosophical movement itself. He was studying at Rugby in the department of electrical engineering, and was shortly to have gone to the United States for further study. His comrades have written to Mr. and Mrs. St. John expressing their highest appreciation of his qualities, their admiration for his ability and their affection for him as a friend. Theodore had for some years been with Bishop Leadbeater in Sydney, his father and mother having purchased a house close to the Manor, and wherever he went endeared himself to those with whom he

came into contact. Bishop Arundale writes: Theodore was not only one of the most lovable young men I have ever had the happiness to meet, but he was also one of those rare souls who take their work easily in the normal stride of their lives. He lived, to all outer appearance, as a young man who was thoroughly enjoying life, entering almost with abandonment into its zest. Yet this most refreshing simplicity and happiness was but the outward and visible sign of a nature of great depth and determination. He could play with all his heart, just as he could work with all his heart—simply because he did everything with all his heart. And this fine nature, by very reason of its whole-heartedness, was never ruffled, was never, even by a hairs-breadth, out of temper. He was a living and a dynamic smile of good-will and joy, and, let it be added, of power.

* * *

The Theosophical Society has no official concern with the political situation in any country, but the grave conditions prevailing in India must surely impel every member of the Theosophical Society throughout the world to realise the very great urgency of doing everything in his power to promote that First Object for which the Society pre-eminently stands. Universal Brotherhood is yet far off, and will remain far off unless this nucleus of ours is ceaselessly active in standing at all costs for goodwill, and at all costs against hatred, distrust, suspicion. The chief panacea for all the ills from which the world at present suffers, even its widespread economic depression, is goodwill and mutual understanding. And in India the need for goodwill is becoming increasingly imperative. The fundamental fact of life is that there is the One Life within which we all live and move and have our being, and that we are in truth, and not merely in a *façon de parler*, brothers. In the great school of the world we live in different classes and learn, perhaps, different lessons. But the

school-leaving examination is one and the same for all—an examination in the science of brotherhood. Hatred and illwill carry no one, no nation, no people, forward. They sap the vitality of individuals and nations and peoples, and, unless thwarted, send back into savagery those who indulge in them from whatever cause. Under no circumstances are hatred and illwill ever justifiable, still less ever expedient, or a means to any end save that of disruption. Members of the Theosophical Society in India, be their opinions or occupations what they may, have a duty to their Society and to the nucleus for Brotherhood which the Society is.

They have the duty of urging upon all the truth that those who love India sincerely, and who desire to see her once more great among the nations of the world, must primarily work for goodwill and understanding and only secondarily for any opinions they may happen to hold. Even if it be necessary to have different parties and different methods of work, all the more is it necessary to credit our opponents with the same heartfulness we ourselves claim to possess. Whether in fact they do or do not possess it is hardly our business. If we give them credit for it, heartfulness will slowly begin to arise in them. Each of us must surely fight for the Right he sees. But he must no less give credit to his opponent for fighting for the Right *he* sees. And when such credit sweeps across from one side to another, a bridge begins to form, and those so-called hopeless divergences are gradually seen as illusions cunningly cast upon the pathway of man by the grim spectres of separateness.

May the Society in India and throughout the world be a Bridge of Goodwill over the many differences among the peoples and faiths of the world. All are of one brotherhood. Let all be of one purpose. And let differences of pathway be but as the streaming of many colours towards the one white Light.

THE PRESIDENT AT THE ANNUAL CONVENTION

IN HEADQUARTERS HALL

December 24th, 2 p.m.

(*The President entered, leaning on Bishop Arundale. She spoke in a low voice*:)

Sorry I can't stand properly. I am not strong enough. I see a great many faces I know very well. They have put up the flags of all Nations[1]; they are very nice.

(*To Mr. A. P. Warrington*). How are you? So glad that you are here. I do not see Mrs. Warrington. She ought to be here too. (She stands.)

Friends, I cannot stand up because I am so weak. I must just sit as I am. It looks very rude; it is not meant to be rude, you know. I thought you would rather have me come down and sit down than not come. I am sorry the weather is so wet for you. Perhaps it will clear up for the other days. The Hall looks very nice.

C. W. L. Will you declare your Convention open?

THE PRESIDENT. Yes, I can do that. Charles, is it the 56th year?

C. W. L. Yes.

[1] At the Annual Convention, the flag of each of the forty-seven National Societies of The Theosophical Society decorates the Hall.

THE PRESIDENT. Dear brothers, I cannot make a proper opening speech because I am not strong enough. All that I can do is to declare the Convention open. I will try and come every day if I can, to be here with you, but I cannot walk about, or stand much. This leg is very weak, strained, and I can't do much on it. So I have to hop, which would look very funny, on my left leg. Very undignified to have a hopping President! So I shall try and just walk steadily, and pretend it is dignity. I like to see you all smiling because it makes it nice and bright like sunshine. Charles, will you tell them?—I am going to call on my brother Charles to speak for me as I cannot speak.

C. W. L. Your Vice-President is here.

THE PRESIDENT. You get up and speak.

C. W. L. (*loudly, so that all can hear*) Here is an instance. She must be obeyed. Your President asks me to tell you how very glad she is to see you all. I don't want to take up your time because your Vice-President is here, only, as our President asks me, to convey her hearty welcome. You know how it is with the First Ray, you do what you are told.

THE PRESIDENT. Mr. Warrington, our Vice-President, has come all the way from the United States to us, so I am very glad to see him. I must clap him (all clap). Yes, you get up on the platform so we can all see you. (The Vice-President reads his Chairman's address).[1]

(As Mr. Warrington was reading his address, copies of it were distributed to the members. During his reading, the President followed his speech with the copy in her hand. Not being sure if she would be strong enough to come to the opening of the Convention, Mr. Warrington in his printed speech alluded to her absence. As however she was present, he modified this reference to her as he read his speech. After

[1] This will be published next month.

he finished, the President desired to stand up. She was helped up, and standing, she spoke in a remarkably powerful and vibrant voice, as follows :)

The President's Address to Convention

Friends, the point I want to impress upon all of you to-day is that only as you live Theosophy can you spread Theosophy. It is not our words, it is our life, that affects people. And I want each one of you and all whom you have influence with to remember that the man who lives a Theosophical life is the best propagandist of Theosophical ideas. It is not our words that influence people so much as our lives; our lives if they are unselfish, pure, loving and helpful are the best propaganda of Theosophical ideas; for it is no good to talk Theosophy unless we live what we talk.

Also, although physically I am very weak, still I am glad it is not quite true that I am absent. I am here. After all, you know, we have got several bodies; you know that as a theory, don't you? And some of you, I daresay, now and then have various lively dreams, and you can do what you like in your dreams more than down here on the physical plane. That is literally true. The more you can use the higher bodies, the more you can help the people among whom you live.

Now you can only use the higher bodies by living Theosophy, so that every one of you in proportion as you live the Theosophical life, becomes an active propagandist for Theosophical ideals. Do not imagine that because you are not learned, because you do not know many foreign languages, you cannot influence people all over the world. You can; because they see your life, and they translate that life into their own language. If you do a kind thing and people see you do it, you do not have to tell them it is a kind thing—they

will see it is, and they will say to others: "Oh, so and so is a Theosophist, so we know he will be helpful." Never mind a man's speech, it is his actions that matter. And if you can get that into your mind strongly, so that it influences you every day and all day long, you are not only helping those around you, you are teaching others how they can help by working on the higher planes of our being.

Most of you are afraid to trust yourselves; but that is a great mistake. The deeper you go into yourself, the more the real you can be trusted. The weakest among you physically may be very, very strong on the higher planes. Give everything you can, and there are plenty of Devas, as we call them, or fairies if you like that word better, who take up what you give. They understand it. They see us doing kind things all the time. They say: "Here are people who help others. We can help others by helping them"; and they pour out their life to you who are willing to give it away. It is not what you hold on to that is your real character; that is your life that spreads its example everywhere round, just as the rose sends out its fragrance much farther than it is able to spread the sight of its beauty.

Learn to trust the Divine in you. There lies your real strength. You *are* Divine. You don't want to look up to the skies to find the Divine; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself, the Life that comes from above. Do not be distrustful; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world you don't know where. Trust God in your own heart; and He is always with you, for your heart is always the Life in you, and that Life is Divine.

If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. You know the old story about one of the

Apostles of the Christ who was very very old, older than I am now, over one hundred; and they used to carry him down every day to the meeting, and he could not talk to them but could send out his love to them. And his love went into their hearts and spread in every direction, and his most useful days were the days when he did not talk, but lived the God within him. And so, I say that to you, I say it to myself; often I speak to myself and say: "Oh, you old woman, what is the good of you? what can you do for people?" Then I answer: "Because very deep within me I am God, then I can do all things because I am Divine." Believe that as the reality, do not think of it only as dreams.

I am seeing here [1] something I said to you here last year, that we are bound together by common ideals, and not by a common belief. It matters very little what you believe; it matters enormously what you are. What you are will improve what you say. There is no good talking unless you live better than you speak. Give the God in you a chance. Open yourself, and pour out to all around you. There must be somebody you can help—some child perhaps who is still perhaps not very strong on his feet. He tumbles down on the road. Do not say: "Somebody ought to pick up that child." Go and do it. Then somebody else will help another child, and presently everyone will be working away helping each other.

And so we shall learn how to love, which is the lesson we have to learn while we are here. It is just because the world is imperfect we can learn to help. We are not perfect creatures, but let us pour out love. Love is always good, even when sometimes its expression may be foolish. You see a baby tumble; as you run to help it never mind that your skirts may get muddied. Your skirts will wash; they will be cleaned; and when the angels look at them they will see them shining brightly because they are full of love.

[1] Referring to the address delivered by Mr. Warrington.

Believe in the Self within you, the God within you, and then you will live the noblest life because it is a life of love.

(*The President sat down, but continued though with a weaker voice*)

I dare say I can come down a little every day, and if you love me a little I will get stronger. It is quite true what is said here,[1] that I am doing a great deal at present out of sight. This body cannot do it, but that leaves my other bodies free to do more. I have got a lot of other bodies, and they are working away ever so hard. Just now I do not want to do so much down here, so I can do more up there. I shall keep pouring down on you. You think that now it is raining hard. That rain will presently come up in nice little green plants. That is what I want you to help me in, to make the world beautiful for others. Never mind about yourself. If we do not take care of ourselves, then the higher powers will take care of us. If we think of ourselves, they look at us, and They say, "He is not of much use, let us find somebody who is giving himself fully."

The real reason why my brother Charles and myself get along pretty well is that we are always trying to help each other. I help him, and he says, "What a nice creature she is!" Then he helps me, and I say, "What a fine man he is!" The best of us is always the Divine part. We must believe in ourselves. We cannot believe in God if we cannot believe in man.

[1] In Mr. Warrington's address.

CONVENTION LECTURES OF 1931

INTRODUCTION

IT has been customary at times of the Annual Conventions that the lecturers should deal with the fundamental aspects of World Reconstruction in the light of Theosophy. This year, which is noteworthy for the terrible economic depression practically in every country of the world, an attempt was made to show that Theosophists are continually planning for better conditions of life for all men, and are not mere dreamers and students of philosophical speculations. With this object in view, a course of lectures was planned with the general heading, *Theosophy and the World's Present Needs.* The lecturers were Mr. C. Jinarājadāsa, Bishop G. S. Arundale, Professor Ernest Wood, Mr. Jamshed N. R. Mehta (Mayor of Karachi), and Bishop C. W. Leadbeater. The intention was that after the first four lecturers had expounded their topics, Bishop Leadbeater would summarise the general principles of human relations which underlay them. It was, however, found necessary to transpose the lectures of Mr. J. N. R. Mehta and Bishop Leadbeater, as the former could not arrive from Karachi in time.

Hitherto, Convention Lectures have been published by the Theosophical Publishing House. The funds of the Society have not been involved in the matter of the publication of such lectures; the Publishing House has done this work for the Society purely as a business undertaking. But except in

very few years, the publishers have always lost in publishing Convention Lectures, as a sufficient number of members have not purchased them. This year, under the particular stress of economic depression, the Publishing House has decided not to publish the Convention Lectures; therefore the present summary is published in THE THEOSOPHIST. Each lecture is here represented by a brief summary. Possibly the lecturers may later publish separately their contributions.

THEOSOPHY AND THE WORLD'S PRESENT NEEDS

I

THE ECONOMIC PROBLEM: THE INTRINSIC VALUE OF THINGS BOUGHT AND SOLD

MR. C. JINARĀJADĀSA

Mr. Jinarājadāsa began by pointing out the unemployment of millions in two of the richest countries of the world, England and the United States. What was the reason for the economic crisis everywhere? He first analysed the changes brought about by the discovery of the New World, when European nations went out to gain gold and commodities from the East and the two Americas and Africa. The opening up of these continents to Europe drew much wealth to them, which began to be distributed not to all equally but to certain classes only in the community. These individuals, who received the advantage of science and inventions, and the consequent wealth produced from the markets of the world, created by their savings Capital. This Capital became invested to foster various undertakings, which in their turn produced more Capital. The organization of Share Companies and

Stock Exchanges was inseparable from the modern system of economics.

The investment of Capital also brought in its train the division of labour, till to-day no piece of work is turned out by one workman in its entirety. He is only a highly specialized automaton making, for eight hours a day, one particular part of a bigger thing. The intensity of production necessitates the creation of needs by advertising.

In this economic process, so characteristic of the modern world, the individual recedes more and more into the background. We have to-day practically a slave class, which though it may receive high wages, yet, by the economic system, cannot break through into the higher ranks of life, except in the case of very rare individuals. A part of the modern process is also the making of Trusts, which are economical and make for greater output, but they also inevitably mean the sacrifice of the welfare of the community for that of a few individuals. Hence the modern movement for the Government control of Trusts, which is being attempted in some countries.

The modern economic system has created a very definite pressure of life on the worker. His needs have been multiplied, while the amount of money with which to satisfy them has not kept pace with this enhanced sense for life. While wages proceed slowly upwards, the desire for spending proceeds more rapidly. It is this that has brought about a sense of revolution in every country where the present economic system exists.

One result also of this is that wealthy people think of their wealth in terms of goods. This is the present economic doctrine of what is value. But this completely covers up the waste in luxury created by rich people who pay enormous sums for comparatively trivial satisfactions. Since all countries are becoming involved in the same economic game, naturally tariff walls are being created by each against the other.

Another vicious element in the modern development is the creation of a special type of goods of third or fourth rate quality to satisfy the poor. The doctrine of "shoddy" is accepted by the controllers of industry. This creates in each country a class of people from whom, by their economic position, the possibility of finer taste is removed. Just as there is a depressed class in India, so in the West there is a "deprived" class which, because of that deprivation, gets habituated to "shoddy" and therefore to depraved tastes.

Mr. Jinarājadāsa held that the way out is to create a completely new conception of what *value* is. At present *value* is thought of in terms of a metal token, gold or silver, which represents so much goods, which are created by labour. But in this economic thinking there is complete oblivion of the man, the labourer. The individual is ignored, and the wealth of a community is considered in terms of gold. During the last few weeks the English pound note has lost one and a half dollars. But is England really a poorer country because her goods, when exported, fetch fewer dollars or francs? The vitality of England is not less. Her men and women are just as capable of high effort and sacrifice though the English token of *value* has depreciated.

It is only when we begin to think of goods *in terms of the individual*, and not in terms of the coin, that the reorganized economic system will begin. When to-day we see a heap of rice that costs one rupee, or find that a cooly's wage is half a rupee, we are all the time thinking of the goods made by the individual in terms of a token. Suppose in our thinking we were to reverse and say that a certain standard wage is of "one cooly," who to-day gets half a rupee; then the heap of rice that would have been quoted as of the value of one rupee would be quoted in the new scheme as of the value of "two coolies". This at once makes us realize that goods are not final wealth, but that the only source of wealth really is the individual.

It is by the recognition of man as the embodiment of life, and therefore as the producer of goods, that the real economic change has to begin. This necessitates that a commission of experts should exist to evaluate what are the needs of a man in food, clothing, housing, etc. This then should become the standard of value. This standard will never depreciate, because man's final needs are always the same. It is quite true that the money paid to him as wage may be less or more, as the case may be; but always that money will be paid not in terms of goods, but in terms of the amount of life in which he is to share.

Thus we begin to have the conception of an intrinsic value in buying and selling, for man as a soul is the creator of goods which we are buying or selling. This brings the problem of ethics immediately into the problem of business. Though at first such a correlation may make new problems for us, yet seeing that the old economic system has not given peace that is real prosperity, there must be a new system completely. But this new system cannot be brought about by legislation, but only by groups of individuals who take their stand upon "life" and not upon "wealth". This was the ancient ideal of the Brahmana in India and of the "superior man" in China. It is to proclaim this ideal of a man, who has inner riches of his own far greater than can be provided by metal tokens, that the Theosophists are working.

It is in such a world-crisis as that of to-day that Theosophists, though few in number, can do much to set the right standard of what is true wealth. The only possibility of the regeneration of the world is when each country has a small band of Theosophists who are highly trained for service, and enter the world's work as statesmen, artists, administrators, directors of capital, etc., who want nothing for themselves, but work for a mere pittance. They can then show what is the true standard of life, which is, that man is the measure of the

thing, and not the thing measure of the man. This is the *intrinsic value* which the world badly needs. The world can be regenerated only when in each country there is a small group, as are to-day the officers in an army, who are willing to sacrifice their lives in the leadership of their men. Such men can be produced as Theosophical ideals are understood, and therefore the growth of the Theosophical Society is inseparable from a real lasting economic regeneration of the world.

II

THE SHAPING OF DEMOCRACY

RT. REV. G. S. ARUNDALE

The lecturer affirmed that all is government, everything is governed; that government is the fabric of evolution. All government emanates from the Above-Within, and is typified by the Sun and the seed. Theosophy furnishes the key to government and discloses the plan, for it reveals facts of the real Divine government of the world. We play at government down here, as children play in the schoolground—we fight, get hurt, make a noise, and are happy or sad; but all this is within the knowledge of our Teachers, who control the play. And while we play, because we play, we grow, we learn ourselves, our place, our limitations, our freedom. So we have played among the shadows of the real with monarchy, theocracy, tyranny, aristocracy; and to-day we are playing with democracy. What are the facts concerning our boasted Liberty, Equality, Fraternity? The only true Liberty is righteousness; the only true Equality lies in the Fatherhood of God and the Brotherhood of Man; the only true Fraternity is comradeship.

Lincoln, said the speaker, described democracy as "Government of the people for the people by the people," but there has never been government by the people. What really happens is government by an apparent majority at the behest of the few—that is our so-called democracy. Yet this democracy has as its substance the inherent kingship of the individual, the mystery fact that man is a law unto himself, that in the seed lies the potentiality of the perfect flower.

The lecturer claimed that the words A-sekha and An-archia were identical fundamentally, for the Asekha adept is beyond the need of law, being a law unto himself. The speaker had no quarrel with democracy, but with the bankruptcy of democracy to-day; for it is bankrupt in two essentials, leadership and individuals who could stand on their own feet. What is the "lost word" of democracy? That only the wise can rule. The truest democracy is the government of the people for the people by the Wise. Only thus can wise Liberty, wise Equality, wise Fraternity be attained. Bishop Arundale quoted Lecky as saying that "democracy is one of the least representative of governments". "False democracy shouts every man down to the level of the average," says N. M. Butler; "but true democracy carries all men up to the heights of their fullest capacity for service and achievement."

Ancient India had the truest democracy so far known in history. Every citizen voted where he could vote wisely, and did not vote where he must needs vote ignorantly. Yet his wise vote in the village guided the policy of the State. Dr. Annie Besant's Commonwealth of India Bill, if it had been supported, would have given the world the truest and noblest democracy. Now with ignorant voting, we inevitably have ignorant government; that is the state of our present democracy. And it has given us millions of unemployed. The workless citizen is not only unemployed, he is wrongly employed. He has unprofitable leisure, an

unspiritual religion, and there is industrial confusion. We have an uncivic education; it does not produce the leaders that are so badly needed, nor give the individual strength to stand for his principles against the world.

What we need to-day is a recognition by democracy that while the people must be self-conscious, there can be no dynamic self-consciousness save with aristocracy and autocracy as ingredients of democracy. The one is still important. All religions were founded by one Founder; truth is revealed to individuals; growth is hastened by individuals, and civilization is raised by individuals. The individual must not be lost in the mass. Though the Theosophical Society was carried on under the form of a democracy, its Founders and real Leaders were the Masters of Wisdom. Theosophy as a polity would show the way of politics. The speaker quoted Sir John Marriott as saying:

> A vision of the Eternal is essential to the well-being of the temporal state . . . The happiness and contentment of the mass of the citizens of a state will be in a large measure proportionate to the degree in which they are in communion with the Invisible.

India can never gain true freedom where hatred is employed. Freedom and hatred are incompatible. We must be strong, unflinching, but so full of a noble purpose that there is no room for aught that is base. We are living in a great Age to-day, the greatest Age in all history, really.

III

BEHIND THE SCENES OF UNEMPLOYMENT

ERNEST WOOD

Professor Ernest Wood said that because Theosophists had studied man from every point of view—had considered the thoughts of the philosophers and the religious teachers, the

mystics and the seers of all the world—they could be said to be specialists in the study of man. Others had studied Nature—in chemistry and other sciences, and had brought about the progress of the humanity in those fields to such an extent that in the modern world there is actual productivity equal to an average of thirty-five slaves for every person, looking at the matter from the standpoint of Roman times. The reason we do not all enjoy these benefits is that care has not been taken to apply the science of man to human relationships. Unemployment does not indicate anything wrong with outside Nature or the world, but something very wrong with man himself. Therefore it may be that Theosophists, who have specialised in the study of man, can put forward a few ideas which may help to clear the present situation.

He would mention first of all the statement of Dr. Besant that all men should seek the God within themselves—not up above, nor down below, but in themselves. It meant that they should seek the power required for improving their lives in themselves, not outside themselves. That view of the essential divinity of every man was a Theosophical view. Secondly, they have to remember that the world exists for the education of each man—that all men are experimenting and making their own karma and learning their own lessons, and that therefore in all these matters when there is trouble no blame attaches to anybody at all. So in all efforts for reform there is no need for any ill will, but only the feeling of brotherhood.

Last winter, said the lecturer, in three Western countries alone there were ten million unemployed, and for some time they went on increasing at a million a month, although there were plenty of natural resources, and even immense stocks in hand of coal, wheat, oil and other things. In the newspapers he read that it was a "national disaster, filling the farmers with consternation," when the wheat crop promised to be the biggest on record.

We ought to be able to set before ourselves a definite picture of what should be, and then work for that, remembering that human power is now immense. For example, a farm tractor replaces 340 men by 25, a steam digger replaces 400 men, and a modern cotton factory does the work of 10,000 handloom weavers. We ought to settle upon a standard of possessions and conveniences for the working people, including a nice little house, with a garden, books, musical instruments, and even a small car, and then set statisticians to work to see how many hours a day people ought to work to produce this standard. After this is done, when productivity increases we are to leave prices alone and wages alone, but reduce the working hours proportionately. It ought to be possible for people to work two hours a day, or better three months in a year, and have their leisure time for attending to their families and for cultural hobbies, travel and the enjoyment of social life. In this standard we could find the ideal of a man, not in any pictures of material riches or greatness.

Some people thought that the Theosophical doctrine of evolution of the soul through the plant, the animal, and man was pessimistic, since it spoke of such an enormous period of slow evolution and said that the animals and vegetables would in due course come rolling up, and perhaps in due course make the same turmoil that we are making to-day. That was a mistaken view, because they were in a position to show that the trouble is caused by a small proportion of humanity, whom the lecturer put at about five per cent., who had developed ambition for power and wealth and leadership which is not natural in the proper evolution of man. They were doing something out of the proper way of evolution, and quite unnecessary, like a juggler who balances three balls on his nose. These were the people who caused storms in the human atmosphere; in the old time by grasping kingly and priestly power, and now-a-days by *fighting one another* in the commercial world. They did

represent a more highly evolved product than the other ninety-five per cent, but it was a dangerous product, and so the others are to remember their own divinity and not to be carried away by leaders who are ambitious people or careerists. Even when these people begin to be good they cannot let go their power, because they think more of the divinity in themselves, than of the divinity in other people. For example, we have at present in Britain a body of people who say " Boost British goods and do not buy foreign goods " when they are in England, but do not carry on the same " whirlwind campaign " against dumping into India—and all in perfect good faith.

Sometimes there is unkind allusion to the ninety-five per cent as mobs, but the lecturer pointed out that people are usually going quietly about their own lives and it is generally leaders who convert them into mobs and parties. They must get together in their own clubs, quietly decide how to use their votes and give a mandate accordingly. He hoped that in future evolutions the people could trust their own divinity so as to study the problems for themselves and not be carried away by force as in the past or by persuasion as in the present, and thus we might for the future eliminate the ambitious class as an economic factor. He said there was no objection to some people making more money than others and becoming rich. We might have a very big wealthy class with only perhaps ten minutes extra work per day for all the rest of us, and that class would become expert in the art of spending and help to make higher standards of living for the future. They were, in a sense, a mannequin class.

Mr. Wood concluded his subject by explaining that the small number of really highly evolved people, who love their neighbours and want to devote their lives to them are on the whole very powerless. For example, at Adyar they would like to see a very much higher wage given to the working people—so that they might rise far above the standard commonly

accepted in the south of India, where it is said that the average worker is not able to provide food for his family which is equal to that which is given in the jails. But there is lack of funds! For the same reason they had to stop treating and giving medicines to the surrounding villagers, much to their regret. It could not be said that the Theosophists expected that the Hierarchy of Adepts or perfected men of the past would settle this question of unemployment. It was for men to do that for themselves, because this is the world for their self-education through experience. Certainly the whole pressure of the glorious life of the Perfected Ones of the past was there to help all men who loved and tried to understand, and so the term "Guardian Wall" was very well applied to Them. Finally, the lecturer said, it is better that we should go to the people with suggestions and offers of service, rather than propose to be their leaders and ask them to be our followers.

IV

THE RECONSTRUCTION OF CIVIC LIFE

JAMSHED N. R. MEHTA [1]

Mr. Jamshed suggested that the aim and the ideals of Theosophy and how to apply them in daily life were very well condensed in an invocation by Dr. Besant:

> Oh, Hidden Life, vibrant in every atom;
> Oh, Hidden Light, shining in every creature,
> Oh, Hidden Love, embracing all in oneness;
> May each who feels himself as one with Thee,
> Know he is also one with every other.

The last two lines indicated the method of seeing the One Life of the Creator by seeing it in every other person. To

[1] Mr. J. N. R. Mehta, Mayor of Karachi, is now in his tenth year of service as Mayor, having previously been elected for three terms of three years each.

practise it required an agency, and to each person it was open to select anyone, father, mother, friend, or a group, to apply these ideals in life. Mr. Mehta thought that a municipal organization was the best instrument to come into touch with human life and to see God's life in everyone. The municipality to him was an activity co-operative in principle like a joint stock company concern, and the dividend earned for each citizen, who was a partner in the concern, was increased help and comfort.

A municipality was divided chiefly into two parts, the Public as electors and the Councillors as elected directors. Over them was the constitution of the Central Government, and under them were the officers and the staff employed for the work. Dr. Besant had delivered some years ago a series of lectures on the Inner Government of the World and Their activities in the various departments of life. The lecturer thought that this Inner Government of the King, the Masters and the protectors of mankind, was very well reflected in a municipal organization. There were seven departments of the Inner Government; Will, Wisdom, Devotion, Science, Beauty, Action and Ceremonies, and mighty Personages were at the head of these departments. Over all of them stood the One who is known as the King of the Hierarchy. In the municipal organization the act of the Constitution is granted by the Central Government in the name of the King. The department of administration in the Inner Government was headed by the Law-Giver, the Manu. In the municipal organization the President and the chief officer had to carry out similar duties of administering the Constitution. This department was the central department and the managing committee, and the President and the chief officer had to think constantly about the happiness and comfort of the people, making schemes for same, and maintaining those schemes.

The next department was that of education of the world in the Great Hierarchy. The Bodhisattva was at its head. In the municipality one of the chief duties was to educate children. Just as each child in the Hierarchy was considered a child of God, so to a municipal organization each child ought to be a good citizen in the growing. Some municipalities even undertook the larger responsibilities of secondary education, college education and even education of profession and vocation. Another type of education would be for mothers, and he suggested pre-natal education for all women during such periods. The museums, libraries, and reading-rooms were also considered as types of educational institutions which municipal organizations could well establish. The municipality of the future would be responsible for the healthy birth of a child, its right education, and choice of profession or trade.

Passing onward to the department of devotion, the lecturer pointed out that all services rendering help and loving protection such as dispensaries, maternity homes, relief work, gardens, recreation-grounds and anything giving happiness to the people, was a devotional service to the city. A municipality ought to be the chief source of removing all source of sorrow. In the department of science, the Inner Government of the world made it possible for many scientific investigations to be brought down into the physical world, and a progressive municipality ought to be in touch with all men of science and their scientific researches. Waterworks, drainage, the destruction of rubbish, lighting, transport, etc., were all dependent on science; medical researches for epidemics and chronic diseases, laboratories for examining food, etc., were all meant as scientific aids in civic reconstruction.

In the department of action, the lecturer suggested that an attitude of respect and gratitude ought to be created for

the employees who worked in the municipal organization, such as sweepers, drainage men, road coolies, those who worked the hardest under all conditions. Their lives ought to be made as happy and as comfortable as possible. The services rendered by the fire-brigade, health-department, hygiene-department, etc., were also truly great. Further he also thought that the co-operative society movement ought to be greatly helped by municipal banking. Co-operative societies were the middle path between the two extremes of capital and labour, and the municipality could do much in helping small industries, and at least relieve their own staff from debts and moneylenders, the chief causes of the poverty of the country. The question of co-operative housing was also explained, and the slogan of each municipality ought to be "A house for every family". This was a practical and not an ideal dream, and in any social and civic reconstruction this ought to be made an important item, and they should ensure that no landlord could shift a tenant or increase the rent. The possession of a house by an economical system of payments by instalments would create the basis of satisfaction and contentment, and economically the wages and rents would not rise under this system of co-operative housing.

In the department of beauty, the lecturer suggested that road-side plantations, gardens, flowerbeds, and a carefully considered system of town-planning, laying out villages and towns simply but beautifully, would be the main feature of the civic reorganization of the future. Art exhibitions, musical entertainments, dramas and recitals, could all be arranged by the municipality, and thus different arts and culture be encouraged.

The last department, that of ceremonies, according to the lecturer, was well reflected in the municipality. The formalities of a meeting, the etiquette due to the President, and by him to the members, the moving of resolutions, amendments,

agenda, etc., were all part of the rhythmic ceremony, and in certain municipalities entrance was made in a ceremonial manner with robes and regalia of office.

In summing up, the lecturer said that by real service each one could make the municipal office a temple, and the municipal work a real worship. He looked forward to the day when in each city and village there would be a temple-service from which power and love and service would emanate for the happiness of the people; that each citizen would take part in this work and thus have the privilege of seeing the One Life in every man and the One Life in God. This was the main idea of real socialism, democracy and communism; that in the municipality all the amenities of life, including waterworks, drainage, roads, gardens, etc., were for all, and extending the same principle to lighting, transport, shops and houses, would also be carried out. Thus the municipality, with its organization, was really a strong foundation for the future of socialism. The lecturer thought that in civic reconstruction the municipalities had a great future and looked forward to the day when the Great Brotherhood would be established in reality on earth. To bring it earlier depended upon the workers and the citizens of each city.

V

THE GROUNDWORK OF HUMAN RELATIONS

RT. REV. C. W. LEADBEATER

The speaker said that while Theosophy could not offer detailed solution to the great problems before the world, it could furnish guiding principles by which to approach them; and the greatest of these was the First Object of the Theosophical Society, the ideal of Universal Human Brotherhood.

And since religion was one of the most fruitful causes of division among men, the study of religions was another Object of the Society, so that in knowing more of other world-faiths men might become more tolerant towards their brothers in those religions.

We all look forward to a future in which there shall exist ideal relations between men of all religions, nations, races. Many books have been written on the subject; the earliest which I remember in English is that by Bellamy, called *Looking Backward*. H. G. Wells adopted the expedient of making the earth collide with a comet, which generated a gas that made all men *reasonable*, and so established ideal conditions in the world. The speaker wished that gas were on tap now. He himself had contributed a glimpse into the future seven hundred years hence in the book *Man: Whence, How and Whither*.

One suggested solution of our troubles is the abolition of banks and money, but a return to barter as a means of exchange offers too many practical difficulties to the world's trade. Some reformers think a change of government would set everything right; but a change of heart is what is needed, for it depends upon the good will and common sense of those who must carry out a plan, whether it will succeed or fail; and any form of government will work if all the people pull together to make it a success—witness the absolutely ideal Constitution of the United States, which yet often fails in application, and England's extraordinary patchwork Constitution, which nevertheless works fairly well because of the law-abiding nature and general good will of the majority of the people.

But before ideal governments and ideal relations between human beings, individually and in groups, can be established in the future, man's physical comforts and needs will have to be met, and this will accrue through the discovery of a new

force, the force with which the American Keeley was experimenting about fifty years ago—a cosmic force released from the atom, which he called the dynaspheric force.

The world is not yet ready for it; had it been known during the recent Great War, both sides would have employed it, with the result that civilization would have been utterly wiped out. Nevertheless it will come to be known and used in the not far-distant future. Sir Oliver Lodge had estimated that the force confined in a single atom is sufficient, if released, to light the whole world for twenty million years! With this vast power at his command, man may well advance rapidly.

Shakespeare said, "It is a mad world, my masters," and Professor Richet has written a book on *Idiot Man*. He included himself in the category, for though he knew it was injurious to him, he persisted in smoking. So, theoretically we all admit that mankind ought to pull together for human upliftment, yet we quarrel over boundaries and markets, and make war upon each other ruthlessly. Even in our educational institutions, we find the teachers and the taught inimical, or not understanding each other; and some years ago (if not now) the young people and the adults were set against each other in complete misunderstanding. Capital is against labour, the rich against the poor, and so it goes on. What is the remedy?

In the industrial field Henry Ford seems to have found a solution. He employs great numbers, and has established right relations with them; so too have Lever Brothers in England, and other firms here and there. The employed receive good wages, pleasant homes and gardens, means of enjoying their leisure with pleasure and profit, and they share the profits of the business and so have a personal interest in its success. What is the principle which lies beneath all this? It is brotherliness, a willingness to give and take, to yield something

on each side. Nations also will come more and more to apply this principle, as did England and the United States in the case of the ship *Alabama* in the American Civil War. This ship was built in England and, eluding the coastguards, escaped to prey upon Northern shipping. When the war was over America claimed damages from England, and the claim was referred to an umpire, the Emperor of Brazil. He awarded reasonable damages, and England paid, though she grumbled a little.

The Theosophist's slogan is Brotherhood; Who is for Peace? He believes in the Fatherhood of God and the Brotherhood of Man as guiding principles in all matters of human relations; and it is only by the universal acceptance of those great truths that permanent peace and happiness can be attained.

But the Brotherhood must be *real*—not a mere philosophical doctrine, but a rule of life, to be applied not only here and there with people we happen to like, or with those who chance to agree with us, but to *all*, even to those who misunderstand us and vilify us. If all men would but remember the cardinal fact that they are brothers—if they would trust one another, and approach the consideration of their differences in a reasonable, commonsense, unselfish spirit, the difficulties would disappear. Human intelligence is certainly sufficiently developed to deal with them, if men will only examine them with mutual good will and an earnest determination to settle them.

As I have said, Theosophy cannot offhand suggest a solution in every case; the knowledge and skill of an expert who is thoroughly acquainted with special details is needed for that; but it *can* definitely declare the attitude, and the *only* attitude, of mind that will make any kind of settlement possible at all; and I believe that to be the attitude which I have described above.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 413*)

Bhurloka. The Bhurloka begins with the Lower Manas; animals do not feel as men do. The dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and in imagination, not feeling as we do past and future, as well as actual present pain. The special physical organ of perception is the brain, and perception is located in the aura of the pineal gland. This aura answers in vibrations to any impressions, but it can only be sensed, not perceived, in the living man. During the process of thought manifesting to consciousness, a constant vibration occurs in the light of the aura, and a clairvoyant looking at the brain of a living man may almost count, seeing with the spiritual eye, the 7 scales, the 7 shades of light passing from the dullest to the brightest. You touch your hand, before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of colour. It is this aura that causes the wear and tear of the organs, by the vibrations it sets up. Happiness as well as sorrow sets up strong vibrations and wears out the body. The brain set vibrating conveys the vibrations to the spinal cord, and so to the rest of the body.

We can analyse the work of consciousness and describe it, but we cannot define consciousness unless we postulate a subject.

The Heart. The septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather the aura of the heart, which vibrates and illumines the 7 brains of the heart, just as does the aura round the pineal gland. This is the exoterically four, but esoterically seven-leaved Lotus, the Saptaparna, the cave of Buddha with its seven compartments.

There is a difference between the nature and the essence of the astral body and the Ego. The astral body is molecular, however etherealised it may be The Ego is atomic, spiritual. The atoms are spiritual and are forever invisible on this plane. Molecules form around them, they remaining as the higher invisible principles of the molecules. The eyes are the most occult of our senses: close them and you pass to the mental plane. Stop all the senses and you are entirely on another plane.

If twelve people are smoking together, the smoke of their cigarettes may mingle, but the molecules of the smoke from each have an affinity with each other and they remain distinct for ever and ever, no matter how the whole mass may interblend. So a drop of water, though it fall into the ocean, retains its individuality. It has become a drop with a life of its own, like a man, and cannot be annihilated.

A student asked whether the group was a drop. H. P. B. answered in the affirmative: if we had met to buy corn we should appear as a group in the Astral Light, but we should not be permanent; but meeting to study Occultism we should cohere. The higher and the more spiritual the affinity, the more permanent the cohesion.

A rose created by Kriyashakti remains as a reflection. The Lower Manas was an emanation from the Higher Manas,

and was of the same nature as the Higher. This nature can make no impression on this plane, nor receive any. An Archangel, having no experience, would be senseless on this plane and could neither give nor receive impressions. So the Lower Manas clothes itself with the Astral Essence of the Astral Light: this Astral Envelope shuts it out from its parent except through the Antahkarana. Break this, and you become an animal.

Kama is life, it is the essence of the blood; when this leaves the blood, the latter congeals. Prana is universal on this plane, it is in us the vital principle, pran*ic* rather than pran*a*.

(*To be continued*)

IT is often said that the leaders in this movement [1] are women who have failed in life's conflict, and have not won womanly happiness. It may be so. I think it is so. It has always been true in the past, it is likely to be true in the future, that only the sufferings of the few can serve as stepping-stones for the happiness of the many. But if it be so, does it never strike you that we, who have suffered, have won from our sufferings such a lesson of patience, such a strength from our anguish, such a passionate determination to save other women from the martyrdom which we have borne, that by the saltness of the tears which we have shed, by the crown of thorns which has pierced our brow, by the agony of the cross which has left its sacred stigmata for ever on our hands, we have become consecrated to be the saviours of women from the wrongs under which they suffer, their redeemers from the injustices which have degraded humanity so long?

ANNIE BESANT in *The National Reformer*, April, 1875.

[1] For Women's Suffrage.

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(*Continued from p. 380*)

IV

BELGRAVE VILLA,
St. Aubins, Jersey,
(Aug. 2, 1889.)

MY DEAREST,

We had to move these last two days and were like Marius on the ruins of Carthage, sitting disconsolate on our trunks. Now we are within reach of pen and ink once more. Thousand thanks for your dear ash-tray and your thought of me, you, sweet *mango*, among women. I will not dirty and use it, but look at it standing before me. It is lovely for it comes from you and is *Jap* by birth. Do write dear. Tell me how you shall have managed among the Philistines on Sunday night. Yours ever affectionately and sincerely

H. P. B.

Love to H.B.

V

JERSEY, WEDNESDAY.

DEARLY BELOVED ONE,—

I am proud of you, I love you, I honour you. You are and will be yet before all men—the star of salvation.

Now, don't kick oh thou, dove-eyed one, it's all sincere. Please read enclose, and correct it; after which if it has your approval (and if it has not then I will commit suicide) and take it to Bert or Old or any of the young flapdoodles of Lansdowne Road and let it be taken to the printers and sent to me in pages, if you will kindly look over the galley proofs. Tell Keightley please and others that to save time they may as well not send me the rough galleys. But I must *see all of them in pages*. There is a magnificent original poem by E. Arnold from *Dhammapada*, followed by comments by Sumangala the High Priest *that must go*.

I have used three stamps of G. money [1] to you and on you dearly beloved one. *Are* you mad? But I had to answer your headless Headlam from Bedlam.[1]

Again, I enclose two things dear, a cutting about the incorporation of the St. Louis Th. S. and the abridged *Rules*. Can you arrange it with appropriate additions for the *Appendix* to go into *Key to Theosophy*? This has to go, as I promise it in the text; and the act of incorporation and the decision of the Court about the nature of the T. S. is a very important document. It can yet *become a precedent*.

Now, my trust and only hope is in you—Bert is positively losing his memory. It is impossible to rely upon him in anything as far as memory and recollection go. It is *simply awful*.

Oh Lord how I do wish to see you! We are coming back on the 20th or 21 of August. Olcott is expected on the 24th or 25th of August. I *do* hope he will listen to you. Goodbye dearest. I kiss you on both your dear dear cheeks and I see your big lotus-like eyes peeping into mine and *I* do see and visit you if you don't. Love and two fraternal kisses to H. B.

Yours ever in Hell and Heaven.

H. P. B.

[1] These words are not clear. The letter is evidently written in a great hurry.—C. J.

VI

TO ANNIE BESANT,

My dearest, as it is so much easier for me to write than to speak; and that speaking—especially when I feel too strongly what I say—I am apt to forget one half, and express in a very muddled way the other half—I decided to put all I have to tell you upon paper.

Last night, I did not and *could not*—fearing as I did to hurt your feelings—let you know all I thought and that which made and makes me feel so wretched. I had received a terrible shock, one utterly unexpected by myself as by every one else, even by Miss Cooper *who ought to have known the arrangement* but did not, both she and I being utterly confused. But now after a whole night's thoughts and confabulations upon the subject, all is clear to me, especially MY DUTY.

Now our "Women's Club" answers neither the original desire of the donator of the money to found it; nor the fundamental principles of the T.S., by which it was built and opened, nor even its alleged and professed object, or rather its name "Women's Club". It does not answer either because:

(*a*) Mr. K.'s desire was as expressly stated to me in letters and orally, that every girl and woman tempted by poverty to resort to the streets should, irrespective of creed (whether religious or political) class, trade, and opinion, be made to benefit by this club in the limits of its rooms and resources; and that Mr. H. Burrows stated last night *authoritatively* and as one having power in the administration of this "*Women's* Club" that no girl would be received in it whether as inmate or member *who did not belong to the Trade Union*. Now *what* RIGHT had he to say this?

(*b*) Because this just quoted phrase of Herbert B.'s goes against the fundamental principle of the T.S., *i.e.*, brotherhood,

irrespective of creed, views, class, race or colour, and that therefore it is untheosophical.

(*c*) Because finally, it is the "*Women's* Club" (women in general) and not the *Trade Union's* or "Match Girls" *Club;* and therefore to say what he said last is to make of the name *an untruth.*

More than that: it is to drag the T.S. and all those who founded it into a determined groove of action; it is to pin them forcibly and as *unexpectedly*, to one definite and narrow sectarian view of theosophy and philanthropy; to connect us all before the public (as there were two editors there and reporters) with Trades' Unions, strikes, public demonstrations, etc.,—hence with the whole circle of agitators whether Socialists, Democrats, or whatever their many names, all of which unfortunately and whether rightly or wrongly, police and government and the whole of the Conservative party brands as rioters, rebels and what not! And if we, of the T.S., and the T.S. itself, live to this day and that nothing could crush us it is just because of the wise policy of our Society as a body, of absolute non-interference with such political movements, and keeping always within the limits of law. Whatever rights and privileges, or course of action, every individual has *outside* the T.S., as an individual, as a theosophist, pure and simple, he has no such rights [within the Society]. A. has a right to go to a Methodist chapel as a Methodist, and B to Hyde Park as a Socialist, and C, if a Jew, to his Synagogue; but neither A, B. or C has a right as a Theosophist to preach at our meetings either Methodist or Wesleyan doctrines, Socialism or Judaism. This, my dearest Annie, is our saving principle, as you know yourself.

Again, I promised *on my word of honour* to K., that no *ism*, religious or political, no one special thing should be inculcated, let alone preached in that Club—not even

theosophy with its all embracing subjects under that name, but simply *ethics* or universal morality. K., was dead against any but a moral restraint, dead against forcing the girls to say grace before meals, being made to read tracts or inculcated any one particular tenet or tenets. As he urged upon me and begged that the T. S. should take upon itself the trouble of founding such a refuge or Club, leaving it with me and the T. S. alone to do the best we could I promised him in my turn all of that which I just stated above. I did so, because I saw what practical good theosophy could do thereby, and I to theosophy by consenting to do that thing for him. It was agreed, moreover, that no man should live on the premises and that this House of Refuge, or Club for *Women*, should be governed entirely by *Women theosophists*, alone. Had you told me beforehand that you meant to place Herbert or any man in any capacity in it, I would not have consented. And yet, last night while you, who have toiled and worked and done all in that house spoke as modestly and as broadly as you could, Herbert B. spoke *authoritatively* as one having full powers in its administration, with powers as full to consult no one but himself. "I want you to do," this and that—"I will not permit"—etc., he repeated, just as if he alone got the money and had prepared the house! Now, the first thing to be done was to select trustees among theosophists as I had insisted with K.—who at first insisted in his turn, that I should be the only manager, and then when I spoke of yourself, of you saying no one could do it better than Annie B., that you and I should be the only managers and select our own helpers, *among women*. Why have I refused poor Mrs. Lloyd as a matron if the law was to be broken at the very opening? Now, I have nothing against his being the "treasurer" (though I learnt this nomination rather unexpectedly last night, nor had any one known of it), but I oppose most decidedly that he should *lead* the girls or have any

authority or voice in the Club. This alone, that they (the members and inmates of the Club) shall start by his arrangement to Hyde Park from the Women's Club to-day with banners flying and *et ceteras*—and that papers may write to-morrow that a female Corporation or Trade's Union started to the Park with such fuss and banners from a Club just founded by *the Theosophical Society* and thus compromise the latter for ever—the very thought of it is maddening to me. I cannot permit the work of my life, my sufferings and toils for the true cause to thus be ruined in a day by such a rash act. How could you permit it, Annie! Why have you said to me nothing about this arrangement before, or to Laura Cooper, who knew no more than I did? I did not feel surprised yesterday when you told me that H. B. *had to be at the opening* because I interpreted your desire that he should quite naturally. But I never even dreamed that he was to be there to assume *authority over* the women of the Club, declare to them *that none should be accepted unless belonging to the Trade Union*, (thus breaking the first principle insisted upon by Mr. K.) and act as sole arbiter and Master of the Establishment.

And now, what shall we do? No one had more real affection for H. B. than I had in the T. S. But now he goes clean against us, and you let him. I do not want to hurt his feelings, and I dread to give you pain. But what can I do, when here I am between my duty as a Theosophist, and the defender of the T. S., my duties to the Masters, and one who does not seem to care a fig for either.

Well, happen what may, but in the face of the greatest moral tortures I will remain true to my mission and task—had I to die worried to death by all this, and so I hope will you. Theosophy does not and cannot prevent you being a Socialist outside the T.S.; but I have no right to be anything outside it *but a theosophist*. I leave the solution of the problem

in your hands, and beg you in the name of the MASTER (M.·.) to define the future attitude of yourself and H.B., by putting an end to this *very* painful situation, one way or the other.

Yours ever affectionately,

"H. P. B."

P.S.—When you have read this—come to me "child of my heart"—if you believe in the latter.

(*To be continued*)

LET me not pray to be sheltered from dangers, but to be fearless in facing them.

Let me not beg for the stilling of my pain, but for the heart to conquer it.

Let me not crave in anxious fear to be saved, but hope for the patience to win my freedom.

RABINDRANATH TAGORE.

THE TEACHINGS OF KRISHNAMURTI

INTRODUCTION

As has already been announced in THE THEOSOPHIST, two special meetings were arranged by Mr. Jinarājadāsa during the period of the six days of the Annual Convention of December, 1931, at Adyar, for the purpose of listening to papers on various aspects of Krishnaji's teachings. The intention was to take up different topics in these teachings and to bring together all that has been said on each topic by him in the course of his many addresses. Each writer was to gather his material and present it with as few personal comments as possible, because the aim was solely to visualize clearly what Krishnaji has meant by various terms which he has used, such as Life, Liberation, the Beloved, Individual Uniqueness, etc.

Several papers were sent to Mr. Jinarājadāsa, some satisfactory for the purpose in view, which was to get concise statements of the teaching. Several papers, however, merely surveyed the teachings in the light of their effect on contemporary thought and movements. The task of collecting "texts" and making a compendium of them is almost impossible, without some running comment of a kind. However, among the papers sent were a few which were read, which in the main fulfilled the requirements of the gathering. The first of these is now published, and it is hoped in the course of the coming months to publish several others also.

I

LIBERATION, ACCORDING TO KRISHNAMURTI

By Harjivan K. Mehta

Our revered Krishnaji, according to his own statement, "realised in 1926 something that is ultimate, fundamental, that has no direction". Since then he has been, so beautifully, trying "to describe this same realisation in different terms". (*Star Bulletin*, September-December, 1931, p. 49.) Here follows the summary of his teaching on Liberation :

Definition of Liberation

(1) "Liberation is not annihilation ; on the contrary it is construction ; Liberation is not negative, but on the contrary it is positive. It is not entering into a mere void and there losing yourself, but it is entering into Truth, becoming part of the Truth, and going out and liberating those who are worshipping the reflections on the still pools ; then you have great energy and vitality, then you are a part of the world. When once you have attained Liberation and when once that Happiness becomes part of your being, then you realize that Liberation is constructive and not a mere vague dream." (*By What Authority?* p. 30.)

(2) "Liberation is freedom of consciousness which is not the multiplication of 'I am,' but results from the wearing down of the sense of separateness." (*Experience and Conduct*, p. 7.)

(3) "That, I say, is liberation the harmony between reason and love." (*Star Bulletin*, October, 1929, p. 12.)

(4) "Liberation is the consummation of all life highly developed, highly cultured, highly evolved. Liberation is the result of the cessation of all desires." (*Star Bulletin*, November, 1929, p. 19.)

(5) " Liberation is the understanding of that life which is Truth, and being in harmony with it." (*Star Bulletin*, December, 1930, p. 16.)

(6) " . . . to be liberated means enlightenment, the attainment of Nirvana, the obeying of that one Law, and the entering into that one absolute Kingdom of Happiness." (*Kingdom of Happiness*, p. 80.)

Liberation is the Purpose of Life

(1) " And what is the purpose of life? It is the freedom of life, the liberation of life from all things, the liberation which comes when you have gone through all experiences and are, therefore, beyond all experience!" (*Life the Goal*, p. 7.)

(2) " The ultimate purpose of individual existence is to realise pure being in which there is no separation, which is the realisation of the whole. The fulfilment of man's destiny is to BE the totality." (*Experience and Conduct*, pp. 7-8.)

(3) " That is the task of individual existence, from unconscious, instinctive perfection, through the limitation of self-consciousness, of imperfection, to arrive at pure intuitional perfection." (*Star Bulletin*, October, 1930, p. 16.)

(4) " Everything that Nature creates is being unconsciously perfected. From that unconscious perfection arises conscious imperfection, and from conscious imperfection through a series of experiences, you gradually attain to conscious perfection." (*Star Bulletin*, December, 1930, p. 17.)

(5) " You arrive at your own dwelling-place, from which you act, but where there are no reactions. This is the purpose of life." (*Star Bulletin*, June, 1930, p. 8.)

(6) In (man) himself lies the beginning and the end, the source and the goal. (*Experience and Conduct*, p. 9.)

(7) " Truth is the power within each one of you which urges you on to attainment." (*Life in Freedom*, p. 44.)

Liberation Expressed in various Terms

(1) "There is only one Law, only one Nirvana, only one Kingdom of Happiness, only one Essence; and if you understand this thoroughly, you will act on this understanding." (*Kingdom of Happiness*, p. 70.)

(2) "Everyone in the world must recognize that there is but one Law, one Aim, one Truth, one Kingdom of Happiness; and that you can enter it only if you live according to that Law, which is the recognition of the oneness of life, of the one Essence in all things." (*Kingdom of Happiness*, p. 73.)

(3) "But he who would seek that Pool of Wisdom, that Kingdom of Happiness where Truth abides must first learn to destroy self." (*The Pool of Wisdom*, p. 17.)

(4) "Happy is he who has been able to unite himself with the Beloved. Happy is he, for he will be able to help others, for he will be able to give of the living waters of life to those that are thirsty, to those that are in want." (*By What Authority?* p. 12.)

(5) "The difference between self-consciousness and consciousness is, that self-consciousness is the outcome of the realisation of separateness, in which there is conflict between individuals, in which there is individual existence; whereas consciousness is that selfhood in which all individual consciousnesses exist and in which all effort ceases, which is beyond time and space although time and space are in that consciousness. That consciousness is positive being." (*Experience and Conduct*, p. 22.)

(6) "In the fulfilment of your individuality is the totality of life." (*Experience and Conduct*, p. 27.)

(7) "Awareness to me is the recognition that all things are real—that things exist because of life, all things are in life. Therefore, if you are aware of that pure life without limitation, you are one with that life in its creative function, which is action." (*Star Bulletin*, October, 1930, p. 19.)

(8) "The cessation of fear is the beginning of being; and being is harmony, perfect balance in all its expressions." (*Star Bulletin*, November, 1930, p. 4.)

(9) "I know that I have liberated that life which everyone must sooner or later liberate, and that through this freedom I have gained illumination, which is only another word for the realisation of the true worth of things." (*Star Bulletin*, January, 1931, p. 3.)

(10) "When you have liberated that life within yourself, you have established the truth, which is happiness." (*Star Bulletin*, January, 1931, p. 5.)

(11) "By completeness I mean freedom of consciousness, freedom from individuality." (*Star Bulletin*, June, 1931, p. 5.)

(12) "To be supremely human is to have the full realisation of Truth." (*Star Bulletin*, June, 1931, p. 10).

Liberation is Possible at any Stage of Evolution for One who Understands

(1) "I say that liberation can be attained at any stage of evolution by a man who understands and that to worship stages, as you do, is not essential." (*Let Understanding be the Law*, p. 13.)

(2) "You can attain liberation at any stage of evolution if you have a burning desire to attain, if you have a longing to put aside the unessential things and to hold, with a grip of death, to the things that are vital, essential." (*Let Understanding be the Law*, p. 14.)

(3) "Attainment is not for the few but for all, at whatever stage of evolution they may be. You can perceive the Beloved when you have learnt to translate the ordinary sorrows and pleasures of life into terms of eternal Truth. If you can interpret all experiences in the light of your goal, then you will become united with that goal." (*Life in Freedom*, p. 75.)

(4) "Now you cannot go to the savage, the barbarian, the unevolved, and tell them that the goal of life is this eternal happiness; because they have not as yet acquired enough experience by which they can build the structure of that eternal kingdom. You cannot by a miracle change them, or, by your attainment, by your life, your desire, force them to enter that Kingdom." (*The Star*; India, February, 1928, p. 87.)

Liberation is for all but it is the few who attempt

(1) "Liberation is not an impossibility. But it is difficult to maintain a concentrated, sustained effort towards liberation and hence the few who attempt it." (*Experience and Conduct*, p. 22.)

(2) "So I say again, spiritual realisation is for all—because that reality exists within all. But it is only the few who are willing to concentrate, who will be continually aware, constantly watchful in their choice of the essential, and will in this way realise more and more of that effortless being, which is serene, supreme." (*Experience and Conduct*, p. 26.)

(3) "As every human being is divine, so every individual in the world should be his own master, his own absolute ruler and guide." (*Life in Freedom*, p. 44.)

(4) "Liberation, that happiness which is unvarying, serene, that perfection is neither distant nor near, because perfection is where the individual is, it is within himself." (*Star Bulletin*, October, 1929, p. 11.)

Liberation in the World and not away from the World

(1) "Liberation is to be found in the world of manifestation, and not away from it; liberation is INTO manifestation rather than out of it. When you are free in the sense of knowing the true value of manifestation, then you are free of manifestation. It is in THIS world that you must find balance." (*Experience and Conduct*, p. 19.)

(2) "It is in your everyday life that you must realise eternity." (*Star Bulletin*, October, 1929, p. 6.)

Distinction between Evolution and Liberation

"Evolution to me is the magnification of "I am" in time—is expansion—whereas liberation is freedom from expansion. It is to BE; it is the finding of the reality in all things, which destroys this barrier of separation. Liberation is not then a process of evolution but the realisation of the whole of life, in which there is no longer object or subject, in which there is no longer a sense of separation. It is that pure happiness of enduring existence in which you as an individual have become the totality in which all things are." (*Star Bulletin*, September, 1930, p. 18.)

How to Attain Liberation

I. *Through a Teacher.*

(1) "I longed to reach my Guru, my Lover, my Genius, my source of Happiness; and, as once before in India, I saw Him, not when I was struggling or trying to get near Him, but when I was natural and there was inside me a bubbling spring of happiness. I saw Him fill the sky, the blades of grass, I saw Him in the whole length of the tree, I saw Him in the pebble, I saw Him everywhere, I saw Him in myself. And so my temple was full, my Holy of Holies was complete. I was He, and He was myself, and that was the Truth for me." (*Kingdom of Happiness*, p. 32.)

(2) "How many of you are capable of being with a great man, with a great genius, with Him who is the embodiment of this Kingdom of Happiness? Very very few indeed." (*Kingdom of Happiness*, p. 57.)

(3) "And that is why all of us who have that tremendous sense of longing after Truth must realise that without Him, the embodiment of Truth, we do not understand, without Him we do not conquer the self; and we must have Him in the centre of our being; for then we can go away

from the centre like the sparks that rush forth from the flame." (*Kingdom of Happiness*, pp. 103-104.)

(4) "We must all eventually come where He shall be our eternal companion; where there shall be no parting, no separation; where there is no sense of loneliness; where there is no unhappiness." (*The Pool of Wisdom*, p. 32.)

(5) "Liberation may be personified in one individual, or in ten individuals, or, as Theosophists would say, in the Teacher Himself, the World-Teacher; but if you have that desire to attain Him who is the embodiment of Liberation and have an intense and tremendous desire, tremendous longing to become part of Him, then it is certainly easier to have such a Teacher to guide you and to help." (*The Star*; India, July, 1928, p. 358.)

(6) (In reply to a question—Does that imply that a person without a Teacher could not attain Liberation? Krishnaji said:) "He may perhaps take longer. Suppose a man has travelled all over the world and knows the way of the world, and comes back to tell an intending traveller where to stay and what to take with him, it makes it much easier, more comfortable. Hence a Teacher is necessary for those people who are uncertain of the goal, who are not sure, who are doubting, who have no strength, who need their purposes, their determinations awakened and made strong. But for those who have already seen the goal, who have already perceived and have experienced that flame which is Liberation, to them he will act as an encouragement, he will be the embodiment—but they will get there without him." (*The Star*; India, July, 1928, p. 360.)

II. *Through Life within*

(1) "You must therefore perfect the body, the emotions and the mind before you can attain and live eternally in that Kingdom of Happiness." (*Kingdom of Happiness*, p. 57.)

(2) "You can only enter this Kingdom if you are living a noble life, and you can only become a citizen of this Kingdom if you are struggling against narrowness, against the spirit of exclusion." (*Kingdom of Happiness*, p. 62.)

(3) "The Kingdom of Happiness lies not in the world of manifestation, where there are shadows and decay, but within each of you and it is there that you must turn and seek." (*By What Authority?* p. 16.)

(4) "And because I am life I would urge you to worship that Life, not in this form that is Krishnamurti but the Life which dwells in each one of you." (*Let Understanding be the Law*, p. 22.)

(5) "Unite with life and you will unite with everything." (*Let Understanding be the Law*, p. 24.)

(6) "If you would attain to the fulfilment of life, you must have this accumulation of experience, for without experience you cannot arrive at the goal, you cannot unite the beginning and the end." (*Life in Freedom*, p. 32.)

(7) "The simple union with the beloved the direct way of attainment, which is the eternal way, gives ecstasy to life." (*Life in Freedom*, p. 74.)

(8) "In order to free life you must be in love with life." (*Life in Freedom*, p. 102.)

(9) "Do not live in the future nor in the dead things of yesterday, but live rather in the immediate now, with the understanding that you are a product of the past, and that by your actions of to-day you can control to-morrow and so become the master of time, the master of evolution, and hence the master of perfection."

"Then you will live with greater intensity, then every second will count and every moment will be of value." (*Life in Freedom*, p. 112.)

(10) "Do not follow, do not obey, do not be loyal to any person except to yourself, and then you will be loyal to every passer-by." (*Life in Freedom*, p. 123.)

(11) "The goal of life is, therefore, not something far off, to be attained only in the distant future, but it is to be realized moment by moment in that Now which is all eternity." (*Star Bulletin*, July, 1930, p. 19.)

(12) "He may take many outer paths, but he must eventually come back to himself, for that reality lies within himself." (*Star Bulletin*, October, 1930, p. 10.)

(13) "The worship of another 'I am' is but a delusion. The man who worships life in all things—in his neighbour, in the labourer, in the highest and in the lowest—is free from all illusions." (*Star Bulletin*, October, 1930, p. 10.)

(14) "You must have an independent outlook on life; your thought must be original, not merely mechanical. The key to the highest reality is independence—independence of thought and action and feeling. However difficult this is, you must practise it without shrinking." (*Star Bulletin*, January, 1931, p. 9.)

(15) "Truth cannot be given to another; Truth can only be realised through your own continued effort." (*Star Bulletin*, June, 1931, p. 11.)

(16) "The way to completeness lies through full self-consciousness." (*Star Bulletin*, September-December, 1931, p. 5.)

(17) "Do not think that you are going to realise the ultimate freedom of self-consciousness without first going through the flame of self-consciousness." (*Star Bulletin*, September-December, 1931, p. 36.)

(18) O Friend,
The simple union is the best
This is the way to the heart of the beloved.
(*The Star*; India, January, 1928, p. 8.)

(19) To be united with the Beloved
Is to love all.
For in all
Dwelleth the Beloved.

(*The Star*; India, September, 1928, p. 429.)

(20) "I want you to fall in love with the picture and not with the painter, to fall in love with the Truth and not with him who brings the Truth. Fall in love with yourself and then you will fall in love with everyone.

In order to attain liberation it is not necessary to join any organization, any religion, because they are binding, they are limiting, they hold you to a particular form of worship and belief. If you long for freedom you will fight as I have fought, against authority of any kind, for authority is the antithesis of spirituality." (*Life in Freedom*, p. 78.)

All Paths lead to the same Goal

"Like men of experience who have suffered and had pleasures and pains, you must walk; whether you walk on your crutches, whether you walk bare-foot, it does not much matter so long as you get there. Whether you take one path or another does not much matter, since all lead to the same Kingdom of Happiness." (*The Pool of Wisdom*, pp. 35-36.)

What is a Crutch?

"If you depend on another for the realisation of Truth, which lies within yourself, then that reliance on another is a crutch. But if you realise that all things around you hold truth, then you depend on everything, and not on one; then you depend on life, not on one particular expression of life." (*Star Bulletin*, October, 1930, p. 12.)

A Liberated Man

(1) "A liberated man is not conscious of living separately, that is, he, as an individual, has ceased to cast a shadow. He IS. He is no longer limited and therefore there is always the right action, the right conduct, the right

perception of all things, without the differentiation of the special and the particular. He is like a lighthouse that is always shining, which gives its light clearly to every object presented to it." (*Star Bulletin*, September, 1930, p. 22.)

(2) "The attainment of that truth is shown by pure action without reaction." (*Star Bulletin*, December, 1930, p. 17.)

When the Beloved is here

(1) "(I have told you that story) because ordinarily, when an individual starts as a separate being, it takes æons, it takes centuries of time to acquire all the lessons all the teachings that life can give before there is the possibility of perceiving, of seeing that vision of Liberation and Happiness. But for everyone of you who is here, it is possible now to perceive that vision of Liberation and Happiness, because you are now in the presence of the Beloved, and when the Beloved is with you, time as such ceases." (*By What Authority?* p. 10.)

(2) "As the sun shines on all, on the daisy and on the forest tree and helps them to grow, so when the Beloved is with you, you will grow to your fullest measure, no matter at what stage of evolution you may be." (*By What Authority?* p. 12.)

(3) "This is the understanding of life which will bring order out of chaos, and it is for that purpose that the Beloved has come." (*Life in Freedom*, p. 41.)

(4) "Now that the Beloved is here with you, the goal has become embodied and come near to you." (*Star Bulletin*, February, 1930, p. 6.)

(5) "As when the rains come the little streams and great rivers are swollen with waters and draw nearer and nearer, hastening towards the sea, so when the Beloved comes, when the Beloved is with you, will you attain more quickly; the rivers of your hearts and minds will be burdened with many waters which will hasten you towards that goal which is Liberation for all." (*The Star*; India, July, 1928, pp. 342-343.)

A Few Considerations

(1) Liberation from every form of bondage, by oneself, is the most predominant idea in the teachings of Krishnaji. He deals with life and life alone, and not with its expressions, but he is not unmindful of its expressions, so he wants to see order, beauty and harmony in them all.

(2) When any one has studied, very carefully, all the writings, speeches, and answers of Krishnaji, he is likely to come to the conclusion that like liberation, the bondage also is within himself, and so what he has to renounce is his own ignorance, his own "I am" ness, and not any other thing. As no outer thing or another person can give liberation, no outer thing or another person can bind.

(3) If a man were to understand the meaning of "Crutch" as explained by Krishnaji, he would have nothing to reject, to renounce or to resign from, for he would, then, try to understand the true value of everything.

(4) The idea that one should learn "to worship the one in the many" and to leave aside worshipping "the many in the one" is very important for every seeker after truth.

(5) Krishnaji himself has said—"There is nothing new under the heavens. But for every man who discovers, who attains, *everything* is new." (*Star Bulletin*, October, 1929, p. 14.) So the freshness and uplifting inspiration are not so much in his teachings, as in the life that expresses itself in him, because of his attainment.

(6) A student of the teachings of Krishnaji should never forget the warning that he has given "Do not repeat after me words that you do not understand. Do not merely put on a mask of my ideas, for it will be an illusion and you will thereby deceive yourself". (*Life in Freedom*, p. 123.)

May we all have the right understanding to worship the One in the Many!

THE LIVES OF ARCOR

(*Continued from p. 438*)

THE child, Friga (Arcor), has now a nickname connected with the bear—"bear-maid"—or something like that, and she will go through life with it. A good deal is taught to her by her mother then, and to keep her still she chants to her wonderful old stories—wolf Feuris—the whole Norse mythology—the story of the Sun-god, Baldur; but they attach meanings to them, and there is a wonderful scene in which the end of all things is depicted, the end of the world and of the Gods, and out of it all the Gods appearing again, but purified, and they themselves in the hall of the Gods.

The mother holds that all come through in the end. She teaches all to the child who has had at least one very remarkable vision. She is fretting and worrying about not getting out, and lies awake one night and a lady dressed all in white fur (Herakles) comes sweeping in and stands looking down on her and asks what is troubling her. And the child looks upon the beautiful face and at first won't tell, and then melts and tells all she feels and suffers at not being able to go to her brothers. The lady says, "Take comfort, for there is reserved for you a greater work than that, which shall make you greater than they."

Friga is eager to know more, but the lady vanishes and Friga goes to sleep with a blissful expression on her little face. She tells her mother next day, and the mother says it

is the White Lady of——[1] and that those who see her are set apart from the world, and all that she says comes true.

A. B. The young person falls in love; the happy man gets killed when she is eighteen, in a sea-fight. He was a big man, kind-hearted when not fighting. His death scene is rather curious; two galleys are locked together, a man is going to try to kill her father, her lover springs on the man and gets locked in wrestling with him and both go overboard; so he goes to Walhalla. He was an exceedingly fine fellow in his way.

The young woman is despairful; she takes it to heart in a rather wild, undisciplined way. She is furious with fate and her Gods generally, and goes off with her father on the next voyage and hopes to get killed. They go to England—perhaps Lincolnshire—quite a little fleet. Several days march in, there is a hill and monks on the hill; it reminds me of Ely, there are swamps below it. They lift their galleys up north at the Humber—or Wash. Friga takes part in the fighting. There is a battle, most are killed and she is wounded and taken prisoner. It was a night attack. The men were surprised because they had taken too much liquor.

Friga is in a very bad temper between the wound and captivity. She expected to be killed, but had not bargained for captivity. Then she thinks that she will bleed to death. She had thought of committing suicide before she left home. The White Lady appears again, tells her to be patient and so on, and that it will lead to good. Friga has pulled a bandage off to bleed to death and the White Lady, (Herakles) puts it on again.

They seem to send her southwards to use her as a hostage, as being a Chief's daughter probably. Such an unrecognizable country they go through—great forests all over the place, wild bulls, wolves; St. Albans, Verulam in the Roman time.

[1] Name not recorded.

The great Abbey is not there yet, but there is a sort of church, a fortress; it is all fortress. She is brought through London and sold or exchanged—the people in the north seem to have handed her on as a kind of consideration—a hostage in a treaty.

A man with loose hair and a ring round his head is King inside and outside London town. An arm-band above her elbow has the head of her dead lover, cut as a cameo in relief, set in the great golden circlet. It was cut by a stranger in some sort of stone. The band was welded on the arm with a hot iron and given her by her lover at her betrothal. In spite of its value it was not taken from her.

The kingdom runs down Kent way; they are called Jutes—King of the Middle Saxons. She is handed over to him and is in his court for a considerable time, and is expected to wait on the Queen, but Friga is not very submissive. She is treated well; half as a dependant, half as a guest. They think she will be handy next time her people come. The palace has been a great Roman place—half palace, half fort—on the lines of a castle.

Religion: Odin—like Friga's own people. It is a curious life, somewhat like her previous one, but there is less hunting and more drinking. She despises them all as boors.

Another set of northern people come down, perpetually marauding. The hostage idea does not work, for the people who come are not her people; but still they think they will rescue her. They storm the city, rescue her and treat her with respect. They forage down channel way and get driven into the Bay of Biscay by a storm, and are shipwrecked in the southern part of Gaul, trying to make the mouth of a river. Near Bordeaux?

All is very upset in this country too, but it is the height of civilization as compared to Norway. She is taken in, on announcing who she is, and they treat her well; and this,

apparently, is where she gets amongst the Christians, for they first put her in a nunnery. The whole place is over-run with Goths and people. In the nunnery they look upon her as a heathen ; they are kind to her, but consider her hopeless, as she rather fiercely resents being looked upon as a heathen. A rather vinegary old lady,—the abbess ?—complains of her, and she is taken into the house of the man to whom the complaint is made who is much looked up to. She is in this prefect's house as a companion to his wife, who is very nice and treats her with tact, and she lives with them quite a time and gets used to the more settled and less wild kind of life. The lady teaches her Latin and to read some quaint old books, and things were settling down very nicely. Friga does not take to Christianity. The lady does not look down upon her as a heathen, but leaves her to her own beliefs. The lady has a good influence and teaches her to control herself . . .

After some years a new stream of invaders attacks the town ; there is much fighting ; many are massacred and the inhabitants are driven out. The prefect and his wife and all of his men, who can be got together after the defeat, journey eastwards through rich plains and beautiful country to Marseille. Friga has spasms of wanting to get back to her own country, but she has no one left there. Her protector's wife is very good to her and teaches her housekeeping. The strength of the Roman civilization is there.

They are on their way to a relative, a brother of this prefect. They go by ship to Byzantium, pottering along and stopping at all little places on the coast. The vessel is docked. They tie ropes round their ships in a tempest. She (Friga) is scornful of their seamanship. They arrive and find the brother. She meets Markab, then a man much older than she is, born in Spain of a race Visigoth or Vandal, and they do not come into connection particularly. Markab is

made head of a College by Justinian and, Friga hears some of his lectures; eventually he is turned out of the College.

Here Friga comes into contact with these (T.S.) teachings. She takes to them because her friend, the lady, does. The lady takes considerable interest in the teachings. A great deal of argument is going on here, all are quarrelling. The lady, who is getting old now, takes to the teachings keenly; they are more or less gnostic. The nearest she gets to true teaching is a reflection of true Platonism and Gnosticism.

Friga's age is now forty and much as she is now (1898) in appearance. The lady dies, leaving her forlorn. It is a very curious time. Friga goes on living there (in Constantinople) looking after the old man until he dies, seven years after his wife. Friga does not study much. The lady, the prefect's wife, was very good, though very distrustful about herself.

Friga wonders what she shall do, she has money and probably inherited their things, but is not a person who readily makes friends. Then she has a vision of the White Lady (Herakles), who tells her to go Eastward. It is a very bad country to travel through; she goes in a sort of caravan that is travelling that way. Some sort of riot or rebellion is going on, but it is a much more quiet time than earlier in her life, and is probably impressing her character. Pushing her way along the shore of the Black Sea . . . run along . . . we get to India presently . . . a long time . . . travelling bad. Much country that is undesirable now seems flourishing then.

Friga had a certain amount of trouble. The caravan was attacked and robbed, but it was an incident of travel, like your wheel coming off now! Across Persia, Baluchistan, down the Indus to Karachi, on to Benares. Having got there Friga does not know what to do, but she spends most of the rest of her life there.

(C. W. L. now runs back to Byzantium, for it is a new period to him and very interesting, and tries to see what the result of her Constantinople life was on her character. It had really developed her a good deal more than you would expect from the fact that she did not study. She got a lot from the lady and others, and went on to India better than she would have been in a previous life.)

C. W. L. The Mosque now in Benares was not there then. The river front is much the same. A large temple on the river bank is not there now. It is a very fine, beautiful place. Friga settles down in Benares. It is a curious place for a wild person from the north, but she gets taken in. She has lost something in the robbery in the caravan. Oddly enough, she takes readily to the simple life, but the heat troubles her and does not exactly suit her. She is taken in by a kind of settlement of Buddhist nuns, a set of high born people, all of one caste. They are very friendly people, simple, gentle, quiet. (They seem to be running their incarnations in the same race. I see one born again in India this time, and that is rather strange to me). It is an interesting community rather. She would not have rested so contentedly here in her old days. Even now she has spasms of restlessness, and the old sea-roving life comes out and they don't quite understand. They teach her and try to calm her and bring her more into accord with themselves. Her soul moves by fits and starts. She has not the keenness and subtlety of intellect that they have, and she goes by impulse where they go by reason. They take her in because she has nothing. She studies by fits and starts and does not meditate at all regularly.

She thinks of the mountains and the sea and misses them. She had them at Constantinople. She is tempestuously fond of the nuns now and then, but they are so different. Both are high born in their different ways, but so differently.

They have keen intellect and deep refinement, and she is yet tempted to half despise them for their want of activity and motion. She has a kind of panther-like love of motion, and inside does not feel old at all in spite of her 50 odd years. She feels sometimes that she wants to kick something over to make a change. They—quite content to be quiet—don't understand her fits. One little old lady understands better because she has something of the same kind in herself, and she stumps up and down as she talks. The heat seems to try Friga a good deal. She has a sort of occupation. She does something which is like a kind of weaving, trying to reproduce for them something she used to do in the old days, and chants some of her old runes, which they don't quite like. She picked up languages as she went along.

It is an interesting community. The white robed ladies are Hindus. They get up a pilgrimage which Friga likes, thinking it would get her out in the open, and so she wants to go.

A pilgrimage in those days was neither easy nor safe. They go northwards and westwards to Rajputana. It looks like Delhi they pass on the way. Then a place of pink stones with walls and gates in a high valley—Ajmir? A place with a University—Ujjain? She visits all the temples and things, and does not get on fast.

A. B. picks out a man to find the name of one town, a person with almost a clothes basket on his head—a great mass of white—a sheet—nearly a foot high. He is a fighting man and the thickness is good against sword cuts. Nedwara the common people call it. He calls it Notthdwara. Dwara is door, Nett is lord=Door of the Lord, Nath-dwara.

There is another great city to which this is tributary; all have Rajas and Maharajas, and it is complicated . . . Oodeypore.

There is some great shrine at Notthdwara and it is subject to Oodeypore temporally. The chief priest at Notthdwara is undoubtedly a person of great power and influence.

They seem to be wandering round generally. There is a great temple not far from the sea that they go to. There is an earthquake but not a serious one.

Friga wanders out into the jungle where she should not go. A tiger goes for her and practically kills her, and she dies . . . The bracelet is still on her arm . . . They burn her. The armlet is now in the treasure of a king, a certain Raja. They buried treasure when the Muhammadans came (though they do not come here) and dug it up again—diamonds and other things—identical objects for more than 1000 years untouched.

The White Lady (Herakles) appears quite at the end in a body, and drives the tiger back, but Friga is too badly wounded and dies comfortably with her White Lady beside her. She was 56 at death. (A. B. died in 415, and had another birth immediately and lived to nearly 100. She was born again in 600.)

(*To be continued*)

LOOK to this day . . .
For yesterday is but a dream,
And to-morrow is only a vision,
But to-day well lived makes
Every yesterday a dream of happiness,
And every to-morrow a vision of hope,
Look well therefore to this day!

From the Sanscrit.

THE BASIS OF OUR BELIEF

BY THE RT. REV. C. W. LEADBEATER

JUDGING from letters which I receive, and from questions which are handed in at meetings, there are still some among our students who have not yet entirely adjusted themselves intellectually to some of the new ideas which have recently been put before us. There is always a certain danger that an eager disciple, in his enthusiasm to announce to his friends some new facet of the truth which has just dawned on his horizon, may proclaim it in a manner so exaggerated as temporarily to obscure other and equally important sides of the one truth. It is therefore of importance for us, if we wish to be useful heralds in the service of our Masters, that we should carefully preserve our balance, and not allow ourselves to be hurried into extreme and unphilosophical statements. To that end we must make use of two faculties: first, commonsense, and secondly intuition.

It has always seemed to me that we cannot insist too strongly upon defining the basis of our acceptance of the great Theosophical system. Speaking for myself, I have not the slightest hesitation in asserting with all possible emphasis that I *know* its main statements to be true. When I first came into contact with its teaching, it appealed to me with a certainty of conviction for which I could then give no reason, beyond saying that it seemed by far the most sensible and

satisfactory explanation of the facts of life which I had yet encountered. If I had had no other grounds for accepting it than those which I have last stated, I should still have adopted it provisionally, for, after all, that is surely precisely what we have to do in the case of many scientific investigations.

In astronomy, for instance, to which at one period of my life I devoted a good deal of time, we find ourselves observing certain striking phenomena occurring far away in the depths of space, and from our knowledge of the laws of Nature we try to account for these phenomena. It is our invariable custom to accept provisionally the hypothesis which best accounts for all the known facts; but it has not infrequently happened that further observation introduces us to other phenomena which negative our first conclusions; and when that occurs, we of course immediately modify our theory so that it may include the newly-observed facts.

I do not see that we can apply any other and better rule than this in dealing with facts connected with higher planes which are as yet only partially investigated; and so again I maintain that if my only reason for the acceptance of Theosophy had been that it was, so far as I could see, the best possible hypothesis, I should still have been perfectly justified in holding it. That much purely from the point of reason; but, as I have previously said, I had an intense inner conviction for which I could give no reason—which therefore would have been quite valueless as an argument in discussing the matter with anyone else.

Perhaps I ought in fairness to add that long before I encountered the Theosophical doctrines I had made a certain number of careful personal investigations into various psychic phenomena, and had been entirely dissatisfied with the unscientific and often disingenuous explanations which had been offered to me as accounting for those phenomena. Undoubtedly the fact that all those earlier observations and

experiments fitted without difficulty into the Theosophical theory was a distinct factor in inclining me to credit that theory.

Presently, however, events occurred which put my belief on an entirely different basis. Madame Blavatsky had always told us that it was possible for us to come into direct touch with the great Teachers from whom she herself had learnt, and that if They saw us to be capable of useful work They might elect to give us definite additional instruction. In process of time such instruction was graciously offered to me, and I need hardly say that I accepted it with the deepest gratitude, and was thereby quickly enabled to develop within myself certain latent faculties. I was directed to test these over and over again in many different directions, until I was absolutely sure that I could depend upon them; naturally, as they unfolded, I began to apply them to the investigation of the unseen world which surrounds us, and I was very soon able to convince myself, by experiment, of the accuracy of all that had been taught to us with regard to the lower stages of that unseen world.

For almost half a century I have lived in the daily exercise of those faculties, and have never in any case found any discrepancy between the instructions given to us and the facts unveiled by investigation, though I have on a few occasions been able to correct mistakes which we ourselves had made in interpreting what was said. I have been taught much concerning planes far higher than any that I can at present reach, so in one sense I may be said still to be taking those on faith; but I think it must be admitted that, since every detail which I have been able to verify for myself has proved absolutely accurate, I have good reason for assuming that the same is true of conditions far beyond Nirvana.

Therefore I *know* (and there are others among us who share that knowledge) of the existence of the mighty and

glorious Hierarchy which is the inner and spiritual Government of the world; and, knowing that, I know also that there can never be any fundamental contradiction between statements made through different departments of the work of that Hierarchy. Some of our students, however, have not yet attained that assurance, and so they are still troubled about the teachings of Krishnaji.

Some are trying to "reconcile" them with Theosophy, or with the writings of our great President, and others are worried because they cannot do so. Some write that his statements are in flat contradiction to their own personal experiences, and that therefore he cannot be a manifestation of the Lord Maitreya.

It would save them much unnecessary trouble if they would remember that the announcement that there was to be such a manifestation, and that Krishnaji was to be its vehicle, came to us through our President. That was not a mere chance; it was not for nothing that our illustrious Leader was chosen to make that proclamation to the world. The Bodhisattva would not have elected to make that declaration through the Head of the Theosophical Society if the instruction which He intended to give was fundamentally in opposition to the vast mass of truth promulgated under the name of Theosophy.

Of course it could not really be so, because after all there is only one truth. But yet, on the other hand, that one truth has so many facets, is so many-sided, that one may approach it from different points of view and, seeing only fragments of it, may suppose those fragments to contradict one another. It is not given to any one man, or to any one body of men such as the Theosophical Society, to grasp the whole of that truth at once. We can only try to look at it first from one side and then from another and then from yet a third, and so by degrees try to put our conceptions together.

But we must realize that just as there are many sides to the truth, just as there are many departments of it, many lines along which we may approach it, so there must be many ways of teaching it and of working for it; and we have to be very careful to see that we do not set ourselves in opposition to some one who is working at the same truth from the other side. There is plenty of room for all of us who are trying to teach it. Some may be emphasizing one side and some another; some may be working along one line towards it and others may be working along another line, but we are all striving for the truth.

That is the important thing, and that will help us to keep together, even when we differ, and to remember that in reality there are only two sets of people in the world, as we were told in *At the Feet of the Master*—the people who know and the people who do not know—meaning those who know the Divine Plan and are trying to work for it, and those others who have not yet seen that there is a plan. Many people see a little part of the plan, but cannot grasp other parts of it; and then they think that those who are working for the other parts are opposing *them*—on the theory that he who is not with us in every detail is against us. But that is not so.

Many years ago I heard one of the greatest preachers of the Church of England, one who would be called a very high Churchman, a ritualist, insisting strongly upon that to a great gathering of working-men. He said: "I am a Churchman; I have been so all my life, and I shall always remain so; but I can see many good reasons why some of you should not be Churchmen. I think it best to go to Church; I think we receive very great help from the ceremonies, from the ritual, from the music, from the beauty of it all; but I can see many reasons why these things may not appeal to you, or may not suit you. I do not care, therefore, whether you go to Church

or whether you do not; but I do say to you: 'Be on God's side in the world; be fighting against evil, be working for good in some way.'" That was a man with a wide vision; we must all try to acquire that wide vision. We must learn to recognize the good work, and above all the good intention, of people who are approaching the same object from a different standpoint.

When we evolve further we shall find ourselves not only rising and becoming larger, but also drawing nearer and nearer to the One Great Self; and as we draw nearer we shall find that the points of agreement are far more prominent than the points of disagreement, and we begin to seek for synthesis instead of analysis. Instead of dividing we seek to unite; we seek for points of agreement, and we fasten upon those and make the most of them. That is a slightly higher stage; when we can do that we are beginning to unfold the buddhic faculty instead of the mental.

So what we must try to do is to synthesize all the different teachings that come before us, and to understand that all are parts of one great whole. We find the World-Teacher through Krishnaji emphasizing one side of the great Truth. It is not our business to ask why; but if we exercise our much-boasted intellect I think we can see why it is so necessary just now for the world at large that this one side should be emphasized. We must be free and we must be happy; but the fact that we are liberated, the fact that we are happy, does not invalidate all we have learnt before.

Let us blend all these teachings together and recognize that there is much to be acquired along many different lines. If we once fall under the delusion that we know all about everything, we shall make no further progress. Remember that we all have an infinity yet to learn, and that on every side that we can see; and this great truth is helping us towards a final comprehension. Therefore above all do not let us set

one teaching against the other; let us by all means recognize that they differ, that there are many paths to the summit of the mountain, and that one of them is the shortest way for one man, whereas quite another may be the easiest for his neighbour. Follow your own path, most certainly; but why abuse the other man? That, I think, is the chief lesson to learn.

I would suggest a careful study of what our great President has written upon that point. Let us receive the instruction that is given but not set to work to criticize it. Let us receive it and listen to it; there may be something in it which we cannot take, something in it which does not seem to appeal to us; do not let us bicker and argue over that, but take what we can understand, because our opportunities of hearing it may be few and far between. It is two thousand years since last the World-Teacher manifested physically; and we do not know how long He will be with us this time, or how soon He will come again, so do not let us waste our time in arguing; that is not at all the line to take.

The World-Teacher knows His own business better than we do; He knows what He wants to say through Krishnaji, and He will say it. Let us lay aside what we cannot comprehend: argue about it after He has gone, if you must, but do not waste the time just now. Therefore let us try not to set one fragment of information against another, but to see how they harmonize into one mighty whole. Be very sure that all the teaching which comes forth under the auspices of the great Spiritual King of the World, of the Hierarchy, through His Minister of religion and education, the Lord Maitreya, whether it reaches us through the physical manifestation of Krishnaji, through the message of the World-Mother, or through any other channel—along whichsoever line it may come, it is all part of that mighty whole.

The cult of the World-Mother is also something to which we should devote our energies, but do not set even that,

mighty and wonderful as it is, in opposition to some other work, and say: "You must follow this, or you are not truly serving the Hierarchy." For the business of the World all lines of development are needed; all good lines are work for Him. Let us each labour as we can and do our best. You are not responsible for the fact that you cannot do as much as someone else; you are responsible for doing your own individual best; that is all that is asked of anyone of us. You may not have the same opportunity as some other member; that does not matter. You have *your* opportunity; you have some contribution that you can make, some piece of work that you can do; do that work and do your best at it, and then you will be serving our glorious Masters.

Our dear Krishnaji is doing the job which is given him to do—doing it nobly and well, and under difficulties which are very little appreciated. Each of us has a job committed to his care, and I hope that each of us is working at his particular duty with the utmost zeal and devotion. Well for us if we are doing our own bit of work as earnestly and as strenuously as Krishnaji is doing his! There is plenty of room in the world for us all, and for thousands of other good workers as well; let us all press forward as one mighty army striving ever on God's side, even though we may belong to different arms of the Service.

In the previous pages I have given you my own "confession of faith"; but the reader may say, and quite reasonably, that *my* knowledge is no proof to *him*. Obviously it is not, although it is no doubt a piece of evidence, to be taken into account with other pieces of evidence. I have over and over again tried to explain in various writings that no one should in the ultimate base his belief upon the experience of another. It is within himself that conviction must arise, and until he has a definite individual experience he can only base that belief either upon an inner certainty which is to him entirely

satisfactory, or upon the intellectual conviction that the Theosophical scheme is the most rational that he has yet encountered.

For example, assuredly he may, to his own great advantage, credit what our great President has written for his learning; but since the sceptic would always argue that after all she may mistake, however unlikely that may seem, it is useless to quote her to the outer world as an infallible court of appeal. There have been in the history of our Society a few very sad instances in which, mostly for personal reasons, members have lost their faith in our illustrious Leader; if such an unfortunate person has based his belief in Theosophy solely upon her word, the whole system may then become for him cloudy and uncertain. If, on the other hand, he has based it upon the ground of reason and commonsense, the system will remain to him, even though he may suppose that some of its exponents have erred from strict accuracy. So I say again, as I have often said before, see to it that your fundamental beliefs are based upon your own reason or intuition, and are not accepted from any outside source, however splendid that source may be. "Within ourselves deliverance must be sought," and each must believe for himself and depend upon himself, while yet he extends all toleration, helpfulness and affection to his fellow-seekers for the Light. There is room for us all and there is work for us all, and the Deity who rules over all will assuredly bless all earnest efforts to spread the gospel of His Love.

THEN tread ye the path which our Master hath trod,
Forthshowing the will and the purpose of God;
Be sure He will use you to further His plan,
To help in displaying His Love unto man.

VIRGIL AND TENNYSON

A LITERARY PARALLEL

By J. L. DAVIDGE

"SOMEONE once called me the English Virgil," Tennyson remarked to a friend, evidently pleased with the association. A member of the Rawnsley family was the first to speak of the close resemblance between the lives of Tennyson and Virgil; there was, further, a subtle link between them in the realm of the mind, Tennyson venerating Virgil, in his college days at Cambridge, and thrilling to his rolling hexameters, as he read them under his desk, while Whewell was discoursing on moral philosophy. A. P. Sinnett, a contemporary man of letters, spoke of Tennyson as having been a poet in successive lives in previous centuries, of which Virgil was one, and a *Quarterly* reviewer (probably Warde Fowler), fascinated by the parallel, confessed himself tempted at times to think of:

> . . . that ancient doctrine so wonderfully handled by Plato and by Virgil himself, and to fancy that the tender and pensive yet withal manly soul which went to join Musaeus on the Elysian lawn nineteen years before the birth of Christ, had, after twice rolling the fateful cycle, found a new avatar, well nigh two thousand years later, in the English laureate of the nineteenth century.

Striking as the analogy is in general terms and on the surface, it is even closer when the two biographies are placed side by side in the manner of Plutarch. Both were loyal laureates. Virgil flourished when the Roman Republic was

changing into the Imperial monarchy of the Caesars, Tennyson when the English realm and monarchy were expanding into the British Empire. Not only his poems, but also a letter which he wrote to Sir Henry Parkes, when Premier of New South Wales, manifest his interest: "I always feel with the Empire, and I read with great interest of these first steps in Federation," he wrote in 1881, watching the Australian nation coming into being. Tennyson was as thoroughly in sympathy with the expansive Victorian regime as Virgil was with the Augustan, on all grounds, personal and philosophic. The great campaigns of Pompey and Cæsar filled his country with the noise of revolution; there was disturbance at home and abroad; and at twenty he saw military service on the side of Cæsar. Tennyson was born amid the conflicts of the Peninsular War; at twenty-two he went, with Arthur Hallam, to the Pyrenees to help the insurgents under Torrijos. Through all this Imperial movement both stood for liberty, but also for order and religion.

Born at Somersby, a pastoral hamlet in Lincolnshire, Tennyson was a lover and close student of nature, and his poems reveal an intimate knowledge of the countryside. Because Virgil was born at Andes, out of Mantua, he was able to instruct the Roman farmers in the science of agriculture. Both showed poetic faculty at an early age; both were sent to a renowned seat of learning, the Englishman to Cambridge and the Mantuan to Rome, and so were introduced into the great world of letters and affairs. There is even a parallel in their common interest in medicine and astronomy, in their acquisition of wealth, and in their groups of poet friends, Alfenus, Varius and Pollio, Cinna and Horace standing over against the Brownings, the Rossettis, Leigh Hunt, Palgrave, Edward Fitzgerald, besides authors and statesmen and scientists of both eras.

"No poet ever altered more in deference to his critics," wrote Lecky of Tennyson; many critics found in Tennyson ideas which were common to other poets, which prompted Browning to exclaim: "Tennyson accused of plagiarism: you might as well accuse Rothschild of picking pockets!" Virgil was no less sensitive, and had equally to defend himself against charges of plagiarising. As the critics could not call him either bombastic or poverty-stricken, they quarrelled with what he esteemed his great achievement—his new and inspired combination of old and simple materials, which is the true originality of genius.

Tennyson and Virgil found the same delight in reading aloud their poems to their friends. Herbert Sidney's picture of Virgil skilfully reconstructs the scene in the Imperial Palace, in which the laureate declaims to the Empress Octavia his elegy from the *Sixth Aeneid* on the death of her son, Marcellus. We are told that Octavia swooned on hearing the lines. And did not Virgil read the *Georgics* to the Emperor Augustus, a *Georgic* a day, for four days? So we find Tennyson reading to the Prince Consort, and to Lecky and Carlyle. "I read *Maud* to five or six people at the Browning's," Tennyson writes in a diary. "The Rossettis came in during the evening." Mr. Gladstone was converted to *Maud* on hearing Tennyson read it, and publicly recanted his criticism of it. Fanny Kemble wrote:

> I do not think any reading of Tennyson's can ever be as striking and impressive as that *Curse of Boadicea* that he intoned to us, while the oak trees were writhing in the storm that lashed the windows and swept over Blackdown the day we were there.

Tall, dark, and of rustic mien, Virgil was yet amiable and attractive. By a Greek pun on his name he was known as Parthenias, the "Lady of Naples," (an allusion perhaps to the Greek name of Naples, Parthenope), just as Milton was called at Cambridge the "Lady of Christ's". Naples in Virgil's day was the Darling Point of the ancient world, a

Rome by the sea. Villas of the wealthy lined the bay, and the whole region, including Pompeii and Herculaneum, was the centre of a wealthy coterie, and the resort of Eastern traders and a multitude of prophets and philosophers, among them Siron, who taught the Epicurean philosophy to Virgil; and Philodemus, whose charred library, considerably modifying the Epicurean system, has been uncovered at Herculaneum by the spade of the archæologist. Upon Siron's death Virgil inherited his villa.

Virgil seldom went to Rome, and when he did, he was received as a celebrity, the whole theatre on one occasion rising up and acclaiming him with honours usually given to the Emperor. For the most part he affected the seclusion of the Campagna and Naples or Sicily. Substitute Hampshire for Campagna, the Isle of Wight for Naples or Sicily, and London for Rome, and we might be speaking of the English laureate—he, too, was tall and dark, and, though not exactly rustic, was certainly not town-bred in appearance. His charm lay in a great veracity of soul, in a simple single-mindedness that was childlike. Watts-Dunton said on meeting him at Aldworth:

> Behind his uncompromising directness was apparent a noble and splendid courtesy of the grand old type, as he stood there, tall far beyond the height of average men, his skin showing dark and tanned by the sun and wind—as he stood there no one could mistake him for anything but a great forthright English gentleman. Always a man of extraordinary beauty of presence, he showed up to the last the beauty of old age to a degree rarely seen.

In whatever way their greatest characters impress us—whether "pius Æneas" as a pious prig, or the legendary impersonation of all that was great in the achievements of Rome, whether Arthur as a mediæval "goody-goody" or "ideal manhood closed in real man"; even if the epics fail in point of Homeric strength and life, yet both appealed to sentiments and interests strong in their own times, both were national poets addressing themselves to the patriotism of their countrymen.

Æneas as the prototype of Augustus, Arthur as the type of Albert, Prince Consort, are the embodiment of irresistible ideals of heroic living, paternal government and superior culture.

Upon both Virgil and Tennyson fell the rôle of prophet. Virgil foresaw the new age prefigured in the *Georgics*, as Tennyson, with the eye of intuition, saw the age of peace depicted in *Locksley Hall*. In a procession of prophets of world-peace they figure with Plutarch, Enoch, Micah, Isaiah, Merlin, the Sybilline Oracles, the Elder Edda—all predict a Golden Age. No doubt the Messianic tradition of the birth of a child, who should usher in a reign of peace, would reach Virgil through his Syrian teachers, even from the wife of Pollio, his poet friend, who was herself a Jewess. Yet the child, whose coming is predicted in the *Eclogue*, cannot be identified, whether as a son to Augustus—invested with divine honours, as living rulers were deified by the ancients—or as the Christ born nineteen years after Virgil's death. Certainly the preservation of Virgil's work intact through the Dark and Middle Ages was in large measure due to the belief that the *Eclogue* was a prophecy of the Incarnation; Augustine, Lactantius, the Emperor Constantine, and a long list of mediæval writers culminating in Dante were influenced by this belief.

> Now a new progeny descends from the celestial realms. Do thou, chaste Lucina, smile propitious to the infant Boy who shall bring to a close the present Age of Iron and introduce throughout the whole world the Age of Gold.

In what sense has this "Sybilline prophecy about the coming of Christ," been fulfilled? Has the Age of Iron—the Kali Yuga, as the Eastern pundits call it, a definite cycle which commenced 3101 B.C.—closed since Virgil's prophecy? Is it not in full sway now, not only because the Hindus use the name, but by universal personal experience? Where is that "new race that has descended from celestial realms"? The wildest fancy could hardly suggest this age of ours as the Golden Age—in which (citing

H. P. B.) "neither the venom of the serpent nor of any plant is any longer lethal, and in which we are all secure under God-chosen sovereigns"! What of the slaughter of sects, of Christians by pagans, of pagans by Christians, of the horrors of the Middle Ages and of the Inquisition, the "armed peace" of pre-war and post-war days, the outburst of 1914, the torrents of blood and millions of men lost in battle, nations still armed to the teeth and the shadow of war still hanging over the world? While "might" is "right" the world breeds anarchists, bolshevists and destroyers of every description. We must look for another interpretation. Remember how the Hindu scriptures corroborate the allusion to cycles, the *Vishnu Purana*, for example:

> When practices taught by the Vedas, and the Institutes of Law shall have nearly ceased, and the close of the Kali Yuga (the "Iron Age" of Virgil) shall be nearly nigh, an aspect of that Divine Being who exists of his own spiritual nature in the character of Brahma . . . shall descend upon earth. He shall establish righteousness upon earth; and the minds of those who live at the end of the (Kali) Age shall be awakened and their minds shall be pellucid as crystal . . . They shall give birth to a race who shall follow the laws of the Krita Yuga (the "Golden Age").

Those who see the periodic law operating in nature will find no difficulty in linking Virgil's vision with that of the Sanskrit sage, and all these prophecies with a universal vision of world peace. Tennyson "dipt into the future, far as human eye could see," and discerned a federated world, a world wherein:

> The commonsense of most shall hold a fretful world in awe,
> And the kindly earth shall slumber, lapt in universal law.

James Addington Symonds descries a world in which:

> Nation with nation, land with land,
> Unarmed shall live as comrades free;
> In every heart and brain shall throb
> The pulse of one fraternity.

This is not unlike the Magi's prophecy, quoted by Plutarch:

> One mode of life and but one form of government among mankind who will speak one language and live happily together.

Save as we can bring it down and make it actual in the present, the "Golden Age" is ever an anticipation of the future.

When we come to the parallel in science, we find Virgil spiritualising the evolution theory expounded by Lucretius, a convinced materialist, in much the same way as Tennyson took it up from contemporary scientists and applied it to higher ends and purposes. Virgil envisages the process in that transcendent passage in the middle of the *Æneid*:

> In the beginning the Divine Spirit within sustains the heavens, the earth and watery plains, the moon's shining orb, the starry hosts. Eternal Mind diffused through all the parts of Nature actuates the whole stupendous frame and mingles with the vast body of the Universe. Thence proceed the race of men and beasts, the vital principles of the flying kind, and the monsters which the Ocean breeds beneath its smooth crystal plane.

Science for Virgil was at once physical investigation and philosophy or metaphysical speculation. Where Lucretius denies any after-death life, Virgil strongly believes in the immortality of the individual soul, though it clothe itself in different forms. The doctrine of metempsychosis which he uses in the *Sixth Æneid* is not merely an artistic device but a genuine belief which he had learned in the Mysteries and from his Oriental teachers. It is an essential part of the *Æneid*, if not its very climax. Evolution is consistent in Virgil because it is the process of spiritual as well as physical development. Æneas, consulting the shade of his father Anchises in the mystic cave at Cuma, asks in wonder if the spirits which he sees shining in the underworld come back to earth and again inhabit "dull, slow-moving bodies". In answer the Sibyl describes their heavenly origin, their plunge into the body, their cycling through the purgatory and heaven worlds, and back to earth.

> Only a few of us remain in Elysium for ever; the majority, when the wheel of Time has turned a thousand years, God summons to the river Lethe, that so, forgetful of the past, they may revisit the earth above, and begin without reluctance to return to the body.

Tennyson, like Virgil, was in possession of deeper knowledge than contemporary scientists, and they accepted him as their most intelligent and sympathetic critic in the world of letters. Possessed of an indomitable faith in a spiritual force in Nature—a spiritual force which science itself is now revealing in the experiments of Millikan, Raman and Bose—Tennyson spurned the materialism which at first seemed inseparable from the idea of evolution, and discovered for himself the hope that the force we call life is the creator and not the creature of organism. Tennyson's special glory is that he spiritualised evolution and brought it into poetry. Hence the idea in *The Two Voices*:

> It may be that no life is found
> Which only to one engine bound
> Falls off, but cycles always round.

This thought is more fully treated in later poems, *By an Evolutionist* and *In Memoriam*:

> Eternal process moving on,
> From state to state the spirit walks.
> And these are but the shattered stalks,
> Or ruined chrysalis of one.

> Nor blame I death, because he bare
> The use of virtue out of earth.
> I know transplanted human worth
> Will bloom to profit otherwhere.

The full fruition of human development—the crowning race of men made perfect—is foreshadowed in the Epilogue *In Memoriam* to those splendid Beings:

> Under whose command
> Is Earth and Earth's, and in their hand
> Is Nature like an open book;

> No longer half akin to brute,
> For all we thought and loved and did,
> And hoped, and suffer'd, is but seed
> Of what in them is flower and fruit.

Epicureanism so far influenced Virgil as to make him what to-day we should call a Modernist. Evolution similarly

affected Tennyson. Yet how many, fifty years after, discern the deep spiritual content of his literary work? The deeper mysteries of life and nature belonged to an era of thought still to be ushered in, but it was his to forecast the impending revelation. To-day the poet of science will voice the assurance, not of doubt and faith, as did Tennyson, but of definite knowledge, not as Keith and Schäfer know, but as Smuts and Lodge and Eddington know the eternal verity behind the phenomenal aspect of things. But the fact that a man so universally reverenced as Tennyson clearly foreshadowed its development, may guide our modern sympathies into regions of thought which they might never have explored but for his august leadership.

With due adjustments on either side, for Tennyson's less concentrated style and for his more scientific philosophy, the parallel with Virgil is strikingly close, both poets representing a great National and Imperial ideal, a truly synthetic philosophy, and melodious perfection of verse. Tennyson from his youth up was enormously influenced by Virgil, and in his poem *To Virgil*, which "touches the high-water mark of English song," pays him this profound tribute:

> I salute thee, Mantovano,
> I that loved thee since my day began,
> Wielder of the stateliest measure
> Ever moulded by the lips of man.

Sir Oliver Lodge, in a study of heredity in *The Making of Man*, obviously discussing Mr. Sinnett's theory, says:

> It would be a mistake to suppose that Dante and Tennyson were reincarnations of Virgil, but one might, though presumptuously, imagine that all three were incarnations of one great Subliminal Self, which was able to manifest itself in different portions, having a certain family likeness, though without any necessary bodily consanguinity or inheritance in the ordinary sense.

We will leave it at that.

MAN AND HIS GOAL

By NORMAN INGAMELLS

THERE must be a goal for man, otherwise how could we think of it, and to have a goal implies that one has at least had some vision or experience of that goal. What the goal is, and how and when it is attainable are matters for consideration. Probably each has his own ideas and recipes for these—the recipe for himself at any rate.

Expressed in varying ways, it seems to be the statement of every great Spiritual Teacher of mankind that man's goal is to reach a state of perpetual harmony with the Eternal,—the Eternal which is God, which is Bliss. Some call this Liberation, some Salvation, names do not matter, some call it union with the Great Spirit, union with Life or Truth. This Liberation or Union is possible and is eventually inevitable for all mankind, because God and His children are one. In reality all beings, Heads of solar systems included, are seeds of the eternal tree of life. Man is a seed or image of his Solar Lord, therefore it is true that the only goal or God man can ever know, or need ever know, is the development or unfolding of *himself*.

Consider the seed of a tree or flower; the only goal the seed can know is its own unfoldment, but because it is made in the image of its source, just as man is, it grows into the likeness of its source. The *vital* point is, *when* are we going to bring about this greatest of all consummations? We must start now, in our weakness, if we are to quickly raise ourselves

in power. The idea of this goal seems to exist within all the forms of visible and invisible nature, an idea so deeply buried that the form is often quite unconscious of its existence. Also this goal exists in such a way that all forms, and the indwelling life, have either a conscious or an unconscious urge to reach it.

In the lowliest beings this seems to be a blind instinct or something externally imposed, though, may it not be as much the urge of the indwelling life as any external pressure? In the highly evolved man it seems to be a self-conscious, flashing glory, definite, unmistakable. But, until man attains to a definite vision of the purpose and goal of life, he wanders along many bye-paths and blind alleys, ways that lead him into all sorts of eddies of experience upon the great "river of life"—necessary experiences as many of them may be. Before man may reach his goal he must unfold perfection after perfection. He must acquire the complete mastery of his mind, emotions, and actions, in the end loving all without exception, the good and the ill equally, forgiving all, living for the welfare of all. The Lord Buddha has said:

> If any man foolishly does me wrong, I will return to him the protection of my undying love; the more evil comes from him, the more good shall go from me.

When we can maintain this attitude our souls will become like a fair spiritual garden, full of joy and unspeakable loveliness. Our Solar Father should be our pattern, for we are His children. He supports and loves all, and He makes His Sun to shine upon all, the just and the unjust alike. We must resurrect ourselves into this Universal Love, for man will find no permanent resting-place until he does this. It is the experience of all perfected men that only after great tribulations is the goal finally won. Each must strive until he attains, for none can do it for us, and the way is uphill. A study of Theosophy, of the great Faiths and Philosophies of

the world will aid our minds in coming to a definite understanding of ourselves and of the path that must be trodden, and this mental understanding must come long before full realisation is possible.

The goal to which this study should lead us is the entrance to what are called " The Greater Mysteries ". It is the narrow, razor-edged path upon which man is taught how to win his Divinity. Here he will be taken " apart from the multitude " and be taught on the house-top, which is the place of privacy in Eastern lands. Here he will be given those pearls of knowledge that are too precious to be cast to the multitude, as in the public statement of the Faiths. He will be taught how to unfold powers that it would be unlawful and unkind to place in the hands of untrained, selfish men, who would only injure themselves, and what is more important, injure others, did they possess them. Here, too, he must *put into practice* all that he has learnt. The narrow way leads steep and straight to the summit, over many crags and precipices.

Mr. Krishnamurti, gives perhaps the simplest technique for the acquirement of Liberation. Yet, may it not be that his is also the most difficult way? He says:

> The attainment of Truth is an absolute final experience.
> Gather truth from the dust of thine experience.
> Doubt is a precious ointment; though it burns, it shall heal greatly.

Continuing he remarks:

> What is valuable is how you are living now. Because the now contains the future and the past, space and time, everything. The whole of existence is in the now. This is not an extraordinary metaphysical thing to understand. The now projects into the past and into the future, in both directions, in all directions, and a man who is truly living will concern himself with life and not with death. He will concern himself with trying to make himself more and more perfect in the present, and more and more incorruptible in the present.
>
> A man who is concerned with solving the immediate from the point of view of the eternal has no future and no past. You

must solve it from the point of view of the eternal, which is life, not only the life of the individual, but the life of the whole, not your immediate future, but the whole of all life.

Human beings forget the goal to which their life leads, hence there is always a confusion. Because of the lack of foresight of the thing they desire, they are confused and they are lost, and it is for this reason that you must establish for yourself whither you are going, what your purpose is in life.

Procrastination, the seemingly endless putting off of doing things, is one of the lions in the path of the pilgrim's progress, and he must be continually bracing himself to face things in the present, if he is to quickly reach his port.

It seems perfectly clear that all forms pass away, therefore the evolving soul has in all ages sought the changeless amidst the changing, has sought to awaken that sleeping spiritual beauty, the Eternal Youth within him which is his only true and lasting Self. Each soul must individually pass through all experience ere it becomes strong, wise, and great enough to bear upon its shoulders some of the heavy fate or karma of the world. Man must seek knowledge too, and the knowledge he must seek is "The knowledge of God, which is eternal life". Dr. Annie Besant writing of eternal life says it is:

Life which is not counted by endless ages, but which means a change in the attitude of man; which means not time, but a life that is beyond time; which is not counted by the rising and setting of suns, even though these dawns and sunsets were in an immortal life: but which means that perfect serenity, that unity with God, in which time is only a passing incident of existence, and an ever-present reality is understood as the true life of the Spirit.

All the Teachers of our race are evidences that *man may know*, and, as They were once human as we are, They are also the evidence and proof that we too may attain.

IS THE INDIVIDUAL PROBLEM THE WORLD PROBLEM?

By D. JEFFREY WILLIAMS

In what sense, exactly, is the statement true that the individual problem is the world problem? Obviously, there are connections in which the relation is strained and, in others, where there is no relation at all. The individual and the world are apparently separate things. Each human being, considered as a creature with various needs of a physical and non-physical kind, and because, morever, of the very possession of these needs, is a being that must sharply distinguish between himself and the world.

In relation to a physical environment, to a society of which he forms part, or to the various worlds of science, art, religion, politics, and so on, man inevitably feels himself as a being that is a part of, and yet apart from the world in which he lives. His individuality is inviolable, and of all things the most self-evident. He is a part of the world in which he finds himself, it is true, but this is not to assume that in any such sense, or in any such relation, he is able to regard the world and himself as "interchangeable terms".

What is the problem of the world, *per se*? Does any one of us really know? Shall not most, if not all of us, on this matter profess a reverent agnosticism?

We can, of course, study the racial, political, economic, financial, international, and other problems of our world, and

we may study these as aspects of a world problem as it appears to us, but in such studies we are far from *the* problem of the world. We have to *become the world* to have a glimpse or anything like an understanding of its problem. This kind of understanding cannot be knowledge of the usual objective character. It must be subjective: it must be knowledge from within that is really something more certain than knowledge. In this knowledge from within, the world ceases to be as something outside, and all is included in one absolute subjective apprehension, that may be set against any sort of relative objective comprehension, which is concerned with the partial and fragmentary.

The two "worlds" thus known in such entirely different ways should never be confused. It is a commonplace that a circle seen from a different angle will appear as an oval. Change the point of view in regard to a triangle to the next inner plane of Nature, and it is said that it is seen as anything but a triangle. On the physical level the triangle is still a triangle even if in twenty other dimensions of existence it seems to be twenty utterly different things! In the world of Platonic Ideas one presumes that the individual triangles are somehow resolved into, or in Biblical language, are "taken up into" the one idea of triangularity, and the problem of the individual triangle, on that high level, *is* the problem of triangularity! On the physical plane, however, each separate triangle will continue to puzzle school-boys for all time.

Would it be right to assume that the truth of the statement that the individual problem is the world problem is one related to that inner, subjective world where both "inner" and "outer" cease to have any meaning? Does the truth of the statement apply in any degree to the world considered as an objective reality? In a world burdened by such problems as those of war, poverty, industrial relations, finance, even housing and sanitation, how does this truth apply? In a

badly-drained, insanitary slum the individual, even though he may embody all the powers and virtues of a whole hierarchy of angels, or had realised in his heart of hearts that he and the world were one, would not, simply because or by virtue of such attainment or realisation, change the slum into a place of sweetness. That is the task of a sanitary engineer, given adequate means at his disposal.

The writer would yield to very few in his desire to "denounce"—in the old as well as in the modern sense of that word—the external world, with all its absurd limitations, as a phantasm of unreality. He would yield to very few in his wish to unmask Time's illusory visage, and to declare the "flow of time" as an ever-receding, insubstantial ebb on the shore of a more durable and real existence. Time is the inert aspect of Motion as physical matter is the inert aspect of Force or Energy; it is the polar opposite of the time-and-space-annihilating swiftness of its counterpart on the higher levels of consciousness, else how can we speak of an Eternal Now?

Yet in the realm of Time's stagnant, almost unmoving flow, there is speed and swiftness to be found by many who appreciate the pleasures and rhythms it brings to them. On the other hand, Idealists who feel the burden of world-welfare to be daily increasing, find Time's slow passage a torture. In face of world-wide suffering, and world-wide ignorance and weakness, in face of the apparent causes of suffering in so many directions, the would-be builders of weal for men cry out in vain for progress to hasten, if only in making its hesitating next step.

The less-impatient will employ some such phrase as the "inevitability of gradualness," and the idea conveyed by this clumsy apocryphal statement will give a modicum of comfort to-day where perhaps Browning's analogous anodyne—"God's in His Heaven: All's right with the world"—might have served a few generations ago!

Perhaps one might be forgiven if one boldly says that we might give the "individual problem" a rest much as we are content to give the "God problem" a rest in these days? In any case, what has the individual problem to do with world-evolution in its objective and not-to-be-denied fulfilment? That there is an evolution in what may be termed world-circumstances or world-environment that is quite independent of an evolution of individual or world-consciousness, few can deny. World events to-day have taken the bit between their teeth, and there is no world-leader in the world of men who seems to have any idea of their direction, or who has any power to guide them. In our bones we feel there is a Destiny that shapes our ends, that shapes the world's ends, rough-hew and fumble them as we very often do, despite the obvious fact of vast and unneccesary suffering that is entailed as a direct result. This belief that is "in our bones" is all that many of us hold on to in these days.

In a world of relations, a world of rôles and parts to be played, truths must be applied that will fit as keys in a lock. In the abstract, subjective realm, the problem-locks of the external world—seen from that high realm—do not and should not have any real significance, and, therefore have and should have no real existence. On their own levels such problems certainly have significance, real significance, and, therefore, have real existence.

It is the *significance* of a problem on any particular level that gives it existence on that level. It does not in the least matter that a problem which has real significance on any one level should appear to have no significance when viewed from other levels. Likewise, the key to the solution of any problem must be found on the plane on which the problem is seen as a significant and valid problem.

Extremes often meet! The mystic who has attained to a level of conscious awareness that transcends the personal and

particular, who "can reach" the Eternal or the Universal, may and should, while in that condition of being, lose the special value and significance he would attach to external problems when not in that higher condition of being or awareness. Economic problems, poverty problems, those connected with war, finance, colour, prisons, crime, health and disease, have no reality in a world as compared with which this world, as Shelley once said, is a chaos. Similarly, to the extremely self-centered man, all such problems, as they do not relate to himself, have no significance and therefore no existence. Here is the "infra-red" of the spectrum of what is significant in regard to such problems as compared with the mystic's "ultra-violet".

Neither point of view, it will be seen, holds much truth that is of much practical use concerning the several possible positions and grades in between their respective points in the spectrum. It should be clear that the mystic *qua* mystic, is not necessarily any guide in the realms of politics, economics, internationalism, and so on. Very often, the obvious mystic, though well-meaning, is not a success in politics, unless he has trained himself to be thoroughly objective and impersonal, and able to grasp essentials on each level as they are presented to him. On the other hand, one who is mystic enough to understand that there is a world of truth in the saying that "the individual problem is the world problem" will admit, as a student of politics or economics, that such a saying has no application to either of these things, and that it has as much relevance to these things as a Bible text has to a chemical formula or a building plan.

To be all things to all men implies an ability to enter into and appreciate the very different worlds in which they "live and move and have their being," or in more modern language, of which they are aware and feel significant. It is also an ability to appreciate the problem of each man's world, of each man's several worlds, at successive times or at successive levels.

A PROPOSAL

BY A RUSSIAN MEMBER

THESE days call upon us to show our sense of responsibility, to live moral and self-controlled lives, following the example set by our great Leader; the outstanding duty of a Theosophist is to lead a truly philosophical life. But beyond this there is an idea which I wish to present to my fellow members, with the object of ascertaining their opinions regarding it. This is: to form an international group of members for the carrying on of a special *inner* work.

In many of our Lodges unrest and trouble still exist, with the result that their work shows that lack of balance, and of interest, which characterise so many of our activities to-day. All over the world are to be found members who unite clear vision with a definite desire to serve the Society, but they are often isolated, or lost in the crowd, and do not know each other. If such members could contact each other and exchange ideas, they might form a centre of *real* Theosophists, strong and firm in discrimination and devotion.

This idea arose in my mind after reading the article by Bishop Leadbeater, *The Centre at Adyar*.[1] I am convinced that a group could be formed of members in different parts of the world, who, possessing a ripe conviction of the truths of Theosophy, one-pointedness and devotion, would unite for the purpose of service to the Society. Their readiness to

[1] THE THEOSOPHIST, January, 1931.

sacrifice everything in their love for the Masters would be the link that in the inner worlds bound them into one group. In the physical world this link would have to find expression through correspondence, and wherever possible in personal intercourse.

No one need think him or herself too humble or too ignorant to belong to such a group, for the necessary qualifications would lie in the aspiration and desire to be useful that each one possessed. If a member has gone steadily through the shakings of the last few years, and has preserved his sense of brotherhood and enthusiasm for the cause of Theosophy; if he has carefully examined his own beliefs in the light shed upon the Society by the World Teacher, and has been absolutely true to himself; if, whilst recognizing the divine reality of the later Teaching, he has maintained his own independence of thought, and refused to turn his back upon the Light which has so far guided him on his upward way—then such a member has proved himself strong, and fit to form a link in the chain of workers who form a band of love around the world through which the truths of Theosophy may be broadcast to those yet ignorant of them. The uniting power of this chain or group will be LOVE: love for Theosophy, love for the Masters, love of service—and last but not least love for each other. For the cultivation of knowledge of each other, a real affection between the members would be an important feature of this group. This, rather than any specific talents as lecturer or organizer, would be the characteristic of this band.

The method of working could perhaps be twofold: (1) GENERAL COMMUNICATIONS: something on the lines of what the Germans call *Correspondenzmappen*, and (2) PERSONAL CORRESPONDENCE: this should be intimate and carried on between those of similar tastes and interests, and I believe that not a few would discover through this means

that they are already united by similarity of rays, or by karmic ties, although heretofore unknown to each other on the physical plane. Such friends and comrades of other lives would be particularly useful members, and should find themselves able to communicate through these channels their day-dreams and plans, and to discuss their difficulties with one another.

I think such a Centre would immensely strengthen the Theosophical Society. It must be so loving, strong, and creative out of the innermost, that it becomes a veritable power-house within the Society, and results in a new blossoming forth of Life.

But that is not the whole task of this *Centre of Friends*. It should also serve as a field of encouragement and renewal to many who have not yet learned discrimination or gained an inner steadiness, and who long for explanation and help in solving their own special difficulties—longing for 'release,' for confidence, and sympathy. Such members have in some cases resigned their membership, and returned to the ordinary life of the world, whilst others are unhappy, disappointed, not knowing where to look for the old joyous confidence and trust which has vanished. Nor are the leaders of Lodges, presidents and officials able to help them as of old, for they too, in many cases are bewildered, uncertain, and have lost their capacity to help the younger members.

Such as these might turn to the *Centre of Friends*, who should be able to help with broad and deep understanding and love, and with some of the ripe wisdom gleaned from our Leaders.

The above is a mere outline of the idea I wish to bring forward. If it interests some would they consider ways and means of realizing it? Probably our Congresses and Conventions would prove good recruiting grounds for members, and for interchange of ideas as to methods of making the *Centre of Friends* more useful.

It might be possible also to have printed in the Theosophical journal of each country and in THE THEOSOPHIST the names and addresses of those who take part in this scheme. There might even be people outside our Society, who would be glad to share in this interchange of brotherly thought. Therefore one *essential* for all would be freedom from the slightest taint of narrowness, prejudice and sectarianism—the one outstanding characteristic being brotherly love.

Amongst my readers there may be many who say: "Oh dear! I have already so much to do—how can I embark upon a lot of correspondence!" But this is not for those whose hands are already full of work. For those who take part in the scheme it will mean no little sacrifice of time—but I hope a joyful one, as all sacrifices should be! Please think only: "The Theosophical Society, the Masters need it." Think what this means. It is bliss just to try, in these difficult times, to have the privilege of strengthening the Society by a love-sacrifice!

THE Theosophical Society is an ideal power for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which the efferent and afferent forces shall circulate.

This is a condition of the life of all organizations, and of all organisms, and the Theosophical Society is both; it is an organization on the material plane, an organism on the spiritual. A common centre, therefore, is as necessary for spiritual as for physical reasons. "Adyar" is not a place only, it is a principle. It is a name which ought to carry with it a power far greater than that conveyed by the name "Rome".

COLONEL OLCOTT

NETHERLY GRANGE

By "THE BLUE MOTH"[1]

FROM the pages of an illustrated magazine recommending homes for sale, it seemed to be growing out of the hillside. It was cheap—incredibly cheap—a fact that should have aroused suspicion, but twenty odd years ago Tom and I were looking for an old farm-house, and, if the advertisement could be trusted, Netherly Grange, although modernised, still retained the atmosphere which usually pervades century old houses.

Arriving at the nearest railway station we were greeted by a youth who entrusted us with a key, a horse and sulky, and instruction to keep along the main road for ten miles and to turn off where a signpost indicated Netherly Weald. The Grange was situated half a mile off the main road. The day was hot and sultry and as the distances widened between the houses it needed all Tom's attention to coax the mare along, then, just as we sighted the dilapidated signpost, she cast a shoe.

Tom led the mare a hundred yards farther along the main road to where some men were stacking hay, who on learning of our trouble not only lent a hand, but offered to keep an eye on the mare while she rested and we made a tour of inspection. It was then that I saw, half buried in a haycock, a wizen-faced man who invited me to make myself comfortable.

[1] (Pen name of N. C. Moore.)

"You going to take a look at the Grange?" he asked, shuffling to get a better view of me and poking a bundle of hay at my back. I nodded and suffered his scrutiny without flinching.

"That's bad," he said, and softened the blow by assuring me that I was just the sort of neighbour he would appreciate.

"Bad—you mean bad land?" I asked, revived somewhat by the compliment.

"Land is good enough," was the reply, "but for all that nobody 'bout these parts would lease or buy Netherly Grange for love of land or money."

I stared at the old man and laughed a little uneasily.

"Why—is it haunted?" But there was no answering smile in those bright old eyes as their owner informed me that there are ghosts *and* ghosts but *it* at the Grange was worse than a ghost—decidedly worse.

"When I was a bit of a snibbit—nigh on eighty years ago"—began the old man, "I mind my grandfather telling tales about the old Squire, Rodger Netherly, who, on account of his love of hunting, spent most of his time at the Grange and whenever fancy took him, hunting he would go week day or Sabbath day. Being a Catholic, any reference to his Sabbath duty hit him sore, and to square himself with his Maker he erected a Chapel in the east wing of the Grange; altar, stained-glass window and all. Did he worship there? Not at all. His excuse being that the Priest always arrived just as he was setting off for the hunt."

"However, a Priest arrived over-night, and made a sort of vow or bargain with the Squire to be on time by remaining in the Chapel and fasting until it suited Squire Netherly to remember his duty. Oh, yes, the good man kept his part of the bargain—faithfully he kept it. But after his death things began to go wrong. Plague, pestilence and fire visited the Grange—there's only part of it standing now. Then Master Rodger, the heir, was killed while hunting, and, not long after,

the old Squire hanged himself from the rafters in the Chapel. Since then one in every generation has met an untimely end by accident, and one has hanged himself. Get in the Chapel and can't get out!" The old man paused to note the effect of his words.

"Nonsense!" I remarked. "It isn't true!"

"True—of course it's true! Why the present Mr. Rodger won't step foot inside the place since his son was born. It's worse than a ghost because it affects other people as well as the family. I mind only last winter two tramps decided to camp there and so no light should be seen from the road they settled in the Chapel. But *it* got them. One was found up the chimney, stifled, and the other . . ." he drew a finger across his throat and paused to note the effect.

Chimneys, in those days, being associated with Santa Claus, I shivered as though a cloud had covered the sun.

"How old is the owner's son?" I asked.

"Two years, or thereabouts," replied the old man. "But the old Squire never intended the Grange to pass out of the family, so selling won't rid the place of the evil. Now don't you go monkeying with things you don't understand."

"But," I insisted, "Have you—has anybody seen . . .?" I paused abruptly as Tom approached, and conscious that some of the joy had gone out of the day I left the old man to his reminiscences. Walking between the hedgerows we were strangely silent and at last, in a roundabout fashion, I informed Tom that according to popular belief Netherly Grange was already inhabited.

"Well," laughed Tom, "who objects to a nice friendly ghost, especially at Christmas time?"

"But," I replied, lowering my voice, "*it* isn't friendly, and what is worse, *it* resents intrusion."

Tom laughingly reminded me that when buying an old place one bought atmosphere and ghosts.

When we reached the Grange the western sky was banked with storm clouds pierced with crimson shafts. Not a bird or leaf fluttered. All was silent as the proverbial grave, and the feeling of dread that had been coming over me was momentarily increased with the grating of the key in the lock. Close on Tom's heels, I crept into the hall acutely conscious of some malevolent presence glaring at us.

"Resents intrusion," challenged Tom, as if he too were aware of that evil presence. "Once I'm owner of the Grange I shan't give a hang for the Netherlys—the living or the dead."

"Hush, Tom, it is unwise to challenge the . . . "

Tom turned and spluttered such a torrent of abuse that I lost the comforting protection of his presence and crept after him silent with an icy fear clutching my heart. And Tom, the gentle, considerate husband, strode from room to room without any regard for inspection, muttering threats against anybody daring to challenge his authority and, to make matters worse, he seemed utterly unconscious of my presence.

Watching, I became aware that, as well as his emotions, Tom's form had changed beyond recognition. A cry drew his attention to a dark corner where I crouched. Across the room we stared at each other as strangers suddenly taken unawares. My one thought was flight but the bloodshot eyes in that bloated, purple face held me. I thrust out an arm to ward off the advance. An arm long, incredibly long, reached and grasped my arm just above the elbow where the lace of my sleeve fell away. A nauseating breath sprayed about me like a hot foul vapour. I was half led, half pushed from the room, and as I stumbled along the stone-flagged hall I was conscious of an enormous thumb pressing an index finger into my flesh, and faint and like some dim recollection from the past, I heard an old man's voice droning: "In the Chape and can't get out."

But as I faced the old oak door, and saw neither bolt nor lock, I breathed more freely and was about to exclaim, "Just an old thumb latch," when an oblique glance from those bloodshot eyes sent a wave of fear over me, and I repressed the thought with a nervous laugh. The door swung noiselessly.

"Don't, oh, don't close it," I cried. "It's stuffy . . ."

"That door is closed—always," boomed the voice. The grip on my arm relaxed. "But there is the chimney." And there was that in the remark which silenced whatever protest I had thought to utter. The barn-like room was full of shadows, and quivering rays of colour called into existence by the sunlight that streamed through a stained glass window. I halted abruptly to prevent my foot trampling the Sacred Symbol patterned in crimson on the stone flagged floor. With a diabolical laugh my companion strode back and forth, his face assuming a ghastly hue as he crossed and recrossed the quivering rays of colour. My ear caught a rumble of thunder. I leaned against the wall, refusing to look at the enormous chimney and the shadowy rafters, and tried to compose my mind, but only succeeded in creating a picture of a Priest before an altar, waiting, fasting, waiting . . .

Cautiously I crept round the walls, reached the door and lifted the thumb latch. I pushed and pulled. In one leap the figure was at my side. Still refusing to believe that my efforts were useless I beat upon the door, kicked it and shouted, as if I expected Tom was on the other side, "Tom, open the door! Tom, there's a storm coming!" My appeal was challenged with a look, cunning and masterful.

"There never has and never will be but one master—one Squire—of Netherly Grange," thundered that awful voice.

"I know," I retorted desperately, "Nobody wants this place—nobody." There was no retort and I was astonished to see the figure shrink. Suddenly I knew just how to act.

Even now I blame myself for giving way to fear. Taking a grip on my emotion I forced my eye to meet those glaring eyes. Again that nauseating vapour sprayed me but I resolved it was no time to be panicky.

"I—we—" I said, "have no desire to become owners of the Grange—*Squire Netherly*." I must have shouted the last two words for the rafters echoed, "Squire Netherly".

The effect was magical. The distorted features relaxed. A moment later Tom's voice, level, quiet, was remarking about the stifling heat. He lifted the latch, the door swung noiselessly, and the critical remarks on its workmanship and age arrested my flight from the hateful room.

Outside, with the key jangling from his finger, Tom turned a critical eye on the roof. Large drops of rain splashed on his upturned face.

"Storm coming," he remarked. "We must shelter."

"No, no!" I protested. "I won't go back. It's—loathsome!"

"As bad as that," was the laughing retort. "Well I'm not struck on it for a home. Somehow, I should feel terribly uneasy every time I had to leave you alone. If you prefer the rain . . ." As he fastened his flannel blazer about my shoulders his eyes stayed on a purple bruise on my arm just where the lace of my sleeve fell away.

"It is where you gripped," I told him, "—when I was scared."

"I gripped. I . . .? My fingers would not reach so far." And in spite of the rain Tom proceeded to convince me that he could not be responsible.

I agreed. With an apprehensive glance over my shoulder I faltered, "Let us get away. I will explain about the bruize, and everything later."

But I never have—convincingly.

THE THEOSOPHICAL FIELD

THE WORK OF THEOSOPHISTS THROUGHOUT THE WORLD IN 1931

THE following abstract has been made from the reports of the National Societies which are sent annually to the President of the Theosophical Society by the General Secretaries. The President's Convention Anniversary address will appear in March THEOSOPHIST. The full Annual Report which will be dispatched to all Lodges by the Recording Secretary can be purchased by members on applying to him at The Theosophical Society, Adyar, Madras.

The noteworthy kinds of work fall under two main heads: (1) for the public, and (2) for the members of the Society.

(1) The following work has been done in the course of the year for the public in general:

Australia maintains a regular "News Service" and this consists of brief paragraphs concerning matters relating to movements for Brotherhood, and any information of interest to the general public on science, psychism and religion which newspapers are likely to publish. The material is mimeographed and sent to editors of newspapers. In India, Mr. Jinarājadāsa organized two special articles in connection with the H. P. B. Centenary, and these were despatched from Adyar to the newspapers of India, most of whom published one or both of them. Brazil, in addition to articles prepared for the press, has organized a section of publicity to offer speakers for the Radios, which are often glad to receive an address on some topical matter from a Theosophist.

New Zealand, England, the United States of America and Mexico print a large number of leaflets for general distribution. New Zealand prints some for distribution to members only, but allows the public also to receive them at a small subscription.

In connection with the public, Lending Libraries have been particularly developed in England and in Buenos Aires. The London Headquarters has a magnificent Lending Library of works on Occult and Psychical subjects, to which the public can subscribe and receive books by post. Similarly in Buenos Aires the Biblioteca Teosofica maintains a library to which the public can subscribe. Burma maintains in one city a free reading room for the public, and it is customary in many Lodges of India who own buildings to place a part of the Lodge as a public reading room with newspapers and magazines of interest.

(2) Regarding the work for the members of the Society, first there is work for individual members. New Zealand reports sending pamphlets periodically to the members, apart from the national magazine. The Trivandrum Lodge in South India issues a small four page leaflet to its members each month, giving a list of the meetings for the month, and having also a brief report of work done.

Regarding the work of members collectively, as in Lodges, much has been attempted. Apart from the usual meetings for study and the public lectures, the following experiments are being made and with success:

England has for several years organized "Study Week-ends" lasting from Friday to Monday. South Africa has organized an "Inter-Lodge Conference," which is called a "Convention without business". Australia has launched a new scheme in what is called "Support Conventions". The idea is that while the official Convention takes place either in Sydney or Melbourne, such of the members in Lodges in other places as cannot go because of distance should organize a special gathering to be called a "Support Convention," where the local members will get together in the spirit of the larger Convention. England has organized "One Day Campaigns," where all the Lodges concentrate on one topic—Brotherhood, Life after death, etc.—and conduct meetings, offer articles for papers, and so on. The work is directed from Headquarters, and lecture material sent to such Lodges as need it.

In place of the usual addresses at Lodge meetings, Hungary has Question and Answer meetings for a change. One Lodge in Finland sends mimeographed lectures to its sister Lodges.

One of the most important aspects of Lodge activity is that which deals with bringing the members closer together by social meetings. Jugoslavija reports 18 trips taken by members to places of

interest, with the purpose of social communion. Burma reports a monthly dinner, as also picnics to the lakes near Rangoon.

A most important activity which reacts very powerfully in the work of a Lodge is that in connection with young people. The work of the Golden Chain has been very noteworthy in two of the cities of Spain, and has been begun again in England and Scotland. Several countries still carry on the work of the Round Table. The Russian Lodge "Alkomost" of Paris organized a "festival for young people"; and Uruguay mentions special encouragement being given to young people to get together in groups where they can express themselves in various ways of Art creation. Mexico periodically organizes Theosophical functions, where the young people give their contribution of national dances and songs.

Regarding such social gatherings, noteworthy were the gatherings for Community Singing at Adyar Headquarters for a few weeks before the Annual Convention; the evening devoted to Community Singing during Convention week, when more than 500 delegates were present, was one of the most enjoyable evenings spent by the delegates. Songs of both Eastern and Western music were sung. The words of the songs have been published as a booklet by the T.P.H., Adyar. India by a long tradition has a type of recitative drama called "Harikathā". This consists of a poem on some outstanding personality like Hari (Shri Krishna), describing His life and mission; the poem is sung in sections to the accompaniment of an orchestra, and then each section is commented upon by the artist with full explanations of the allusions. Burma reports for the H.P.B. Centenary a Harikathā on the life of H.P.B. Much can be done along this line, particularly in India, and the idea can be developed in other countries also.

The reports of the National Societies mention various opportunities given to the members to express themselves in ways of philanthropy. Thus much work is being done in a quiet way for the helping of prisoners by visiting them in prison and arranging entertainments for them. Similarly there is the visiting of the sick in hospitals, making clothes for the poor, and the work for the relief of animals also. Several Lodges maintain healing groups where the members meet to send thoughts of healing to the sick; work for World Peace is also being continued. There are many joining the Society who feel they would like to do something, not only for the Lodge but also for the helping of the world, if only their restricted abilities could find an opening. Such activities as those mentioned above are distinctly useful as showing that Theosophists are striving

for Brotherhood in practice. Work for the ideals of the League of Nations, and also for the Theosophical World University Association is found attractive by many members, especially in Switzerland. The centre of the latter work, directed by Prof. E. Marcault, is London.

Spain considers that the work of a small band to abolish Capital Punishment has been instrumental in abolishing it in the new Spanish Constitution.

Regarding changes and methods of organization, Poland reports an experiment which it claims to be successful. This is to dissolve Lodges which seem ineffective, but to re-charter them with the most active members and with an objective different from the dissolved Lodge. The United States mentions its experiment of asking members voluntarily to enter a new classification of members, according to those who pay the minimum annual dues, and others who pay voluntarily more in increasing sums. The experiment is reported a success as giving an opportunity to a certain number to send a larger contribution to Theosophical work than their annual dues. Porto Rico mentions that, owing to economic distress, the Section has decided, where there are several members in a family, that each member shall pay half the annual dues.

Mention must here be made of the work of the members in Mexico City of making a co-operative organization on a share basis; this has enabled the members to purchase a Headquarters. Jugoslavija mentions the organizing of the nucleus of a Publishing Trust, and Portugal a Co-operative Press.

One Lodge in Portugal reports the organization of a class in Esperanto, and for several years two enthusiasts in Czechoslovakia have published periodically a small Theosophical magazine in Esperanto called Espero-Teozofia.

Mention must also be made of the work of one Lodge in Roumania with an "anti-alcohol campaign," which has greatly strengthened the Independent Order of Good Templars in that country.

Bulgaria has published the translation of one volume of *The Secret Doctrine*. Holland is issuing a translation at a low price so as to bring the work within the reach of all Dutch members.

ON GIVING

(THE following extract from a letter by a member of the Society has been sent by T. H. Redfern, as it may be useful in provoking thought.)

When we were discussing whom it is good to help financially, and in what cases it is better to decline to help, you reminded me of the passage in *The Voice of the Silence*, "Inaction in a deed of mercy becomes an action in a deadly sin." That linked up with the whole problem of giving financial assistance for which I have been seeking a solution for years. I have never known whether to give to the beggar in the street or not. Sometimes sympathy compels; sometimes reason restrains. Nor do I find any guide in the reactions of the two ways of dealing with a beggar. The problem not being solved, it is neither satisfying to give, nor to refrain. If I give I am left with a feeling that I have probably not been wise; and if I do not give with a feeling that I have probably not been kind. (I am leaving out of account, of course, cases which I know to be deserving.)

I send you the references and quotations on this point which I have collected in the past few years, in my efforts to find a satisfactory basis for conduct. It is good to share problems, and perhaps you may be able to throw some light on it for me.

The point of view in the Christian Scriptures seems to be one of indiscriminative giving;[1] so far as I can understand it, the psychology of the Christian position is that you touch a man's heart to goodness and awaken him to a consciousness of the oneness of life (if only for a moment) by sharing unreservedly when he asks. Yet the following extract from Emerson is a point of view the truth of which I cannot escape from.

> . . . do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me, and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain ends to which many now stand; alms to sots; and the

[1] See I Timothy, ch. 6, v, 17-8; Matt., ch. 19, v, 21-2; Luke, ch. 12, v, 22-4, 27-31 and 33; Matt., ch. 5, v, 39-42.

thousand-fold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.[1]

There is a real danger of being exploited by lazy social parasites through weakness, and this is bad for oneself, and only fosters further the selfishness of the person who exploits. Lord Lytton makes Zanoni say to the father who had been robbed by the adopted son whom he had indulged, "You are the author of his crimes," and elsewhere in that novel he speaks of. "that false and exaggerated sensibility which its dupes so often mistake for benevolence".

The argument for discrimination appeals to the reason. For instance, to give money to someone who has proved that he cannot properly manage what he has had, who has wasted it and caused unhappiness for himself and others with it, is surely unkind. How can it be "an act of mercy" to give someone power with which they have shown that they only damage themselves and others?

May not the greatest help one can give to another sometimes be to withhold that which is asked—even though the immediate consequence is trouble and pain? If pain is obviously and inevitably coming to a man from his conduct, is it kind to defer it, and protract the agony of anticipation and fear—is it not kinder to refuse the assistance he asks, is it not more merciful to let his crash come and stand by him then? If a man is heading for bankruptcy, for example, where is the kindness in lending him money? There is an element of truth to me in the following passage from Talbot Mundy's novel *Om*:

"... sometimes I think I will give all my money to the poor."

"And rob them!" said the Lama.

"Rob them of what?" She stared at him blankly.

"Of the moment. It is not wise to deprive them of the moment. At the moment of our utmost need we learn."

"That is a heartless creed"...

"Nothing is heartless," said the Lama. "It is better to eat consequences now than to put off the day of retribution. Better the sting of an insect now than a serpent's bite a year hence."

Buddha urges discrimination:

Charity bestowed upon those who are worthy of it is like good seed sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of passions, are like seed deposited in a bad soil.

This is echoed in Chinese Buddhism, "There is in charity a proper time and a proper mode.[2] And it corresponds with the *Bhagavad-Gita*:

Alms given to one who does nothing in return, believing that a gift ought to be made, in a fit place and time, to a worthy person, that alms is accounted pure. That

[1] Emerson; *Self-Reliance*.

[2] Fo-sho-hing-tsan-king.

given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted of passion. That alms given at an unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness.

There is this to be said against the argument for discrimination in giving. It involves judging another and his need, which savours of impertinence and presumption. Kahlil Gibran puts this well in *The Prophet*:

You often say, "I would give, but only to the deserving." ". . . who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?"

It may be argued from the Christian position that if money is given in such a way that it evokes a right change of conduct, that kind of giving is beneficial to all concerned, but how is that to be ensured? It may be that when one attains to "the fullness of the measure of the stature of Christ," it will always happen, for the two reasons that the power to evoke will be there, and also that none is likely to appeal to such an One who is not able to benefit by the contact and the gift. It is difficult to think of anybody even trying to exploit a Master by direct contact. If his character, his aura, renders him immune from this sort of request, obviously he escapes the need for discriminating and refusing—which is an advantage. Meanwhile we have to deal with the human problem. And now, have you got any ideas about it?

A DREAM

CANCER dreams that she is on the shore of a lake called Telagawarna which means "thousand coloured". A dragon comes to her and asks her "Are you afraid?" "No," she answers, "I want to seek the Truth." He then takes her in his mouth and carries her to the middle of the lake, where they find a cave, which gives entrance to a temple. Before they reach the door of the temple, the dragon (who becomes green-coloured with a brilliant crown on his head), asks the same question "Are you afraid?", and gets the same reply.

In front of the temple-door stands a figure who also asks her; "Are you fearless?" "Yes," she says, "because I wish to seek myself," and he gives her a shell, that to her consciousness seems to mean "sound". The dragon then takes her to a second door, where everything looks blue; a figure, standing in front of it, asks her the same question as before, receives the same reply, and then gives her a rose, which to her consciousness seems to mean "smell". They go to a third door, where everything looks yellow,

and the figure before it, after the same question, gives her a silver cord, which she mentally interprets as " silence ".

At the fourth door all looks rose-coloured, and the figure in front of it, asks the same question and gives her a lotus flower, which to her seems to mean an " Eye ". Then the dragon brings Cancer into the temple where a priest sits in white garments, who appears to be in meditation; she has the impression of a brilliant jewel raying from his heart. Cancer kneels, and receives from this Great One a silver shell, the sound from which fills all the temple. The tones seems to be the heart-sound. The white priest stands up and conducts Cancer and the dragon to a path which leads up to another temple. This is also surrounded by a lake, the banks of which are connected by a bridge going from east to west. The dragon puts on her first finger a brilliant ring, and she feels herself glow like the jewel. Then the priest conducts her to the east end of the bridge and vanishes. Then a vision passes before her:

She sees many people old and young coming to her and she is able to speak to them in different languages, and the more she speaks, the more she can pour out knowledge, and they became stronger through her eloquence. East and West appear to meet, and all the people fall down in adoration of the wonderful light which streams from the temple. Then the vision passes and Cancer sees the priest again by her side. " Have you seen the jewel with the seven rays and the moonlight glory? " he asks. " Learn how man stands to God; he is his own creator; be fearless."

He leads her to the temple where streams out the moonlight glory. There the dragon is waiting, and Cancer hears a mighty sound which comes from the jewel of the seven rays, and bathes everything in glory. After that there is darkness, the dragon takes the ring from her finger, and they are again by the lake. The dragon takes her in his mouth to the opposite side of the lake, where a white altar stands. " Kneel, and give thanks to the Master for this lesson," he says. She does so. Again he takes her in his mouth, where she stands on his tongue, and he rears himself upright and returns to the place from which they started.

He puts upon her first finger a green jewel and says " This is the sign of battle which leads to victory," and is gone.

THE 56TH CONVENTION, ADYAR

CENTURIES ago the Master said, "Where two or three are gathered together in My Name, there am I in the midst of them." His words still ring true, for they have in them the timelessness of truth. The 56th Convention of the Theosophical Society, however, not only sensed His presence, but also heard His voice. On the eve of the gathering, the atmosphere in Adyar was tense with expectation, as if we were all waiting for the word of the Master. And as the spirit of the Convention blossomed forth into activities and events, His message became clearer. "A new tablet of Theosophy I give unto Thee," such was the sum and substance of that message.

What are the laws inscribed on this tablet, which was discovered not in the burning bush but in the bosom of the world's needs? Mr. Jinarājadāsa enunciated the first law, "Thou shalt judge of the intrinsic value of a thing not by its utility, nor by its beauty, but by its soulful humanity".

Bishop Arundale laid down the second law, "The voice of Wisdom is the true voice of the people, not *vice versa*".

Mr. Wood formulated the third canon, "Justice is the supreme objective of life, not peace, nor prosperity".

The mystic mayor of Karachi, Mr. Jamshed Mehta, laid down the fourth law, "Thou shalt act here below as They do above".

Bishop Leadbeater stated the fifth canon, "Thou shalt be a brother to every one".

Mr. Warrington laid down the last of the laws, "Thou shalt be on terms of understanding with Life".

And as if to prove the practicability of these laws, there stood in the centre of the hall our Great President, her lips hallowed with the fire of heaven, pleading earnestly, as she did eloquently, with the children of Truth to love, love and love, for "Love is the fulfilment of the Law"; an incarnation of Life magnificently lived, of Light radiantly revealed, and of Love lavished with the largess of a King. Who can ever forget that memorable scene? It was, indeed, a sight for the Gods, and I sincerely trust that all the delegates, who had foregathered, also

saw it. It was, verily, an arc of the rainbow—an arc inviting the other arc to come and complete the circle!

She asked for love, and so did the King of Kings whom my inward eye saw in a strange guise: clothed in a patchwork quilt, woven into unity from the many-coloured patches, like that of a Sufi seeker! It happened like this: one morning as I saw the delegates, dressed in their respective styles and colours, entering the Lecture Hall, I discovered that each was transformed into a patch of one particular colour, which was picked up in some mysterious manner and in the twinkling of an eye incorporated into one piece of cloth. Ah! there stood the Divine Mendicant at the door, with His right hand extended, and saying to each one of the delegates, "What hast *thou* to give Me?"

And thus the query, "Ye Theosophists, are ye human or are ye divine," which my mind propounded to me as I saw the delegates, now wreathed in the sunlit silence of the Spirit when they emerged from the Shrine Room, and again boisterously buoyant like the children playing on the beach, was resolved into the answer: "Theosophists, like all creatures, are half human and half divine."

G. N. M.

CORRESPONDENCE

To the Editor of "The Theosophist"

Dear Mrs. Besant,

I wish you to excuse my infringing upon your valuable time, therefore I will be as brief and as concise as possible. I have been a Theosophist for three years, and now consider myself fairly competent in its marvellous doctrines. Looking back I distinctly recollect the terrible time I had mastering the seemingly endless Sanskrit nomenclature, as a young student It seemed to me rather remarkable that some more comprehensive scheme of classification had not been adopted for western Theosophists. For although Sanskrit is, *endlich*, mastered, do you not think a great deal of valuable time and energy could be saved by inaugurating a system for the West, using the *Latin* language as a basis? It could be internationally used in the West, just as Sanskrit is used in the East.

I think such a classification would be far more practical in the West, for a dictionary could be instantly referred to, saving an enormous amount of delay, and not taxing the young student with

such an overwhelming load of Sanskrit. It is also made more perplexing by the extreme diversity of opinion in nomenclature our various writers have, concerning the naming of the Seven Principles, their composition, mode of manifestation and states of consciousness. Therefore if such a scheme could be accepted, I think that it would be a great help to all of us.

Personally, I know absolutely nothing about Latin, I admit, but by the aid of a Latin dictionary I have obtained root-words and anglicized them with our usual endings, and therefrom I arrive at these conclusions, which I humbly ask you to consider. The admissance of my ignorance of the language will account for many of the mistakes, that undoubtedly lie herein:

	Principles	Molecular Construction	Mode of Manifestation	State of Consciousness
1.	Physisic vehiculus ...	Physis ..	Actum ..	Kentronicstatus (One-pointedness)
2.	Vitalitas vehiculus ...	Vitis ...	Vitum ...	
3.	Desideric vehiculus .	Desideris ...	Passium ...	
4.	Mentic vehiculus ..	Mentis ...	Mentum ...	
5.	Consciotic vehiculus	Consciotis ...	Scioum ...	Scioticstatus
6.	Getheic vehiculus ...	Getheis ...	Getheo ...	Getheostatus (Enlightenment)
7.	Mansublimis (Supreme-thinker)	..	...	Ultimicstatus (Nirvānic)

Again I repeat, I ask you to consider this system, which could be further elaborated by some higher person, thereby lessening considerably the difficulty of western beginners,

88, Owlet Road, I remain, yours faithfully,

Shipley, nr. Bradford, England. Lawrence Scarfe.

Aug. 4, 1931.

* * * *

Colonel Olcott's love of children was one of his outstanding characteristics; one of the Adyar residents relates how as a child she used to sit on the Colonel's lap and play with his long beard, when he came to visit her parents. On one such occasion he asked her what she would like for a present, and suggested a doll. This the little girl indignantly repudiated, saying that all she wanted was a Dog! Next time he came to see them the Colonel brought three little china dogs and presented them to his little friend!

REVIEWS

The Science of Brotherhood, by Ernest Wood. (Theosophical Publishing House, Adyar, Madras.)

It is most refreshing to contact the thought of an author, capable of taking what has become a rather trite and very much overworked aphorism, and by stripping away all extraneous impositions, portraying in a most interesting and vivid manner the true significance of a great ideal. Professor Wood has indeed succeeded in resolving the abstraction of "brotherhood" into a true science, and his appropriate illustrations covering the various points touched upon, hold the attention of the reader.

The theme of the discourse lies in the interdependency of every thing which exists: in other words "we need each other" and that very need makes it essential that "we must be different" if we are to become mutually helpful. The logical manner in which the solution of our many national and international problems is shown to lie in man's regard for man, and the amelioration of crime and other social evils in the opportunity of self-expression for all of human kind, leads the reader gently toward an understanding of his own grave responsibilities as a member of one great manifestation of life embracing all the kingdoms of nature.

Emphasis is placed upon the idea that by "evolution" is meant a levelling upward, and that very principle necessitates adaptability upon the part of the more fortunate and the less fortunate alike, so that the spirit of co-operation may enable all "to live and let live". The idea that man is in a great school striving to find the best manner of releasing his tremendous possibilities, and that paradise is here at any time that we, as a group, are willing to perceive necessary fundamentals of a wonderful order, sounds through the book as an overtone which is capable of making anew the industrial, political and domestic institutions of the day.

T. W. P.

The Beginnings of the Sixth Root Race, by C. W. Leadbeater. (A reprint in more convenient form of the final chapters of *Man: Whence, How and Whither.*) (Price Rs. 2. Cloth Rs. 2-8.)

The Original Programme of the Theosophical Society, by H. P. Blavatsky, with Introduction by C. Jinarājadāsa. (Price Re. 1. Cloth Re. 1-8.)

Two Stories, by H. P. Blavatsky. (Price As. 12. Cloth Re. 1.)

Reminiscences of Colonel Olcott, by Various Writers. (Price Re. 1-4. Cloth Re. 1-12.)

Theosophy, by Annie Besant. (Price As. 4.)

Messages of Annie Besant (1913-1931). (Price As. 8.)

The above mentioned books are all published by the Theosophical Publishing House at Adyar, which has been more than usually busy during the last few months, and at the Jubilee Convention was able to present its customers with a varied and substantial bill of mental fare. As will be realized from their titles, each of the books above mentioned has very special interest for F. T. S. The two small volumes which stand in our President's name will be welcomed by all, for one presents in a neat booklet, at a very modest price, those priceless Messages which as October 1st comes round each year, she sends out to inspire all who love her; whilst the booklet entitled *Theosophy*, being an unpublished Manual, written by her many years ago, is invaluable as a simple outline of the Wisdom Religion suitable for enquirers.

Who that has dipped into *Man: Whence, How and Whither* has not been fascinated by the great sweep of evolution, and the progressive stories of individual lives there depicted? But in these days not many can afford to purchase such big books, or perhaps find time to read them through. *The Beginnings of the Sixth Root Race* republishes in a convenient form the Chapters of the larger volume which deal with the beginnings of the next Root Race, and so brings this important forecast of the work that lies in the future for many present members of the Theosophical Society, within the purview of all who care to read it.

One of the many debts owed by Fellows of our Society to Mr. Jinarājadāsa concerns his work in unearthing, and putting before readers in convenient form, some of the buried treasure of the early days of our Movement, and in *The Original Programme of the Theosophical Society, and the Esoteric Section of the T. S.* we have

such a book which is not only valuable as a record of history, but also useful to present-day members as a reminder of the many shoals and shallows through which our Society has had, and probably still will have to be steered.

Another book which will be welcomed is that of *Two Stories*, written by H. P. Blavatsky many years ago; the *Foreword* by Mr. Jinarājadāsa throws a very interesting light upon her methods of writing, and explains how the pen-name "Sanjna," used for the first story, was identified as hers.

Reminiscences of Colonel Olcott is a booklet in which are collected the testimonies of many who knew and worked with him. It is embellished with portraits of our President-Founder, little known to most people, and needs no words to recommend it in this centenary commemoration year of our Great Founders. Well printed, and published at a very low price, this little booklet should find a place in every Lodge Library, and on the bookshelves of each Fellow of our Society.

E. M. W.

The Earth and its Cycles, by E. W. Preston, M.Sc. (Theosophical Publishing House, London. Price 4s.)

Miss Preston has done a very decided service to Theosophists and students of *The Secret Doctrine* in writing this book, which, though small in size, expresses throughout a very large amount of most careful and accurate study of the history of man on our Globe.

In each chapter she has correlated the findings of modern Scientists with the statements made by various occult investigators and exponents—particularly H. P. Blavatsky, Scott Elliot and C. W. Leadbeater. Her comparison of the four Rounds of the Occultists with the well known Geological Eras is, I think, original, and very convincing, especially—as Miss Preston shows—as there have been striking "Revolutions" between some of those main Eras—such as, for example, the Killarnean Revolution at the beginning of the Paleozoic Era, which appears to coincide with the interval between the activities of the second and third Rounds. The Cenozoic Era, taken to coincide with the fourth Round, is naturally of most interest, as containing the five Root Races of humanity, and with these the author has cccupied about half the book, very interestingly approximating the Races to the five well-known periods from the Eocene to the Pleistocene. It has been found necessary to take some of these periods as somewhat shorter than those mentioned for them by Madame Blavatsky, but that is for the obvious reason that

Madame Blavatsky mentioned in relation to them the periods accepted by Geologists in her day, which do not, however, stand among present Scientists. In this part of the work Miss Preston incidentally brings forward some of the increasing evidence for the former existence of Atlantis and Lemuria.

By no means the least interesting of the studies contained in this book are the calculations in the first chapter, very cleverly worked out from the few figures given in *The Secret Doctrine*. By suitably dividing the period of one Chain (4,320,000,000 years) she arrives at the conclusion that evolution began on our Planet about 2,000 million years ago. As it happens, Sir James Jeans also in his own way has arrived at 2,000 million years as the most probable figure! Most startling, and most encouraging, is the author's conclusion, developed in the last chapter particularly, that the graph of progress for our set of Seven Root Races, shows an acceleration such that the end of our present cycle may be expected within 100,000 years from the present time. Altogether. every part of this little book is full of interest; it is quite a necessity for the occult student of human origins, and surely also contains some surprises for those who have so far followed only the orthodox scientific trail.

E. W.

The Evolution of Man, by J. Emile Marcault, M.A. (Paris), LL.B., and Ivan A. Hawliczek, B.Sc. (Published by The Theosophical Society in England. Price 6d.)

This is a book which fulfils all the conditions demanded by the modern reader.

It is a logical, clear, concise exposition of the subject, free from technical terminology. It presents a scientific solution of the problems of race psychology and of the psychological evolution of the individual; problems which are engaging the minds of thinkers to-day.

The footnotes in the text, and the bibliography at the end, add considerably to its value as a book for students. Its readers, we are convinced, will await with impatience the appearance of its sequel which is to treat of the Aryan Race.

I. M. P.

The Psychology of Character, by Rudolf Allers, M.D.; Translated by E. B. Strauss, M.A., M.D. (Sheed & Ward, London.)

This is a comprehensive study in the theory and practice of the science of character. In its analysis of the unconscious, which

prompts and propels the conscious—as reflected in a person's actions —the book almost amounts to a manual of, to use a phrase of an Austrian Chancellor, the "hygiene of souls". And as such it covers not only ample ground in psychology and physiology but also in metaphysics. Dr. Allers follows, in broad outlines, the principles of individual psychology as laid down by Adler:

> The soul of man is the *locus* of an unceasing conflict for the conquest of the Will which is directed in two apparently opposite directions, towards self and towards society.

Therefore, the two fundamental instincts in man are "the will to power" and "the will to community" and the supreme task of his life is to harmonise these. It is from their maladjustment that so many "complexes" and conflicts arise. The former by itself might lead to an exaggerated sense of personal value; hence the need of the latter instinct to act on it. But as they interact on each other there results the "unity of tensions," which is inevitable as it is essential. And character is formed in the midst of this conflict.

What is "character"? It is:

> The individual categorical imperative; it is not an integral part or distinctive feature of the person, but something belonging to the order of judgment, principle or rule. It is the principle of action.

Dr. Allers' argument is that the person is unchangeable, while his character is changeable and can, therefore, be transmuted. This character is expressed in action, which presupposes a certain "evaluation," a comparison of values; because, as the Greek dictum has it, "every being seeks a good, a value". Were it not so, the action, when completed, would not wear, as it certainly does, "a different complexion from the one it had before it was done". (Schiller) Further, "every action affects the whole cosmic structure". The author believes that:

> Individual life, like the historical life of mankind is nothing more than the successive realization of all values inherent as potentialities.

Character-formation means, therefore, perception of *vital* values.

The book deals with the individual from his childhood to manhood in the light of the above postulates. The author takes the "normal condition as the norm" of his thesis though he discusses also some abnormal and anomalous types. The chapters on Neurotic Characters" and "Self-Knowledge and Self-Upbringing" are particularly illuminating.

There is one test which a good book must satisfy; does it add to a man's understanding of himself and his fellow-men? For the message

of the Time-Spirit is "Let Understanding be the Law". Judged by this criterion, Dr. Allers' book will when weighed in the balance, be not found wanting. We recommend it to all those who have anything to do with the formation of the character of the people, especially, to secular and religious teachers.

G. N. M.

Realm of Light, by Nicholas Roerich. (Roerich Museum Press, New York.)

Nicholas Roerich is one of those rare spirits of our modern world, who has been building a bridge of beauty to span the sea of separateness, whether between man and man, country and country; nay, even between earth and heaven. He seems to believe, with all his heart, that benevolence is, as it were, the next-door neighbour of beauty and that, only, if humanity would cultivate the sense of the beautiful, we would be living on terms of amity and understanding with one another.

From this sense of the beautiful is born nobility of spirit, constant creativeness, heroism and attainment. From the same source also springs forth optimism, because every negation is non-creative.

Nicholas Roerich is always emphasising the "Eternal Yes" of creative thought. Like all true artists he is an enemy of the egoistic and the negative in man.

All humanity is divided into "Yes" and "No," and we will always be with those who have "Yes" in their nature. Beware of the "I" and the "No".

The book, under review, is a collection of Roerich's essays and addresses, which expatiate on the text (to use his own words):

The evolution of the New Era rests on the cornerstone of Knowledge and Beauty.

To this end, he calls upon the people of the various nations to be initiated into the doctrine of the heart—the realm of light—through Art. "Let us all be united in the name of light." The author is inspiring in his utterances, and his faith in the potentialities and potency of Culture as a panacea for the world's ills is almost infectious:

Messenger,
O my messenger, thou standest
And smilest. Dost thou not have
A command to heal sorrow
Through smile?

G. N. M.

Sanskrit-Tamil Dictionary, by N. E. Venkatesa Sarma. (Brahmasayujya Library, Tirumashi P.O., via Poonamallee.)

This is the first concordance produced for the use of the Tamilians of South India. It gives meanings and illustrations of words used in the sacred literature, such as *Gita*, *Upanishads*, *Brahma Sutras* and other philosophical works. To secure compactness, the compiler has omitted words that are usually found in the ordinary lexicons and hence it will be found very handy for the earnest student who has already a working knowledge of the language. As it is printed in the Grantha script, it will be useful only in South India.

M. V. G.

MAGAZINES RECEIVED:

Teosofi	... No. 11-12.
Theosophy in S. Africa	... November, December.
News and Notes	... Decem er.
Gnosi	... September-October.
Theosophy in N. Zealand	... November-December
The Messenger	... December.
Theosophy in India	... December.
The Canadian Theosophist	... November.
Viriya	... No 83.
La Revue Théosophique	... November.
Bulletin Théosophique	... December.
De Theosofische Beweging	... December.
Koemandang Theosofie	... December.
Koemandang Ratyat	... No. 60.
Persatoean Hidoep	... January.
Theosofie in Ned.-Indie	... December, January.
Teosofisk Tidskrift	... November.
De Pionier	... December.
World Theosophy	... December.
The Theosophical Path	... December.
The Christian Theosophist	... Dec. 1931-March 1932.
The American Co-Mason	... November, December
The Beacon	... November, December.
The Occult Review	... December.
La Tabla Rodonda	... October
Modern Astrology	... December.
Vaccination Inquirer	... December.
The Cultural World	November.

The Vedic Magazine	...	November-December.
Stri Dharma	...	January.
The Indian Review	...	January.
The Temple Artisan	...	September-October.
The Bharata Dharma	...	December.
Advance Australia News Service	...	December.
The Modern Review	...	January.
Roerich Museum Bulletin	...	November, December.
The Maha-Bodhi	...	November-December.
The Cosmic Dawn	...	September.
Madras Christian College Magazine	...	December.
The Hindustan Review	...	October-December.
The Young Builder	...	December.
The Calcutta Review	...	November-December.

BOOKS AND PAMPHLETS RECEIVED:

Messages of Annie Besant, Theosophical Publishing House, Adyar.

Theosophy, by Annie Besant, Theosophical Publishing House, Adyar.

The Original Programme of the Theosophical Society, by H. P. Blavatsky, Theosophical Publishing House, Adyar.

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L'Art et les Mysterès, by Marile, Les Publications Idéalistes, Brussels.

The Science of Brotherhood, by Ernest Wood, Theosophical Publishing House, Adyar.

Peoples of Antiquity, by Ceasar de Vesme, Rider & Co., London.

The Psychology of Character, by Rudolf Allers, M. D., transl. by E. B. Strauss, M.A., Sheed & Ward, London.

From World Understanding to World Peace, Selected by Helène Claparède-Spir, Williams & Norgate, London.

Osiris: A Study in Myths, by H. P. Cooke, Daniel & Co., London.

The Evolution of Man, by J. Emile Marcault, M.A., LL.B., and Ivan Hawliczek, B.Sc., The Theosophical Society in England.

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Parenthood: Design or Accident ?, by Michael Fielding, Noel Douglas, London.

The Cost of English Morals, by Janet Chance, Noel Douglas, London.

Children's Questions, by Len Chaloner, Noel Douglas, London.

Judgment on Birth Control, by R. de Guchteneere, M.D., Sheed & Ward, London.

Teardrops, by N. N. Menon, Newman, Calcutta.

The Final Esoteric Teachings of the Gitâ, by L. Finch, Benares City.

And After, by H. Dennis Bradley, Werner Laurie, London.

Dig Disya Viveka, Shri Ramakrishna Ashrama, Mysore.

Registered M. 91

THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P. T. S.

March, 1932

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

The Vedic Magazine	... November-December.
Stri Dharma	... January.
The Indian Review	... January.
The Temple Artisan	... September-October.
The Bharata Dharma	... December.
Advance Australia News Service	... December.
The Modern Review	... January.
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UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY

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1. U. S. of America	Mr. Sidney A. Cook—Wheaton, Illinois	The Theosophical Messenger.
2. England	Mrs. M. Jackson—45-46, Lancaster Gate, London, W. 2	News and Notes.
3. India	Mr. D. K. Telang—Theosophical Society, Benares City	Theosophy in India.
4. Australia	Rev. H. Morton—Theosophical Society, Iluka Road, Mosman, N.S.W.	The Australian Theosophist.
5. Sweden	Herr G. Halfdan Liander—Ostermalmsgatan 75, Stockholm	Teosofisk Tidskrift.
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9. Italy	Donna Luisa Gamberini—109 via Masaccio, Florence 22	Il Loto.
10. Germany	Herr Dr. Johannes M. Verweyen—Behringstr. 2, Bonn	Theosophische Studien.
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16. South Africa	Mr. O. F. Evans—P.O. Box 163, Maritzburg	Theosophy in South Africa.
17. Scotland	Mr. John P. Allan—28 Great King Street, Edinburgh	News and Notes.
18. Switzerland	Madame Louisa Rollier—15 Rue St. Jean, Geneva	Bulletin Théosophique Suisse
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LIII No. 6

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, MARCH, 1932

	PAGE
On the Watch-Tower	593
The Fifty-sixth Anniversary of the Theosophical Society. (Summary of Report)	601
Letters of H. P. Blavatsky to Annie Besant. (*Continued*)	633
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	635
The President, The Theosophical Society and Ourselves. GEORGE S. ARUNDALE	639
The Teachings of Krishnamurti: II. Life. A. RANGASWAMI AIYAR	648
Dr. Besant's "Faith"	659
Theosophy and the Society's Present Needs. (Summary) A. P. WARRINGTON	660
The Lives of Arcor. (*Continued*)	663
The Original Impulse. GEOFFREY HODSON	669
Space and Time: Fate and Freewill. L. C. SOPER	678
The Importance of Seven. W. WHATELY SMITH	685
The Polynesian Mana. CLARA M. CODD	694
The Earth (Poem). D. R. DINSHAW	699
Sidelights. MARGARET A. ANDERSON	700
Ludwig van Beethoven. NORMAN INGAMELLS	704
A Few Adyar Birds. A. J. W.	710
Correspondence	712
Reviews	713
Magazines and Books Received	720
Supplement	xvii

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xviii*a*

THEOSOPHY AND OCCULTISM

H. P. Blavatsky Centenary Issue of "The Theosophist". A special Centenary Number containing chiefly articles from the pen of H. P. B. has been issued. Some have never been published before, and others so very many years ago that most members know nothing of them. There are 31 illustrations.

Price in India Re. 1. Foreign 2s. or 50 cents. Cloth and Gold, Price in India Re. 1-8. Foreign 2s. 6d. or 75 cents.

The Masters and the Path. By C. W. Leadbeater. With a foreword by Mrs. Annie Besant, D.L. Containing information regarding the Masters, Their existence and work, Their physical bodies and Their residence, the way to Them, Probation, Acceptance, the Great Initiations, the Ego and the Trinity. Cloth Rs. 7.

Esoteric Writings of T. Subba Rao (with sketch of the author's life by H. S. Olcott, President-Founder of the Theosophical Society.) The author's profound articles, collected in one volume, are most striking for the originality of thought, and for the vision which they give of occult matters.

(Revised and Enlarged Edition). Boards Rs. 6. Cloth Rs. 7.

Talks on the Path of Occultism. By Annie Besant and C. W. Leadbeater.

Vol. I. Talks on "At the Feet of the Master". This contains the teachings given to Mr. J. Krishnamurti by his Master in preparing him for Initiation.

Vol. II. Talks on "The Voice of the Silence". Fragments chosen from "The Book of the Golden Precepts" by Madame H. P. Blavatsky.

Vol. III. Talks on "Light on the Path". One of the most precious little volumes in Theosophical literature. It was dictated to Mabel Collins by one of the Masters.

Each Vol. Boards Rs. 4. Cloth Rs. 5.

Theosophical Publishing House, Adyar, Madras, India



ON THE WATCH-TOWER

The President.

DR. BESANT'S health during the last two months is no better and no worse. There are slight variations up or down, but in the main there are no marked changes, except rarely. Sometimes, unexpectedly, an alarming slowness of the pulse manifests itself, requiring the urgent presence of Dr. G. Srinivasamurti; but after a few hours of recuperation, there is no marked diminution of strength because of the temporary crisis. On the day of Mr. Jinarājadāsa's return from the hills, on February 14th, she went for a brief drive with him.

***

Dr. Besant's Message.

In spite of Dr. Besant's physical disabilities, her mind dwells only upon one thought—the Work. Whenever she greets any young person, it is always to say: "You young ones must carry on the work left by us"; whenever it is some elderly worker whom she greets, it is with the words: "A faithful worker." At the beginning of the New Year she wrote the following in the autograph album of a young worker:

Work, so that the world may be the better for your living in it. Love all, but love most those who are unloving, for their need is the greatest. Protect the weak, and shelter the homeless; forget not our younger brethren of the animal kingdom, that they may develop our higher qualities, and thus co-operate with the Devas in working for swifter evolution.

***

Krishnaji's Movements.

Many have inquired what are Krishnaji's movements, and particularly when he is coming to India. South and Central America eagerly looked forward to a visit from him this year, but evidently that desire will not be realized. Writing from Ojai on January 20th, Krishnaji describes his present work and future movements:

> I am speaking every Sunday, under the trees, rain or fine, in the Star Camp. Last week there was quite a crowd, for the first talk. I was rather surprised. I am going to keep up these Sunday talks till the Camp.
>
> After the Camp, all these plans are not certain yet: we may go East, and one or two places on the West Coast, and sail for New Zealand *via* Hawaii about the beginning of August. Then Australia, Java, and finally India about the beginning of December. But, of course, all this is not certain yet, but only in the air; we haven't written to Australia, etc.

Movements of Workers

The temporary scattering of Adyar workers has begun rapidly. On the 20th, Bishop Arundale and Mrs. Rukmini Arundale left for Bombay on the journey to Europe and U. S. A. After three months in Europe, they are expected at the Summer School at the American Headquarters at Wheaton, Ill.

Bishop Leadbeater leaves in a few days for Australia on a three months' visit. He will arrive in Sydney in time for Easter, when takes place the Annual Convention of the Australian Section. As Easter is one of the great Christian festivals, Bishop Leadbeater will be present with his Liberal Catholic "flock"—a privilege and a delight to which they have looked forward the last two years. Bishop Leadbeater's right hand and travelling companion, Mr. H. Frei, leaves soon on a visit home to Switzerland. Miss M. K. Neff, Mr. Jinarājadāsa's right hand at Adyar, takes his place and accompanies Bishop Leadbeater, whose party is increased by Mrs. L. van der Hell.

Adyar Day

The seventeenth of February is the day when Colonel Olcott passed away, and since 1907 it has been kept in memory of him by a brief meeting at Adyar. At 7.17 in the morning, the time he breathed his last, residents meet in the Great Hall, and a brief commemoration is made of his services to Theosophy, Hinduism, Buddhism and Zoroastrianism by such of his friends as are still with us. All present then place some flowers before his statue—that by H.P.B.'s side—and then pass into the gardens, where on the river's bank is the Olcott Memorial at the spot where his body was cremated. There too a few flowers are laid before his bust. All the servants too join in this tribute.

This day has now become "Adyar Day" throughout the world in the National Societies, when members gladly send donations large and small to assist the work of the Headquarters of the international Society. But for these freewill offerings, "Adyar" would be hard pressed to meet all its financial needs. Dr. Besant now allocates the large donation from the brethren of the United States (most eagerly anticipated and thankfully received by Brother Schwarz, our Treasurer) to the Society, to the Adyar Library, and to the Olcott Panchama Free Schools.

Bishop Leadbeater's 86th Year.

February 17th also commemorates the birthday of Bishop Leadbeater. He now enters his eighty-sixth year. For the moment the handicap caused by diabetes is less, and his activities are continuous from morn till night. He has for months conducted once a week his Question and Answer meeting, and in addition addressed the E. S. members.

Olcott Free Schools.

One of the noblest activities associated with Adyar is the education given to the Depressed Classes (Panchamas, the "fifth" caste, or Pariahs, now called Ādi-Dravidas, *i.e.*, the "original" Dravidians of South India). The work, as is well known,

was started by Colonel Olcott. Three of the five schools being within Madras Municipal limits have been handed over to the Municipality, thus affording much relief to the Panchama Free School Board who were in serious difficulties how to meet all the expenses incident in the management of five schools. Only two schools are now under the Board's management, with Mr. M. Krishna Sastri as a most efficient superintendent. "Olcott Day" was duly celebrated this year, and his report of the function will interest all, as showing what is done to give a *practical* education to children who, handicapped as they are by poverty, are unlikely to enter the professions, and so must earn their livelihood in the various crafts.

This year the Olcott Panchama Free Schools celebrated their Founder's Day in a very special way. Usually every year the two schools used to have combined sports on the 17th of February. But this time the two institutions had sports separately on their respective playgrounds, the Olcott Free School at Adyar on the 13th instant, and the H.P.B. Memorial School at Kodambakam on the 15th. At both the places the children enjoyed themselves thoroughly and evinced great enthusiasm and showed keen sportsman spirit throughout. After the sports, prizes were given away to the children of the Olcott Free School by Baroness J. van Isselmuden and to those of the H.P.B. Memorial School by Mrs. Hilda Wood. Later the children of each school were treated with refreshments.

The Schools had this year a special Exhibition of Handcraft where the children not only showed the products they had made but also demonstrated different cottage industries. The Exhibition and Demonstration were held at the Olcott Free School, Adyar, on Wednesday the 17th and Thursday the 18th, from 3 p.m. to 6 p.m. each day. More than 400 persons including parents, a large number of women teachers and several distinguished visitors visited on the first day, and on the second day large contingents of school-children and scouts and cubs with their teachers and scouters and various other visitors—about 800 in all—visited the exhibition. The whole place was brimming with a spirit of joyous activity, enthusiasm and happy co-operation; more than ninety children were busy at their different occupations. Not only had they tastefully and well arranged their different places but also they kept themselves active throughout, so that every visitor was well impressed: they enjoyed themselves and went away much happier. The children had put up on show the following different occupations: Spinning (R); Weaving (R); Matweaving (R); Cot-tape weaving (R); Leaf work (R); Basket

work (R); Sewing and Stitching (R); Candle garlands (R); Fancy twine bags (R); Clay work (R); Drawing (R); Net bags (Sc.); Volley Ball nets and Hammock (Sc.); Belt making (Sc.); Paperwork (Sc.); Haircutting (Sc.); Ladles (O); Cobweb brushes (O); Laundry (O); Leaf plaiting (O); Bookbinding (O); Whitewashing (O); Tea Shop (Sc.); Brickwork (D); Masonry (D). Besides these, arrangements were made for flower garlands and pottery and carpentry and palm fibre rope making.

(R=Regularly taught at School; O=Occasional—whenever necessity arises, the children will take these; Sc.=Scout craft or hobbies; D=purely demonstrational.)

World University

The world's universities are many, but among them all there is none which gives such a truly "university" attitude to life as a thorough grasp of Theosophical principles. There is no such culture in the world today as that provided by Theosophy to enable a man to stand so truly "in the centre" and enjoy what Milton called "bright day". To him who has the "Theosophical scheme" in his mind, each new discovery is fascinating because he sees at once its place "in the Plan". Moreover, each culture, of the East or of the West, fails now to satisfy, because it seems so incomplete, after one has once seen, in the light of Theosophy,

> the region where the wheel
> On which all beings ride
> Visibly revolves.

The attempt to create for all a "World Standpoint" is the work of the Theosophical "World University"—an ambitious undertaking, but all the more praiseworthy because it is attempting to do a work no one else has yet efficiently begun. But obviously, before such a standpoint can be indicated, either new material for thought, or old material grouped in a new way, is essential. It is that which is the aim of the Research Committees planned by the World University.

Each Research Committee in its own field shall:

(*a*) Seek to obtain a clear understanding of the Evolutionary Plan as so far unfolded in Theosophy.

(*b*) Formulate a statement of principles applying to its own department as a foundation for study and research.

(*c*) Relate such principles to contemporary thought.

(*d*) Consider on what aspect of Theosophical Teaching, concerning its special department, it is at any given time desirable to lay stress in view of existing world conditions.

(*e*) Consider how best to spread the knowledge of such conclusions and assist in their effective practical application.

Dr. G. N. Chakravarti.

The older generation of Theosophists will be familiar with the name of Gyanendra Nath Chakravarti who at the Chicago Parliament of Religions represented Hinduism. His first appearance among Theosophists was at the Theosophical Convention at Adyar in 1884, when he delivered a brilliant address. Long years afterwards, he was the first Vice-Chancellor of Lucknow University and helped to launch the Young University in its career. For the last three months Dr. Chakravarti, accompanied by Mr. Bertram Keightley, has been residing at Adyar in "Sevāshrama" by the sea. He has just returned to his home in Benares.

Dr. Chakravarti, owing to ill health, was unable to be present at any meeting of Convention; but he sent the following message, which coming as it does from one of the oldest Theosophists, has its value for all Theosophical workers.

I wish I could come and speak to the brethren assembled something of the variety of experience I have come through, something of the hopes and disappointments punctuating my life, and something of the lessons learnt that might serve as finger-posts to younger members. But alas, the infirmities of my poor old body prevent my carrying out that wish—so much so that I cannot even write at any length without putting a severe strain on my head and heart. I am therefore writing these lines from my sick-bed, to prevent any misunderstanding of my intentions.

I can only give in these brief lines the assurance that Theosophy has been my dream when I first came to Adyar as a boy,

and has been ever since the pole-star of my life, which is now approaching its end,—the star to which I have always turned for comfort, help and guidance whenever I felt bewildered in the mazes of that life, and sore at its trials. The inspiration which I drew in my boyish dreams has never failed me, and honestly I can state with all the emphasis which I can command, that it is to Theosophy that I owe all I have had in life. Many have been the changes that I have seen in the T.S.—a phantasmagoria of shifting opinions, beliefs, traditions and institutions—but there is something behind all these changes which changeth not, and if one can cling to that Eternal Element one is sure to find in it the realization of one's hopes and the straight road to one's goal.

Let not these outer changes confound you, nor let the many conflicting beliefs and opinions daunt you. There will come a time when you will be able to reconcile in the silence of your soul all these warring elements and know that there is a substratum of truth in all of them, although none represents the Truth in its entirety. The Perfect cannot find its full expression in the imperfect, and it can be sensed only by the soul when it has shed most of its imperfections. So if you stand fast and true, the hour will come when you will understand all and know all, and then there will be an ineffable peace and harmony in your soul.

With this message of hope I must stop, reminding you of the promise made by Sri Krishna to Arjuna: "Kaunteya, know thou for certain My Bhakta is never lost."

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Blocking the Road to the Future

All in Eastern lands, and many in Western too, have long admired Japan for her national reconstruction from an unimportant Oriental nation to become one of the five great Powers in the world. Her defeat of Russia was hailed by Eastern peoples as the hurling back of the challenge of Western nations with its proud assertions of race superiority. But the grave events between Japan and China, in what is tantamount to a declaration of war on the part of Japan, are saddening indeed to contemplate. For Japan is one of the principal signatories to the Covenant of the League of Nations, and also to the Kellogg Pact. In the past, nations who considered themselves aggrieved have taken the law into their own hands, as in the old days of duelling, without dreaming of appealing to third parties.

Yet in every case of war between two nations, other nations, if not the whole world, are involved, and millions are made indirectly to suffer just because two nations are at loggerheads. It is to circumvent some of these evils that the League of Nations was started. That League is still weak, because the nations who compose it have not whole-heartedly committed themselves to its stated policies; much is reserved by them in practice, if not in words.

Nevertheless, the League is just now the *only* "outward and visible sign of an inward and spiritual" *reality*, which is "God's Plan" for the future unfoldment of the world. Weak as is the League of Nations to enforce its decisions, nevertheless behind its work is the world's future. Therefore, whosoever thwarts the growth of the League is doing one of the greatest acts of disservice to Humanity. For there are certain eternal facts as inevitable as gravity. Among them are the hidden laws which regulate a nation's prosperity or decay. Ethical precepts bind nations as individuals. To enforce that principle the League was established. Therefore, each who shakes the foundations of the League will reap evil in the end, since the world's future is the League's future.

It will not be contemned of any one;
Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
And spoiler rob, to render.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

The Fifty-sixth Anniversary of the Theosophical Society

ADYAR, 24-29 DECEMBER, 1931

THE Annual Convention of the Society was held at Adyar from December 24th to December 29th, 1931, and was attended by about 540 delegates. The Sections in India, Burma, Ceylon, America, England, Wales, Scotland, South Africa, Switzerland, Holland, Austria, Hungary and Czechoslovakia were represented by their nationals. At the opening of Convention it was not expected that Dr. Besant, the President, would be strong enough to be present, so the Vice-President, Mr. A. P. Warrington, had been requested to give the annual address to the Society. At the last moment, however, Dr. Besant determined to appear, so she descended in the lift, and sat in a chair, while Mr. Warrington gave the following Vice-Presidential Address. At its close, to the amazement and delight of all, Dr. Besant rose and addressed the gathering in a clear, powerful voice. The two addresses are printed below in the order in which they were given.[1]

THE VICE-PRESIDENTIAL ADDRESS

BRETHREN:

Our President, who has graced these meetings with her presence for so many years of brilliant and illuminating

[1] The President's Address is omitted, as it appeared in THE THEOSOPHIST for February.

service, unfortunately is not physically able to be actively with us to-day. My regret for this is very deep, and I am sure yours is also. But can we not hope that her indisposition is only temporary; that it is caused by duties of a weightier nature in those realms where the larger part of her splendid nature functions, and that ere we meet here again she will be restored to health for further activity in this world, that is ill-prepared to spare one so superbly fitted to bring to it the enlightened services it so gravely needs? At all events I am sure this will be the prayer of those of us whose hearts are sincerely devoted to the welfare of humanity in general and of our Society in particular.

Under the Constitution of our Society the duties of the President, when he or she is absent, fall upon the Vice-President. And so it becomes my duty to open this Convention and to lay before you a statement of the activities of the Society during the year which has just closed.

But before submitting to you the details of the reports of the National Societies, which have been condensed and assembled for me by our very efficient and faithful Recording Secretary, and which I shall presently ask him to read to you, I should like to bring into my brief remarks the influence of the President by drawing your attention to the inspiring ideals she expressed at the Convention of last year, for they are even more fitting to-day than they were when she uttered them.

It may be, there are a few who will remember what she said then, but I doubt that there are many; for memory in our crowded lives often proves to be but a poor servant, and fails us when we most need it. All the greater need therefore that we be reminded occasionally of the best our ideals require of us in the daily life—always lest we forget.

In her address she made clear the inalienable right that each has to embrace the opportunity we now have of bringing

the Elder Brothers into our daily lives. "Each can judge for himself," she said, "how far he cares to come nearer to Them, with all the implications that go with that approach; whether he is willing to accept those implications, to make the changes demanded by them, and thus to learn gradually how to co-operate with the Elder Brothers in our world." She adds: "There are few subjects more fascinating, more attractive; but it is also necessary that we should realize the truth of that which I just quoted from one of them—'You must come out of your world into ours'."

Then she mentions the special relation that two of the Masters have with the Theosophical Society, the Society that was in reality founded by Them as a special instrument in the service of Humanity and has been under Their observation and influence substantially ever since. And what is the nature of the service which Beings so exalted expect of their servers in this Society? Their answer is quoted by the President with her own strong emphasis: "The so-called small services in daily life count as much with us as the so-called greater services"; and she reminds us of the wisdom of this attitude toward service, counselling that it is the little things of life that help us to form the *habit of service*, which could never come about if we waited for the larger opportunities which only come rarely.

The final remarks of the President had reference to what is, in the humble opinion of your present speaker, a fact of the most vital importance to the Society, namely, the fact that Adyar was the place "chosen by the Masters for the Centre, to which they sent her (H. P. B.) that she might live there for some time and create there an atmosphere which would make it easy for it to receive Their influence, or any spiritual influence that was sent". She declares that "there is a direct communication between Adyar and Shamballa" of the White Island of old, and that here it was intended that sojourners

might receive real help in the spiritual life. Then she declares that our duty to the Centre is unfortunately not being fulfilled, as has been hinted by none less than the two Masters most concerned. Therefore she, as President of our Society, most earnestly appealed to us for help with the Adyar Centre. Do read again her address and see how you can help to make Adyar the "Flaming Centre" of influence it is intended to be, not alone for the immediate neighbourhood, not even solely for India, but indeed for the whole world of Theosophy, and even beyond into all the functions of our modern civilization—a magnificent consummation which can be attained if we will, by right will and by right work.

After calling for the practice of more Brotherhood in our lives, even towards our younger brethren of the animal kingdom, our President closed her impressive address by reminding us of what many of us believe to be very true, that "the best preacher and the best machinery for spreading Theosophy is by leading the Theosophical Life".

These reminders, friends, were not given merely as ethical guidance for the individual but, coming to us, as they did, from the President at an annual meeting of the Society, they have all the force which usually pertains to an executive declaration of corporate policy.

Then, let us remember that the existence of the Perfected Men must ever be an inevitable fact of evolution; that it was at the instance of two of these that the Society was founded; that it is by Them that it has been nurtured and sustained from within, and that, if it shall ever reach its high goal in the future, it will be because it has been vivified and inspired by Them, far more than because it has been wisely and efficiently conducted by us down here. Says the President: "It is a personal matter for each to decide. But I would ask you to remember that on Their help andon Their

blessing, and on our working along lines They laid down, the life of our Society really depends."

This was the attitude held by H.P.B. and Colonel Olcott, and it has been that ever since of every vital and inspired worker in the Movement, whether leader or otherwise.

But let us not forget, in our intense realization of the importance of this viewpoint, that it is an attitude that has to come to one from within, and never can be imposed from without; for the doors of the Society stand wide open to receive those who, while believing in Brotherhood, nevertheless have no belief in Masters as facts as well as ideals. Even those who do so believe are left free in forming, each for himself, his own conceptions as to these great Beings, and what his personal relations to Them may be.

In looking over the reports of the various General Secretaries of the Society, it appears, as you will see, that there has been a substantial reduction in membership in practically every Section. For the most part the financial depression is given as the reason. But we have passed through financial depressions in different countries many times before without finding so great an effect even locally; and so, it is important for us to study more carefully than ever before the causes of our present conditions. In this, self-criticism cannot do us any harm, and we must see above all things that in the Society we have a ready willingness to meet the new thoughts of the world on their own ground, and to consider them in the light of what knowledge we may have and in a way that will not cause the world to mistake Theosophy for a creed, and the Theosophical Society for the organized exponent of a creed, but will help rather in the realization that we are a band of Servers searching for truth and more truth, and not a body bound by the limitations which a creed invariably entails. We are bound together by a common ideal, not by a common belief, save the single

belief in Brotherhood, and as such the Society should be known to the world.

SUMMARY OF THE YEAR'S WORK

Lodges and Fellows

The number of Charters granted from the commencement of the Society to the end of 1930 was 2,799. In 1931, 34 new Charters were granted, raising the number to 2,833. 2,119 diplomas to new members were issued during the year. The statistics for the present year show that we now have 1,426 Lodges and 36,115 members. Comparing these figures with those of last year, which were 1,490 Lodges and 39,311 members, we find a net loss of 64 Lodges and 3,196 members. Once more, various reasons for the decline are put before us by the General Secretaries of the National Societies; among them financial depression is frequently mentioned.

The numbers of Lodges and members in the various Sections of the Society are as follows:

No.	National Societies	No. of Lodges	No. of Members	New Members added during the year	Remarks
1	T.S. in The United States ...	209	5,657	596	
2	" England	150	4,224	257	
3	" India	291	4,728	144	
4	" Australia	31	1,499	49	
5	" Sweden	35	728	33	
6	" New Zealand	19	971	37	
7	" Netherlands	50	2,422	102	
8	" France	79	3,175	218	
9	" Italy	31	501	28	
10	" Germany	32	444	—	
11	" Cuba	20	275	41	
12	" Hungary	16	399	33	
13	" Finland	23	648	17	
	Carried forward ...	986	25,671	1,555	

No.	National Societies	No. of Lodges	No. of Members	New Members added during the year	Remarks
	Brought forward ...	986	25,671	1,555	
14	T.S. in Russian T. S. outside Russia	12	215	18	
15	" Czechoslovakia ...	7	86	—	
16	" South Africa	10	209	—	
17	" Scotland	29	558	15	
18	" Switzerland	13	260	12	
19	" Belgium	12	405	27	
20	" Netherlands-Indies ...	30	2,090	—	*
21	" Burma	10	298	6	
22	" Austria	8	540	66	
23	" Norway	9	209	3	
24	" Egypt (See Federation, below)	—	—	—	
25	" Denmark	11	430	28	
26	" Ireland ...	8	128	9	
27	" Mexico	20	329	39	
28	" Canada	16	397	23	
29	" Argentina	21	343	15	
30	" Chile	14	181	—	
31	" Brazil	15	379	36	
32	" Bulgaria	8	111	3	
33	" Iceland	5	276	1	
34	" Spain	21	401	52	
35	" Portugal	10	177	42	
36	" Wales	20	333	14	
37	" Poland	10	232	9	
38	" Uruguay	7	92	27	
39	" Porto Rico	17	179	—	*
40	" Rumania	10	199	—	
41	" Jugoslavija	12	183	23	
42	" Ceylon	8	121	19	
43	" Greece	9	140	23	
44	" Central America ...	14	180	37	
45	" Central South Africa ...	9	206	16	
46	" Paraguay (See Federation, below) ...	—	—	—	
47	" Peru ...	7	87	—	*
	Canadian Theosophical Federation	10	177	—	*
	Federation of the Lodges of the T.S. in Egypt	2	39	—	*
	Federation of the Lodges of the T.S. in Paraguay ...	6	72	—	*
	Others	10	173	1	
	Grand Total ...	1,426	36,115	2,119	

* No Report. Last year's figures are given in the columns.

News of the National Societies

U. S. of America: The new General Secretary, Mr. Sidney Cook, who has taken the place so ably filled for many years by Mr. Rogers, who is now devoting himself to the lecture field, reports a year of great activity. In addition to many lectures given by Mr. Rogers, Miss Clara Codd, Mr. Geoffrey Hodson and others, propaganda activities are shown in the sale of 16,000 books and 12,000 pamphlets. The Convention and Summer School were once more a great success. A new system of classified memberships, equal in their privileges, but giving to wealthier members the opportunity of a membership classification which involves more liberal contribution, has been put into force, and has brought in additional funds. The General Secretary remarks that the reduction in membership appears to be now abating, there being a net loss of only 340 members. The number of Lodges remains as before at 209.

England: The report for England shows a reduction of 364 in membership, the total being now 4,224, and the number of Lodges is now 150—one more than the figure given to us last year. The General Secretary explains that the decline is due mainly to the financial crisis through which the whole world is passing, which deprives many people of the means, time and energy required for anything more than the daily needs of themselves and their families. There is, however, a steadying down throughout the Section. Members are "carrying on," and seem to have decided that many problems can only be solved with the passing of time or the gaining of more knowledge and wisdom. The combining of the Annual Convention with the European Congress presided over by Bishop Arundale brought many brethren to England. Classes and special meetings are being held at Headquarters, and the Headquarters Library has a marked increase in the number of subscribers. "One Day Campaigns" were continued—in April

with "Karma, Bondage or Freedom," and in November with "The Evolution of Man". Two thousand books prepared for the next campaign have already been sold. Study Weekends are also very popular and useful.

India: The General Secretary for India reports much more decision and steadiness than in the previous year, even when despairing factors have come in. The machinery of the constitution has worked without much creaking during the year. Bombay and its suburban Lodges were constituted into a new autonomous Federation. No Federation shows increase of membership, and the total membership has decreased from 5,518 to 4,728, the chief decline being in Lodge membership, the unattached membership having fallen only from 370 to 340. Much of the loss is attributed to preoccupation with political uncertainty and financial depression, and the fall in new admissions is similarly explained. The rules applying to lapse of membership have been strictly enforced. The number of active Lodges has declined from 324 to 291.

The General Secretary considers that the real test of the work of the Lodges is in their usefulness to their surroundings and the country, and by this test the core of the work is quite sound and bears promise of a new life. It continues to leaven the world's thought as it did before, and so really very much has been achieved during the year. Attempts are being made to reorganize the Youth Federation, though the General Secretary is not yet very hopeful about this branch of the work. Propaganda has been carried on vigorously in a field too great to permit of special mention, and a large number of magazines in different languages continue to spread the knowledge widely among the people. The Indian Bookshop, owned by the Section, notwithstanding financial depression, has done much better this year, and has shown a very fair profit.

The Society, remarks the General Secretary, is at the parting of the ways, but, he asks, need there be any agreement

between the old and the new teachings? The new is making its way not only in the Society but also in the outside world, and yet there is room in the Section for all points of view, especially as it continues to affirm the attitude of Freedom in all matters and to inculcate self-reliance and sympathy. His plea is once more for welcoming into the Section the teaching that the leaders of the Society first called the world's attention to; if all teaching is welcome in the Society, then the Teacher must be made welcome too, and so there should be no loss of breadth. He concludes with the aspiration "May the day come soon when our Society makes itself the willing channel of the new forces now being released in the world".

Australia: The General Secretary reports great economic difficulties, which have caused every Lodge to reduce its expenditure. The Broadcasting Station continues its good work, and is paying its way and showing a profit, some of which will go to the Section. The statistics show 1,499 members and 31 Lodges. The Convention was held in Melbourne, and what were called "Support Conventions" were held at the same time in other cities, for those who were not able to make the long journey to Melbourne. The Headquarters has been removed to The Manor, at Mosman. The "Advance Australia! News Service" continues, and is much appreciated by many editors, who are accepting at least 200 columns per month.

Sweden: The number of members in Sweden has decreased a little, but the General Secretary reports that the Section has gained in consolidation and inner strength. The membership is now 728. The Summer School held at Stockholm, which was directed by Mr. E. Bolt of Edinburgh, was attended by 100 members, of whom about 10 came from Norway.

New Zealand: The General Secretary reports with regret that the membership of the Section has now fallen below 1,000, the total being 971. The Sectional magazine continues to be sent free to all members in good standing. Pamphlets on

What is the Theosophical Society?, *The Hidden Side of Lodge Meetings*, and *A Message from an Elder Brother* are sent free to all new members. The Vasanta Farm has now been purchased from the Section by Mr. Colin Macdonald, who has looked after it so well for over 19 years. The Vasanta Garden School continues its good work, and receives appreciative reports.

Holland: The report from Holland shows the admission of 102 new members, and the dropping of 322. It is remarked that although there is a fall in numbers there are signs of renewed enthusiasm in the Section, the fall having been due largely to causes in the previous year and at the beginning of the current year. The Publishing House continues its activities and there is in preparation a very cheap edition of *The Secret Doctrine*, which is to be brought out with the help of a fund raised in memory of Mr. W. B. Fricke. The book will be sold for only 6 guilders. The two Magazines *De Theosofische Beweging* and *Theosophia* have now been combined into one.

France: The General Secretary reports that 5 new Lodges have been chartered and 5 have become dormant, which leaves the number at 79, as before. 218 new members have joined and 416 have dropped away, leaving a total of 3,175. The Headquarters has continued its lectures and other activities and there have also been visiting lecturers, including the General Secretary of the T.S. in Holland, Dr. J. J. van der Leeuw, the General Secretary of the T.S. in Germany, Dr. M. Verweyen, and Dr. G. S. Arundale.

Italy: The General Secretary reports that though it was impossible to have public lectures during this year, the Lodges have been meeting regularly. The magazines *Il Loto* and *Gnosis* have continued, and the Publishing House has reprinted *Light on the Path* and *The Perfume of Egypt*. The new Italian Penal Code was issued on July 1st, and therefore the

Society has had to apply for permission from the Italian Government to go on with its work, and it is hoped that this will soon be obtained. The membership is now 501, as compared with 563 last year, and the number of Lodges has increased to 31.

Germany: The report from Germany shows that the General Secretary, Professor Verweyen, has been doing much to introduce Theosophy into educated circles, in which for the most part it has been much misunderstood. The membership is not great, being only 444, but the General Secretary thinks that the tendency for members to resign on account of the teachings of Mr. Krishnamurti, and also the unfavourable circumstances of the present time, is now coming to an end. Efforts have been made to come into harmonious contact with other Theosophical Societies, with varying success.

Cuba: The T. S. in Cuba reports a year of great difficulty, due to moral depression and financial troubles, notwithstanding steady work in the Society. The number of members is slightly more than last year; the number of transfers, resignations and deaths of members totals 22, but 41 new members were admitted. Dr. Villaverde, the General Secretary, anticipates steady work in the future, as the members are devoted, and determined to stand fast to their post.

Hungary: The General Secretary for Hungary reports lack of interest and enthusiasm, and difficulties on account of the financial situation, but the membership shows a reduction of only 13 as compared with last year. Members' meetings and question and answer meetings continued regularly, and there are also propaganda meetings on Sundays. The "Pentecoste" Lodge has been very active in publishing, having printed no less than 14 books and pamphlets on its own printing machine, as well as the quarterly magazine.

Finland: Finland has kept up its usual activity. During this year of financial difficulty there have been well-attended

fortnightly lectures at the Headquarters, and special lectures and entertainments on the memorial days of the Society and public holidays. There was a Summer School for one week, which was attended by 40 members, and the General Secretary has also visited many of the Lodges. The Magazine *Teosofi* continues, but the subscription has fallen from 1,100 to 800. A special feature of the year's work has been the coming into closer contact with other Theosophical Societies. The General Secretary mentions that although the Point Loma and the Rosicrucian Societies joined with us in the celebrations of the Centenary of H.P.B., such emotional contacts do not indicate the establishment of permanent co-operation. The membership is now 648, which shows a reduction of 32, and the number of Lodges is 23, the same as last year.

Russian T. S. outside Russia: The General Secretary reports that there are now 215 members in good standing. 18 members were admitted, 10 resigned, 1 died and 106 lapsed. Of the members, 208 are within the 12 Lodges and 17 are non-attached. The Annual Convention was held in London; 5 delegates came from a distance. The chief items were a discussion of the vital problems of the present time and a public lecture in Russian by Dr. Kamensky. The monthly review *Vestnik* (Messenger) has appeared regularly, notwithstanding the financial difficulties, as also the typewritten bulletin. *Esoteric Christianity*, by Dr. Besant, has been published in Russian. Many of the Lodges are active in social work, and largely along artistic lines; thus, for example, the Lodge "Alkenost" in Paris, brings comfort to many suffering people in hospitals, by means of concerts, etc. Wherever possible, the members are trying to strengthen and inspire various centres of public work.

Czechoslovakia: The General Secretary reports that very little interest is taken in Theosophy in Czechoslovakia, because of the influence of Krishnaji's teaching, which has

taken deep root. The Society is co-operating with the movement called "New People," who are "very near to Theosophy" and have a magazine with a circulation of 100,000 copies. The membership is now 86.

South Africa: The General Secretary in South Africa reports a reduction of members to 209, but remarks that these diminished numbers do not imply a reduction in enthusiasm. There is a tendency to "close up the ranks" and work harder than ever to carry the message of the Divine Wisdom to our fellow-men. The work in this Section is particularly difficult on account of the great distances between the Lodges, but the magazine *Theosophy in South Africa* is a unifying instrument.

Scotland: Scotland has now 558 members, as compared with 612 in the previous year. There are 29 Lodges. The first part of the year was given to intensive study in the Lodges rather than to propaganda. Later, Mrs. Powell and Mr. Groves gave a series of lectures. The Section is now twenty-one years old. Although there is decrease in membership, the General Secretary reports very keen interest among the members, and also among the public who are attracted to the lectures.

Switzerland reports a very active year and an unusual atmosphere of brotherhood at the Annual Convention, at which nearly all the Lodges were represented. The General Secretary says that Geneva has been "ploughed with Theosophy," and she thinks that there are very many more Theosophists outside the Society than within it. 12 members have joined during the year, mostly in Lausanne, on account of Dr. de Henseler's weekly lectures there. 10 members resigned, 2 died, 100 became dormant; so there are now 260 members, of whom 170 have paid their dues. The number of Lodges is 13. Though small in number, the members are active in many ways, in different associations.

Belgium: Belgium shows 405 members this year, there being a net loss of 76. This loss was due chiefly to a crisis in one of the Lodges, from which the retiring President drew away a large number of members. The public lectures, some of them by distinguished non-Theosophists, have drawn very attentive audiences. Every lecture has a musical introduction which is much appreciated. *The Theosophical Bulletin* now appears every three months.

Dutch East Indies: (No report.)

Burma: The report from Burma speaks of very unsettled conditions in the country, due to rebellion, economic distress, and political agitation. In consequence of this there were only six admissions during the year, and the present strength, including 111 honorary Bhikku members, is 298. The number of Lodges remains as before. Meetings, lectures and concerts have been held regularly. The B.E.T. Schools continue to do their good work, with about 500 pupils. The deficit in the Boys' High School is made up by public contributions and that of the Girls' School by the donations of a few of the Rangoon Theosophists.

Austria: The T.S. in Austria reports a good year's work. For eight months lectures were held every Monday and Tuesday in the Headquarters, and there were also week-end instruction classes. The Society of Friends lent their hall twice a month for public lectures. The Art Lodge specialized in the development of a choir of good voices. The Order of Service and the World University Association have been active. The year was marked by a number of distinguished visitors, especially by the public lecture of Mr. Krishnamurti, which drew many friends from the surrounding countries.

Norway: The report from Norway tells of improved conditions. We have passed, says the General Secretary, from the stage of study to the stage of life. A visit of Mr. Bolt from

Edinburgh played a great part " in giving back to us our faith and hope for Theosophy in Norway ". The number of members is now 209.

Denmark: Denmark reports the continuance of full and successful activities in the Lodges—well attended members, meetings, study groups and also public lectures. Mr. Bolt of Edinburgh gave about 20 lectures and conducted the Summer School. Many of the most ardent members are also members of the Liberal Catholic Church, and many are deeply interested in the work of Krishnaji, and there is brotherly co-operation and tolerant consideration among all. There has been a slight drop in membership, from 450 to 430.

Ireland: The General Secretary for Ireland reports that the number of members in good standing is now 128. No Lodges have been formed and none dissolved, and the Magazine *Theosophy in Ireland* continues to be published quarterly with Mr. T. Kennedy as editor.

Mexico: The General Secretary reports a membership of 329—a small increase, and also very much activity, apparently quite out of proportion to the number of members. There was no special series of public lectures this year, but the meetings on special days attracted large audiences. On these occasions Fraternity and Art were the most prominent features. Propaganda of the teachings of Krishnaji has been carried on every Sunday at Headquarters. Señora Consuelo R. de Aldag, a Mexican lady who is a lecturer of the United States Section, visited her own country for two months and did some very good work. The publication department showed considerable activity. The Sectional magazine of 40 pages appears every two months and is sent free to every member, to many foreign Spanish-speaking Lodges, to the 30 Governors of the interior and to the public Libraries. There is also a monthly paper containing lectures by Krishnaji and Dr. Besant, which is widely distributed.

Canada: The General Secretary for Canada expresses great satisfaction at the revival during the year of what he calls the Blavatsky tradition in the T. S. He gives his opinion that if Krishnaji had studied *The Secret Doctrine* as Madame Blavatsky proclaimed it, he would not have found the ideals she promulgated to be different in principle from his own. The Canadian Section has always been prominent in endeavours to bring about harmony among members of various Theosophical Societies, and notes with pleasure the fraternization meetings which have been held in many places in America and Europe, but expresses regret that in this movement some have not been content with co-operation but have tried to cause other members and organizations to change their folds. He also comments with satisfaction on the issues of *The Theosophist* for August and September—the Blavatsky Centenary numbers.

Statistically, Canada shows a good year, with a decrease of only 16 members in these hard times. There are now 397 members in good standing on the rolls. Lack of funds has prevented any extensive propaganda work, but *The Canadian Theosophist* has continued to be the chief propaganda activity.

Argentina: The General Secretary reports that the state of his Section is satisfactory and allows for optimism for the future. There has been a disagreement with the General Council of the Section on the part of some of the Branches, which have applied for direct affiliation to the Headquarters at Adyar. This matter is still under consideration. The statistics of the Section show a membership of 343 in 21 Lodges.

Chile: Chile reports a year of exceptional difficulties, and a small drop in membership—to 181. The Sectional magazine has been amalgamated with *El Teosofo Sud-Americano*. The General Secretary reports a reduction in the activities of the Lodges, but says that they are determined firmly to maintain the organization of the Society, and to preserve for coming generations the treasure represented by the Ancient Wisdom.

Brazil: The number of members is 379, being 87 less than last year, and there are 15 Lodges. There has been revivification of some Lodges, and an increase of general interest in Theosophical teachings, and propaganda has been done with the help of the daily press and radio as well as by oral lectures and teachings. Six pamphlets have been issued for propaganda purposes. It is much to be regretted that the project for a headquarters building has to be postponed, partly because of the present financial crisis and partly because half of the fund for construction of headquarters has been lost on account of the insolvency of the establishment in which it was deposited. The official magazine *O Teosophista* continues to be published regularly. The publicity section under the direction of Dr. Lourenço de Mattos Borges has three departments, dealing with pamphlets, press work and radio work respectively. Short articles are distributed weekly to all the newspapers of the various Brazilian States, and many talks have been broadcast through various radio stations in Rio de Janeiro.

In August a Blavatsky week was held in Rio de Janeiro, in which many orators and musicians took part. At the same time one of the biggest bookshops in the city lent their principal window for a display of Theosophical books and a large photograph of H. P. B. The General Secretary mentions that the members are studying with much attention the teachings of Mr. Krishnamurti, without seeing in them any incompatibility with Theosophical work.

Bulgaria: This year there has been considerable public activity of the T. S. in Bulgaria, notwithstanding the difficulties of the time. A long series of lectures was given by various members on a variety of Theosophical subjects, and the Lodge "Orpheus" has published in the Bulgarian language the first volume of *The Secret Doctrine*, and also *At the Feet of the Master*, though the magazine *Orpheus* is suspended for the

present. The present membership is 111, 78 of these being in 8 Lodges and the remaining 33 unattached.

Iceland: In Iceland we have a large number of members for such a small place, namely 276, but they are now condensed in only 5 Lodges. Most of the Lodges have had regular fortnightly meetings, with lectures and discussions, many having been on the subject of Krishnaji's teachings, which are a source of wide inspiration. Two radio talks were given on karma. The Magazine *Gangleri*, of which two issues have come out during the year, has about a thousand subscribers. Mr. E. C. Bolt of Edinburgh gave a series of lectures. The Section is co-operating with the Society known as the "Survival League," which is working to spread the knowledge of human survival after bodily death.

Spain: Notwithstanding great political disturbance in Spain, the year's work shows very good results, there being a net loss of only 2 members. The General Secretary is enthusiastic about the prospects of theosophical work under the new circumstances, and thinks that the theosophical philosophy may play an important part in the development of the Republic. In Madrid a new impulse has been set in motion with the formation of a "Theosophical Atheneum," which has attracted a number of members who are not Fellows of the Society. The Atheneum, the National Society and two Lodges have combined to rent fine premises, including a well decorated lecture hall, in the centre of the city, and there many lectures and concerts have been held with great success. Another interesting feature of the year's work is the formation of a Lodge in Palma, the capital of the beautiful island of Majorca.

Portugal: The General Secretary for Portugal speaks of a trying year, with internal dissensions, now happily nearly passed away, as well as external difficulties; but all the same the result of the year's work shows an increase of membership from 156 to 177. Some of the members who were making

important gifts towards the rent of the headquarters are not able to continue this, so there are especial difficulties in that direction. A small fund has been formed to establish a co-operative society for printing a bulletin and other theosophical literature.

Wales: The report covers the period from July 1st, 1930 to June 30th, 1931, and therefore includes the 9th Annual Convention of the T. S. in Wales, which was presided over by Bishop Leadbeater, and was attended also by other distinguished visitors. The membership returns show a decline of 29, which is less than 10 per cent. Mrs. Margaret Evans has left the Section £100, which is being used for propaganda work. As usual, the members in Wales are busy in a great number of social service movements.

Poland: The General Secretary writes that there is a large drop in membership this year, because it was decided to cross from the rolls a number of members who had taken no part in the Society for some time, paid no fees, and did not reply to any letters. At the same time, care was taken not to eliminate those whose lack of contact with the Society was likely to be only temporary or due to external circumstances. The membership is now 232, and the number of Lodges has fallen to 10. The Summer School was attended by 60 people, mostly non-members. The meditation and study classes were also well attended, again mostly by non-members. The Secretary remarks that she thinks the causes of weakening of interest in Theosophy are two—the conditions of economic, political and social life, and "our inability to present a broad and wise solution, based on the Ancient Wisdom, of many difficult questions of to-day in social and political life".

Uruguay: The General Secretary for Uruguay reports that conditions in her country are very promising. Although some Lodges are becoming inactive and some members indifferent, still great renovation is going on. The 10 Lodges are described

as 7 active, 2 inactive and 1 dormant. 3 Lodges have been organized. In addition to the ordinary lectures, radio talks were given on three occasions by the General Secretary. One of the most important events of the year was the Second International Congress of the South American Theosophical Federation. The first number of the *South American Theosophist*, which replaces several sectional magazines, was brought out at the time of the Blavatsky Centenary.

Porto Rico: The membership in Porto Rico is now 179, as compared with 210 last year, on account of various reasons. The General Secretary writes that the Section has gone through a real "cyclone" and that in some of the Lodges only 4 or 5 members have paid their dues. 2 Lodges have ceased, and two more are on the point of disappearing. It was decided at the Annual Convention that if more than one member of a family belongs to the Society, they may pay at the rate of half the usual membership fee each. The Lodge at the capital of the Dominican Republic is reported to be full of life and enthusiasm, and doing good propaganda work in spite of the hard times.

Roumania: The work in Roumania is being carried on chiefly by the Lodges, acting independently of one another. There are eleven Lodges existing in eight different towns. The Vasanta Lodge in Chisinau, near the Russian boundary, is composed almost entirely of Russian members, and it is the most active Lodge. In the West there are two Lodges which have been the mainspring of the Anti-alcoholic Movement of their province, so that the International Order of Good Templars of that region has become the centre for the whole country. In the Capital, Bucharest, the activities are not so great, but regular lectures are now being given. The Sectional magazine is published monthly.

Jugoslavija: The General Secretary reports that much enthusiasm and activity has been shown in the Section during

the year. 23 new members were admitted, 6 resigned and 1 left, so there is a net increase of 16, and a total of 180. The number of Lodges has been increased by 2. The two long visits of Miss Jean Glen-Walker were much appreciated. The lecture series organized by Mrs. V. Mayerhoffer had 35 lectures by 11 speakers. In all there were 327 meetings, 82 public lectures and 159 members' meetings. The mention of Theosophy is becoming more common in the Press. A Theosophical Publishing Trust was formed on August 11th, after the H. P. B. Centenary celebrations.

Ceylon: The General Secretary mentions that, in spite of the depression, the year's activities have created a more favourable attitude among the public and a more expanded conception of Theosophy. It is good to hear that the membership has been increasing. The year began with 106 and ended with 121, but it is mentioned that a large number of the members are in arrears with their dues, and that there are great financial difficulties in the Section. The most active Lodge is the Youth Lodge.

Greece: The report from Greece is not very encouraging this year. A new Lodge has been formed in Cyprus, and several other Lodges are quite active, but the membership has fallen to 140. The General Secretary explains this as due to two causes, namely, the economic conditions and the influence of Krishnaji's teachings. The publication of the quarterly magazine has been continued.

Central America: Central America reports serious difficulties on account of acute economic conditions. But there remain in all places nuclei of faithful and steady workers who "keep alight the fire of Theosophical idealism and constitute a well founded hope that when present handicaps disappear a bright development may take place". In the Republic of Colombia Theosophy is spreading very rapidly, and the General Secretary for Central America expects that an

autonomous Section will be established there before long. There are now 14 Lodges in this Section, and 189 members.

Central South Africa: The General Secretary in Central South Africa reports a useful year and a present membership of 206, with 9 Lodges. He describes this year as "An H. P. B. Year". The Section has used H. P. B.'s works in study classes, arranged for a number of addresses on H. P. B.'s life, and obtained publicity about her in the press. The annual H. P. B. lecture at Convention was given by Mrs. Ransom, who has also done a great deal of work especially in the Rand section, and has written a book entitled *Madame Blavatsky as Occultist*. Miss Norah Bennett, from Australia, is also helping in that Section. In Pretoria Miss Turner, the President, does much to bring the movement into touch with other social activities of many kinds. South Africa's biggest problem is the racial one, and the Section is therefore paying a good deal of attention to the development of justice and harmony in this respect.

Peru: (No report.)

UNSECTIONALIZED LODGES

China: We have no report from the Presidential Agent for China, as Mr. Manuk has been travelling abroad almost all this year. But the *Shanghai Lodge* Secretary reports that it has moved to better quarters during the year, and it did not suspend its activities during the months of July and August, as is usual. The Lodge has been considerably strengthened by a special propaganda effort made last February, so although 7 members resigned on account of leaving Shanghai there is a gain of one member. The Besant School for girls has done good work, with 500 students. The *Hong Kong Lodge* also reports removal to new premises. This Lodge has held 79 meetings, of which 26 were public lectures, and its proceedings are

published in *The South China Morning Post* and *The Canton Gazette.*

Singapore: The Secretary reports that the usual activities have been carried on and the economic depression has not affected the members at all. Slow but steady is still the watchword of this Lodge.

Barbados: The Barbados Lodge has lost 7 members during the year, and so is now reduced to 9. Fortnightly study classes are being carried on regularly.

Japan: The *Miroku Lodge* reports that fortnightly meetings have been held regularly during the year for the study and discussion of Theosophical works. Though the membership is small, it is reported that the members are now mostly Japanese and there is a sincere interest in the study of Theosophy. Difficulties of translation are still a handicap to a wider circulation of literature in Japan. Countess Ina Metaxa has returned to Greece, after presenting many books to the Lodge library.

Canada: *H. P. B. Lodge.* . The Secretary reports a membership of 12, 2 members having become inactive during the year. The study of Krishnaji's writings having proved very interesting and helpful, the Lodge proposes to continue this during the coming winter.

No reports from Egypt, Canadian Federation, Paraguay and Kuala Lumpur.

HEADQUARTERS' EVENTS

The President, Dr. Besant, has spent the whole year at Headquarters, since returning from the Benares Convention, where she gave the Presidential Address and one lecture in December, 1930. Unfortunately, her health has been far from good, especially since she had a fall down some steps early in the year. Under the advice of her faithful physician, Dr. G. Srinivasamurti, she has for the most part kept to her rooms,

but she has occasionally attended special meetings, such as those of the Adyar Day on February 17th, the White Lotus Day on May 8th, and the Blavatsky Centenary celebrations in August, and has also been present at a few garden parties under the big banyan tree in Blavatsky Gardens. Although very weak, she has not been suffering pain, and she has constantly been surrounded by loving friends. Throughout the year Mr. C. Jinarājadāsa has been her constant attendant and adviser, and Mr. N. Sri Ram has helped in the management of her financial affairs. Bishop Leadbeater has also been at hand, except when away from Adyar on lecturing tours. Latterly, the presence of Bishop and Mrs. Arundale has been a source of special happiness to her, and she has also much appreciated the visit which is being paid by two of her very old co-workers and friends—Rai Bahadur G. N. Chakravarti and Mr. Bertram Keightley. At the moment of writing there is no visible prospect of any great improvement in the President's health, but if it were possible for loving personal care and the good thoughts of thousands of people all over the world to work wonders, we should soon have her moving again amongst us in something of her old strength.

Mr. Jinarājadāsa has resided constantly at Adyar, and given a very large part of his time and energy to the supervision of the management of the Adyar Estate, an arduous and complicated undertaking, as it involves half a dozen departments—the fruit and flower gardens, the engineering department, the building and construction department, the dairy and laundry, and the household departments—of an estate in which there are nearly two hundred residents and over one hundred and fifty employees. He has also supervised *The Theosophist* as acting Editor, ably assisted by Baroness J. van Isselmuden.

The great event of the year at Adyar was the H.P.B. Centenary celebration, which was held on August 11th and

12th. There was a gathering of about 200 members at Adyar. The programme was very varied, and included the reading of appreciations of Madame Blavatsky's work coming from all parts of the world; readings from her books; personal reminiscences by members who had known H.P.B., including the President, Bishop Leadbeater, Rao Sahibs G. Soobbiah Chetty and T. Hari Rao, and Messrs. B. Ranga Reddy, N. P. Subramania Iyer, and C. Jinarājadāsa; a paper written by Mr. Bertram Keightley, dealing with the writing of *The Secret Doctrine*, and the interesting events of H.P.B.'s life in those days; a lantern lecture by Mr. Jinarājadāsa on the life and work of H.P.B.; a lecture on *The Secret Doctrine* by Mr. Ernest Wood; the inauguration of the Blavatsky Museum, and the exhibition of mementos of H.P.B. and other articles of historical interest to Theosophists, in addition to social gatherings and entertainments. Dr. Besant, though far from well, was able to be present on two occasions, one being that on which the personal reminiscences were given, when she too spoke of her first meeting with Madame Blavatsky and so made the occasion complete. At the same time, or on other convenient dates, Sections and Lodges all over the world also celebrated this Centenary of Madame Blavatsky's birth, with great devotion and appreciation of her lion-hearted character and her great work for the benefit of the world. *The Theosophist* also celebrated the occasion by bringing out two splendid editions for August and September, which contain most valuable and original publications in reference to H.P.B. and the early days of the Society.

The year has been notable also for a considerable response to the suggestions sent out from Headquarters that overtures of friendliness be made to those who are working for Theosophy in other organizations than our own. Similar appeals were sent out by Dr. G. de Purucker, the new leader of the Point Loma organization, to which also the responses have been

great. We have reports of fraternization of branches and members belonging to different organizations in various parts of the world, and also attempts to formulate a common ground on which all Theosophists could meet for the prosecution of their work and studies; but as these things are only in their beginnings it is too soon to predict what the outcome may be, although one rejoices in observing what has been achieved so far.

Apart from this, nothing especially eventful has occurred at Adyar during the year. Meetings have been conducted by Bishop Leadbeater, Bishop Arundale, Mr. Jinarājadāsa and Mr. Wood. The Theosophical Publishing House has issued several new books, including the *Convention Lectures of 1930* in one volume and also two of the same lectures in the form of pamphlets; *The Masters*, by C. Jinarājadāsa; *The Science of Brotherhood*, by Ernest Wood; the Fourth Series of *Old Diary Leaves* 1887-1892, by Col. Olcott; *Reminiscences of H. P. B.*, by Bertram Keightley; *Messages from the Unseen*, by the Rt. Rev. C. W. Leadbeater; *Karma-less-ness*, by C. Jinarājadāsa; *In Memory of Col. H. S. Olcott*, compiled by H. N. Agarwala; *Two Stories*, by H. P. Blavatsky, etc.

There have also been a large number of reprints. Among these special mention should be made of Volume 3 of *Talks on the Path of Occultism*, by Dr. Besant and the Rt. Rev. C. W. Leadbeater; *The Beginnings of the Sixth Root Race* (extracted from *Man: Whence, How and Whither*), by the Rt. Rev. C. W. Leadbeater; *Esoteric Writings* and *The Philosophy of Bhagavad-Gita*, by T. Subba Rao; translations of Upanishads, by Dr. Roer, and two very old books of Dr. Besant's, dealing with *The French Revolution*, and with the relations between *England, India and Afghanistan*. The Adyar pamphlets have been continued, with the regular number of 12 published in the year. Mr. Ernest Wood has also two new books artistically published by Ganesh & Co., Madras, entitled *The Occult*

Training of the Hindus and *The Song of Praise to the Dancing Shiva.*

As in former years, the thanks of the Society are due to the many earnest and capable workers who have looked after the various departments of the Headquarters' Estate. Mr. Schwarz returned in February and took up his old position in the Treasurer's office, much to the delight of everybody here, and the evidence of his work is once more to be seen in the Treasurer's Report. Mr. Zuurman has also returned, more recently, from his long vacation, and resumed his work in charge of the Electrical and Engineering departments. He has now just finished the arduous task of removing the first trilithon from its old position near the entrance, to a more commanding situation closer to Headquarters. The task has been most exacting, as the carved pillars and the lintel or cross bar weigh many tons each. It was necessary to move the trilithon because, with the coming of modern traffic, the curves of the old entrance drive, which was spanned by the trilithon, could no longer be retained. Many thanks are due to Mr. B. Ranga Reddy, who in his absence looked after Mr. Zuurman's work, in addition to his own heavy duties of supervising construction and repairs on the Estate. Mr. K. R. Jussawalla, in the garden department, has shown us a good year, as usual, and Mr. C. V. Shah, acting under him, has kept the ornamental gardens in very nice condition. Dr. P. C. Patel has come to reside at Adyar and to give his services as doctor for the Estate, for the benefit and convenience of residents and workers alike, and every morning his clinic presents a busy scene. He has also undertaken the medical inspection of the children of the Olcott Free Schools. Miss Whittam, Madame D'Amato, Miss Ware and Mr. C. Subbaramayya have ably conducted the household and catering departments; Mrs. Wood has managed the Stores maintained by the President for the

convenience principally of the employees, and Mr. Shah has seen to our needs in the matters of dairy and laundry.

The Adyar Library has been presided over by Mr. C. Jinarājadāsa, but the former Director, Dr. C. Kunhan Raja, has been our most valued adviser and organizer in all matters connected with the Library. Nothing has been done in the matter of the removal of the Library to the Blavatsky Gardens, to which Dr. Besant gave her assent last year, as it was felt by several of the Committee that at this period of world-wide financial depression the time is not quite appropriate for a special appeal for a large sum for the necessary new Adyar Library building; but to relieve the congestion of books to some extent, the former Star building, which we purchased from the Rishi Valley Trust, has been put to the use of the Library, and has been well equipped with steel shelves for the purpose.

The Olcott Free Schools have also continued their splendid work. At this Convention, which celebrates the Centenary of Col. Olcott's birth, in anticipation of next August 2nd, we may perhaps remind all well-wishers of the poorest class of people in India that here lies an opportunity for real help which has scarcely its equal anywhere else. Let us hope that there will be many new donations for the schools that were started by Col. Olcott and which he cherished until his death. Other valuable activities for the help of the surrounding villagers have been carried on, including the Baby Welcome, conducted by Mrs. Bhagirathi Sri Ram, situated in our Estate, but with an opening on to an outside road, where an average of about 100 children every day receive cold or warm baths and often a little food and medical treatment, and where a nurse is kept to go about and assist in maternity cases in the surrounding villages. There is also a night school and a women's day school, carried on in the village from which most of the Estate employees come, and

managed by Mrs. Hilda Wood. All these things are dependent upon donations.

This year has also seen the establishment of a Panchayat of the workers on our Estate. It was preceded by a Trade Union, established by Mrs. Hilda Wood with the temporary approval of the Executive Committee, who welcomed the idea subject to the final decision of Dr. Besant on her return from Europe towards the end of 1930. After her return, and consultation on the subject, she decided that it would be better to have a Panchayat instead; so the Union was abolished, and the Panchayat consisting of about 15 elected members was established, and has been meeting occasionally since then.

The Olcott Schools, the Baby Welcome and the Night Schools are not official activities of the Society, but they are very welcome adjuncts to our work. There are also other activities, quite unofficial, but carried on by various groups of members in the Estate, which have been proceeding, some of them regularly and some with fluctuations. Among these may be mentioned the Hindu Pūja, carried on by the Bhārata Samāj, in the Hindu temple, and the services of the Liberal Catholic Church, which also take place in their own church upon the Estate. The Bhārata Samāj conducted for some time a valuable little magazine *The Bharata Dharma*, but that has now been transferred to some other organization. The Star activities carried on by the Rishi Valley Trust are no longer with us, having been removed to Madanapalle, the birthplace of Krishnaji. Other non-official activities: In the Theosophical Publishing House Mr. M. Subramania Iyer continues as Manager and Baroness J. van Isselmuden as Assistant Editor of *The Theosophist*, and in the Vasanta Press we rejoice to have still with us one of the very oldest residents of Adyar, Mr. A. K. Sitarama Shastri, who had a severe illness during the year, but happily recovered, to the joy of all of us.

Of the Theosophical activities going on in the world not under the direction of any National Society special mention should be made of the magazine, *World Theosophy* edited and published by Mr. and Mrs. Henry Hotchener in Los Angeles, California. A cablegram states that during the past year over 2,700 copies each month were placed in the hands of members, non-members and public libraries all over the world, and that "it begins the new year enthusiastically consecrated to our cause". It would appear that the devotion and efficiency that is being put into this excellent magazine, intended largely for popular circulation, is meeting with gratifying success.

VAISĀKH AND ASĀDH FULL MOONS

Vaisākh : May 20th, 5 hrs. 9 m. a.m.
Asādh : July 17th, 9 hrs. 6 m. p.m.

The times given are Greenwich mean time, and do not allow for "summer time".

For India, the times are, in standard time :

Vaisākh : May 20th, 10 hrs. 39 m. a.m.
Asādh : July 18th, 2 hrs. 36 m. a.m.

(Vaisākh and Asādh are the Hindi forms of the Sanskrit words Vaisākha and Asādha, which in Sinhalese become Wesak and Asala.)

ESOTERIC SECTION

THERE IS NO RELIGION HIGHER THAN TRUTH

H. P. BLAVATSKY

Dear

My dearest friend —

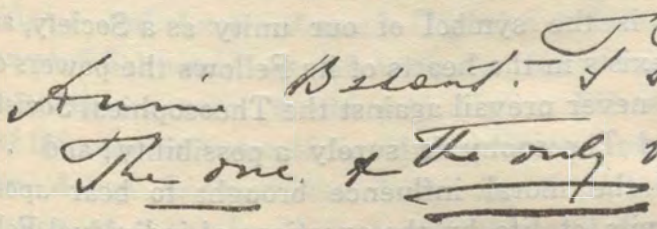
I have just read your letter to Old, and my heart is sick for the poor little ones! Look here, I have but 30 s.h. of my own money, of which I can dispose, (for, as you know, I am a pauper & proud of it). but I want you to take them, and not say a word. This may buy 30 dinners for 30 poor little starving wretches, and I may feel happier for 30 minutes at the thought. Now don't say a word and do it; take them to those unfortunate ladies who loved your flowers & felt happy. Forgive your old unsouth friend, useless in this world & ever yours whom I respect with every day more — H P B

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(*Continued from p. 515*)

VI

(*Envelope*)



(*Transcription of Letter*)

Esoteric Section

There is no Religion higher than Truth

H. P. Blavatsky

My dearest friend—

I have just read your letter to Old, and my heart is sick for the poor little ones! Look here, I have but 30 sh. of my own money, of which I can dispose, (for, as you know, I am a pauper and proud of it) but I want you to take them, and not say a word. This may buy 30 dinners for 30 poor little starving wretches, and I may feel happier for 30 minutes at the thought. Now don't say a word and do it; take them to those unfortunate babes who loved your flowers & felt happy. Forgive your old uncouth friend, useless in this world?

Ever yours whom I respect with every day more— H. P. B.

The action of the Theosophical Society is on the plane of ideas, which is the plane of realities, in that material things are but pre-existing ideals brought down into this earthly sphere. . . . The Theosophical Society does not mean a number of little coteries, nor a few larger coteries composed of a collection of the smaller ones.

The real Theosophical Society is an indivisible unit, animated by an individual life! Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a *united whole*.

Adyar is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against the Theosophical Society.

Applied Theosophy is surely a possibility; and . . . consists of the moral influence brought to bear upon the practical evils of life by the exertions of individual Fellows, who have behind them, severally and collectively, the spiritual power created by unity of purpose, of ideas and of loyalty to the truth; a power for good of which the terrestrial Adyar is the physical centre and Headquarters; while the spiritual Adyar is the channel by means of which powerful influences from a higher sphere, unseen but not unfelt, enter the Society through the hearts of each and all of its Fellows, thence to be outpoured upon the whole world.

COLONEL OLCOTT in *Applied Theosophy*.[1]

[1] THE THEOSOPHIST, June, 1889; reprinted as: Adyar Pamphlet, No. 143.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 508*)

February 3, 1891

Higher and Lower Manas. Qualities determine the properties of "Selfhood," as for instance two wolves placed in the same environment would probably act differently. The field of the consciousness of the Higher Ego is never reflected in the Astral Light. The Auric Envelope receives the impression of both the Higher and Lower Manas; and it is the latter impressions which are also reflected in the Astral Light. Whereas the essence of all things spiritual, all that which reaches or is not rejected by the Higher Ego, is never reflected in the Astral Light, because the Astral Light is on too low a plane. But during the life of a man this essence, with a view to karmic ends, is impressed on the Auric Envelope, and after death and the separation of the principles it is united with the Universal Mind (that is to say, those "impressions" which are superior to even the Devachanic plane) to await there karmically until the day when the Ego is to be reincarnated. (There are thus 3 sets of impressions which we may call, the Karmic, the Devachanic and Manasic.) For the Entities, no matter how high, have to have their karmic rewards and punishments on Earth. These spiritual impressions are more or less impressed upon the brain,

otherwise the Lower Ego would not be responsible. There are some impressions, however, received through the brain which are not of our previous experience. In the case of the Adept the brain is trained to retain these impressions.

Responsibility. The Reincarnating "Ray" may, for convenience, be separated into two aspects. The Lower Karmic Ego is scattered in Kama Loka, the Manasic part accomplishes its cycle, and returns to the Higher Ego. It is, so to say, in reality this Higher Ego which is punished, which suffers. This is the true Crucifixion of the Christos. The most abstruse, but yet the most important mystery of occultism; all the cycle of our lives hangs on it. It is indeed the Higher Ego that is the sufferer; for remember that the abstract consciousness of the higher personal consciousness will remain impressed on the Ego since it must be part and parcel of its Eternity. All our grandest inspirations are impressed on the Higher Ego, because they are of the same nature as itself.

Patriotism. Patriotism and great actions in national service are not altogether good, from the point of view of the Highest. To benefit a portion of Humanity is good; but to do so at the expense of the rest is bad. Therefore in patriotism, etc., the venom is also assimilated with the good. For though the inner essence of the Higher Ego is unsoilable, the lower may be soiled. Thus both the good and bad of such immaterial inspirations are impressed on the Higher Ego and the karma of the bad is taken up by the Higher Ego, though it is perfectly guiltless of it. Thus both sets of impressions after death scatter in the Universal Mind, and at reincarnation the Ego sends out a Ray, which is itself, into a new personality and there suffers. He suffers in the self-consciousness that it has created by its accumulated experience.

Higher Ego. Every one of our Egos has the karma of past Manwantaras behind. There are seven Hierarchies of

them, some of which (*e.g.*, in inferior tribes) may be said to be only just beginning this present cycle. The Ego starts with divine consciousness: no past, no future, no separation. It is long before realizing that it is itself. Only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle of reincarnation it is still the same divine consciousness, but it has not[1] become individualized self-consciousness.

Responsibility. The feeling of responsibility is inspired by the presence of the Light of the Higher Ego. As the Ego in its cycle of rebirth becomes more and more individualized, it learns more and more by suffering to recognise its own responsibility, by which it finally regains self-consciousness, the consciousness of all the Egos of the whole Universe, Absolute Being; to have the consciousness of all this [it] must pass through all experiences.

Individually, not universally, so that when it returns it should be of the same omniscience as the Universal Mind, plus the memory of all that it has passed through.

Day be with us. At the Day "Be with us" every Ego has to remember all the cycles of its past reincarnations, for Manwantaras. The Ego comes in contact with this Earth, all 7 principles become one, it sees all that it has done therein. It sees the stream of its past reincarnations by a certain Divine Light. It sees all humanity at once, but still there is ever, as it were, a stream which is always the "I". We should always endeavour to accentuate our responsibility.

Responsibility, Higher Ego. The Higher Ego is, as it were, a globe of pure divine Light, a unit from [a] higher plane, on which is no differentiation. Descending to a plane of differentiation, it emanates a Ray, which it can only manifest through the personality which is already differentiated. A portion of this Ray, the Lower Manas during life, may so

[1] Thus in MS.; but probably should be "now".—ASST. ED.

crystallize itself and become one with Kama, that it will remain assimilated with matter. That portion which retains its purity forms Antaskarana. The whole fate of an incarnation depends on whether Antaskarana will be able to restrain the Kama-Manas or not. After death the Higher Light (Antaskarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space and comes back as bad Karma awaiting the personality. (K.H.) (See THEOSOPHIST, vol. iii, "Satan and Spiritual"). The feeling of responsibility is the beginning of wisdom, a proof that Ahankara is beginning to fade out, the beginning of losing the feeling of separateness.

Kama Rupa. The Kama Rupa eventually breaks up and goes into animals. All red-blooded animals come from Man. The cold-blooded are from the matter of the past. The blood is the Kama Rupa.

White and Red Corpuscles. The white corpuscles are the scavengers, "Devourers"; they are oozed out of the Astral through the spleen and are of the same essence as the Astral. They are the sweat-born of the Chhaya. Kama is everywhere in the body. The red cells are drops of electrical fluid, the perspiration of all the organs oozed out from every cell. They are the progeny of the Fohatic principle.

Heart. There are 7 brains in the heart, the Upadhis and symbols of the 7 Hierarchies.

Fires. The fires are always playing round the pineal; but when the Kundalini illuminates them, for a brief instant the whole universe is seen. Even in deep sleep the third eye opens. This is good for Manas who profits by it though we ourselves do not remember.

(To be continued)

THE PRESIDENT, THE THEOSOPHICAL SOCIETY AND OURSELVES

AN ADDRESS

By GEORGE S. ARUNDALE

As I have travelled all over the world and have gained a real confidence, not an assumed one, in the work of the Theosophical Society and in the guidance of that Society at all times, I will talk a little about that. Many people hope for the best but we ourselves ought to have passed the stage of mere hoping. We ought to know and be sure. And if we could be ourselves entirely confident without reserve both as to present conditions and as to the future, then we should spread that confidence abroad and out of a widespread confidence would come an increasingly vital Society. I feel that very strongly myself because there is so much tendency among many people to waver, to be doubtful, to wonder, to hope for the best, but not to be sure, not to have perfect confidence. Now we have every reason to have perfect confidence, for although you and I constitute the Theosophical Society up to a certain point, and although it is true that we have our weaknesses and that we lack in many things that which is necessary for the Society, we have always to remember that this Society is the Society of the Elder

Brethren far more than it is ours. They brought it into being; it is Their instrument, and we at our best are but part of Their instrument.

There are a certain number of people who look back on the "good old days" and wish they were back again. Some people are waiting for the present time to pass away and for a wonderful new era to come over our Movement. Now my own feeling is that all times are wonderful times for the Society, and even for the outer world, and in fact, so far as my own small studies of history go, I do not think that the world has ever passed through a greater, a more splendid, a more magnificent period than the period in which we are living to-day.

There are few people, I think (I hope I am not saying this in any exaggerated way), who know the President better than I do, and I know full well—we all do—that she is for the time being unable to play that part in the world and in the Theosophical Society that she has previously played. But so far as the physical plane is concerned, there is a majesty and a splendour about her at the present time different from, and in some ways greater than even that majesty and splendour which we have known of her. It is perhaps a little more difficult to catch and to appreciate, but coming into touch with her as I have done quite recently from our tour abroad, and having been away from her, and realizing what our Society needs, I am immensely thankful for this aspect of our President's greatness on the physical plane. Of course on other planes she is just as she ever was. She is a mighty warrior on other planes as she was the mighty warrior on this, but she contributes to-day, if I may reverently say so, a quality, a tone, of which we ought not to be slow to take advantage.

It is almost impossible to describe her present contribution. Among its ingredients are of course a very beautiful and simple austerity, a very beautiful motherliness,

a very great tenderness, and above all, two other ingredients which to me are outstanding—a very great peace and a great rest in the Lord " waiting patiently for Him ". It is impossible to approach our President without feeling that one is before a great shrine, and while some perhaps who live more in the outer world and look at life more from the outer world's so-called practical point of view, while they might feel perhaps that there is not that clear and definite outer world lead that she used to give, there are others who perceive the quality of her living, rejoice in it and are eager to drink of it to the full while it lasts.

I doubt if she will once again come down actively into our midst and lead us as she has hitherto led us in the outer world. Be this as it may, I am myself infinitely content that she should be as she is, and give something to the Society and to the outer world which only she can give, and which assuredly the Society needs. We lay stress on study; we lay stress on experiment; we lay stress on experience, but beyond all these is brotherhood. These are means to that great end, but my own feeling is that our President as she is, is inducing our Society to simple, natural, kindly brotherhood, by her own beautiful example.

The Society is greater than any Movement and must have welcome for them all, and we must embody in ourselves the soul of the Society, even more, far more than we express our own individual selves. There is plenty of time for us to express our own personal individualities. We can do that in any incarnation, in the next, perhaps, if the pressure is not as great as it is now.

There should, for example, so far as you and I are concerned, be no question whatever both as to the significance and importance of forms, of ceremonies, of occultism, nor should there be any question as to the significance and importance of that way of life on which Krishnaji is laying

such emphatic and splendid stress. We must realize that these great phases of the diamond of Truth are shining down upon us. We must not shut our own eyes to one or to another of those phases, and we must help the world to be open to them too. A particular individual may be supremely attracted by a particular way. I, for example, am certainly more of the ceremonialist. Forms and ceremonies have an attraction for me. I am happy in my membership of the Liberal Catholic Church, but that does not mean that therefore there is an antagonism between me and the way of life, as Krishnaji expresses it.

One perceives in the first place that life is one and indivisible. There is but one life. We know that very definitely, we who are members of the Society. Therefore, if we perceive aspects which appear to be different, we ought to realize that they are but aspects of the one life, and therefore we ought to *know* that they come to the same thing. The difficulty is that people sometimes allow themselves to be submerged by their own individualities: "I do not care for this. I do not care for that." They look upon circumstances through their own individualities, through their own attitudes and points of view, and the result is that they do not see in the way in which you and I should see. There must be room for all aspects of life in the Society and each should be welcomed, so that each goes his own way happy in that way, happy also that others who are going other ways understand why he goes a different way.

It is useful to assume that each individual knows his own business and is doing it. I do not know that it is true, but it is useful to assume it, and while I intend, as at present advised, to continue as a Bishop of the Liberal Catholic Church, and while as at present advised, to continue my membership of Co-Masonry and all other movements swayed dominantly by forms and ceremonies, I have nothing to say

about people following other lines, and so far as the Society is concerned, we can only be enriched by diversity. We should never be strangled by it; we are rooted in the fundamental Unity of Life. It is only when you are not rooted in the fundamental Unity that these pictures pass before you, and now you feel drawn to one and now to another. If you know the Unity of Life you dwell in it, and no changes, no outward presentations can make the slightest difference to the normal tenor of your way of expressing that unity according to your own conception of it.

Our President in her present shining presents before us that universalization which is of such great value at the present time. It does not really matter what a person does or what a person believes, or what a person thinks. We know so very little; our thoughts are really so poor; our beliefs are so ignorant; everything about us is comparatively so shallow that it really does not much matter, provided there is sincerity in what we think and what we believe. But what we *are* does matter, and I sometimes try to define for myself what is the fundamental constituent of the right kind of *are-ness* (if I may coin the phrase)—what we *are*. And I think there is one constituent element of great value, which I believe is the heart of the Theosophical life, and that is to be consistently and positively "nice" to one another, to one another's face and behind one another's back—to be always nice. I do not ask for more than that. It is impossible for us to love each other. I cannot undertake to love everybody in the sense in which that word is ordinarily used, but I believe that as a Theosophist I ought to be able to undertake to be nice to everybody to his face and behind his back. To his face it is easy, but behind his back there is always a temptation. But if you are not always nice to people behind their backs, remember the

first thing that comes to a person is what someone has said about *him* behind his back. That has a very quick mode of travelling.

Adyar would fulfil the requirements of the Elder Brethren if we were really "nice" and understanding—that would be quite enough. It does not mean that we have to agree with each other; on the contrary, there may well be sharp disagreement. Adyar ought to be representative of many points of view, divergent points of view, and, if you like, from one standpoint, antagonistic points of view, though do not misunderstand what I mean by that. There should be in Adyar many points of view—nothing outside brotherliness but everything within goodwill, and everybody nice. And do remember that each one of us is nicer than he appears. Some of us are shy, some of us have peculiarities which seem to veil the niceness, but we are nice fundamentally. I believe there is nobody at Adyar who is not fundamentally nice, only it is not always easy to express it—some of us are gauche, awkward, shy, retiring. Quite a number of veils there are which make it difficult for the outer world to perceive the niceness which is there. But if you could be sure that everybody round you is as nice as you know yourself to be fundamentally, even though you know you may not always be expressing your niceness, then perhaps the barriers would break down.

And so the partial definition of a Theosophist is "a nice man". This is saying much. All other things will be added to that niceness if only we have that niceness as a foundation, and if, of course, we are successful and if we really have an appreciation of the Unity of Life, we shall be interested in people who are nice in ways different from the ways in which we are nice. Some of us, for instance, are very tactful and diplomatic, some of us tend to be *dolce far niente*, dilettante—not very particular about time; some of us, on the other

hand, are very particular, very definite. Well, these outer qualities sometimes cause "rubbings-up" the wrong way. A person who is tactful and diplomatic finds someone who is of the reverse temperament about the place and feels he is like a bull in a china shop. I will not say it revolts him, but it may cause him to shrink a little. Well, it does not matter—whatever other people have, we need. It is very important to realize that. If we tend to have some specific temperament, we certainly need for our balancing and for our effectiveness the emphasis of another aspect of life. Hence, if you think you belong to one particular ray, there are all the other rays on which are constituent elements, and if you think you have a very clear or definite attitude or belief or point of view, there are other attitudes and beliefs and points of view of no less value.

In my younger days I was animated by one dominant single idea and that was devotion; study had no interest for me at all. Other aspects had no particular interest for me. All I wanted was to express my devotion and to be a fanatical follower and to be perhaps *plus royaliste que le roi*—which is rather hard on *le roi*, and most people who are true followers are *plus royaliste que le roi* and do much harm to *le roi* and to his principles and to his work. Hence the phrase "Save us from our friends". I know our President has had occasion to suffer from my royalism. I have no doubt Krishnaji has had occasion to suffer from the royalism of his friends; and so it was I was the slave to devotion, obsessed by devotion. I have to learn to become the master of devotion, not its slave; and if we have some temperament which thrills us, which engrosses us utterly, which causes us to brush aside all other elements, if we would only realize that probably we are slaves to that particular temperament, instead of being masters of it, using it, then we should be less in danger of becoming *plus royaliste que le roi*.

Thus, as we look upon life and upon our surroundings, upon our brethren in particular who hold points of view different from our own, we have to remember that while it is right we should follow our way and have supreme confidence in that way for ourselves, and while we should ask from others perfect freedom, so must we give it to others. And if an individual discovers, or thinks he discovers, that the way he has been treading is no longer the way for him and has found a brighter light, then: "God bless you, my dear friend and God speed you." There is but one Light, but one Life and one Goal, whatever that Goal may be, and so the fact that appearances may be divergent should never blind us to the truth that these are merely forms and expressions of the one Life, and we should be happy if any individual is intense and thoroughly engrossed along his own lines.

There is no greater quality in many ways than the quality of enthusiasm, whole-heartedness. It needs other aspects for its right expression, but it is a very beautiful thing no matter along what line, and wherever we find a whole-hearted person, even if he tells us we are utterly wrong, we should be thankful for his whole-heartedness and not in the least mind if he regards us as utterly wrong, for we alone can know whether we are utterly wrong or not. The individual sense of rightness takes its rise from no external source—each of us must know his own rightness. It is only when he does not know it that an outside assertion disturbs him or repels him, but when he is sure, he is happy for others to go their own emphatic way, and is able to go his own way and to be appreciative of others' ways.

There is nothing outside the great Theosophical Society, nothing that can be outside it. We may tend to give the cold shoulder to others—that is our fault and the misfortune of the Theosophical Society, but we must so help to develop

the Society that there is room for all earnestness, for all sincerity, even for all fanaticism, and we must keep the freedom of the Society and the brotherhood of the Society, the friendliness of the Society, strong amidst all these surging differences which we must expect at such a time as this. That is what we are here for—to hold even the scales of brotherhood. It is for that reason I ventured to suggest a short while ago that we must think more of the Society and less of our own individuality. Think more of the soul of the Society and less of our own foibles and temperaments.

So you and I have no cause to take sides. You and I have every duty to welcome all that stands for the light, everything of sincerity, all earnestness, all goodwill. There is only one thing which has to be excluded from the Society and that is hatred and ill-will. Those must be outside but everything else of whatever nature must have its place within our ranks. And to conclude, let me once more assert that I believe this attitude to be the attitude which our President is spreading over the Society. For that purpose she is being used to-day as a channel, that she may set the Society's feet on its new way; for that she is retained here in the wisdom and in the love of the Elder Brethren. It might be for her own personal convenience and interest that she would prefer to drop the body; it might be, I do not know, that she remains with us because her precious service is still needed by the Society through the body she now wears. I am grateful and thankful to be here in the presence of that service which she renders, and I hope that the Society as a whole will appreciate it, will utilize it to the full.

THE TEACHINGS OF KRISHNAMURTI

II

LIFE

BY A. RANGASWAMI AIYAR

WHAT is Life as understood by Krishnaji? The word is not used by him in the sense it is used in ordinary English. It is not the life which keeps our physical bodies alive, nor those of animals, trees or plants. What does he mean by it? Referring to the difficulty of explaining he says:

> You can make words into barriers and create contradictions with them.[1]

> I am trying to describe to you in words something which is beyond words, I am trying to measure the immeasurable.[2]

> It is very difficult for me to convey in words what I want to describe, so I use different sets of words, different sets of phrases, which may appear as contradictory . . . My difficulty is how to present that fundamental Reality and keep it clear, not to cover it up with words. But words do create these misunderstandings, therefore I seem to contradict myself, to deny, to assert.[3]

We should try to reach the idea in the mind of Krishnaji which stands behind the word "Life". He uses Life, Truth, Reality, Liberation and Completeness as having the same

[1] *Star Bulletin*, July, 1931, p. 11.
[2] *Ibid.*, Sept. to Dec., 1931, p. 4.
[3] *Ibid.*, p. 44.

significance.[1] This Life does not exist separately outside the world and outside ourselves :

. . . that eternal Reality which is not an external truth but which dwells in all things.

You say that Truth lies outside all this chaos, this conflict, this struggle, this competitive hatred of peoples. I say, on the contrary, that through all this alone is Truth to be found.[2]

Completeness exists in everything.[3]

Life represents something which permeates all things making up the manifested universe, whether subtle or gross, whether cognizable by our senses or beyond them. He says :

You believe that there is a Supreme Being, apart from man and the world.[2]

There is no supreme being external to the Reality which is in man.[4] There is only God as manifested in you. Of course there is God . . . I prefer to call this Life.[5]

Therefore it will not make any difference if Life, Truth, Reality is interchangeable with God or Supreme Being provided you give the same significance to God.

Besides comprising the visible or invisible worlds Life must inhere in all thoughts, emotions and actions. But it is not the sum total of all things around us, gross or subtle, nor of all the thoughts, emotions, and actions in the universe. If so it can only exist in fractional quantity in everything :

Life cannot be separated from thought, feeling and action.[6]

But Truth, Life in its completeness is in all things at all times. It never exhausts itself in the greatest, it is never absent in the least.[7] This ultimate Reality exists in each one, though it be but a pinpoint, which is the universe.[8] Life is that common essence in which all things move and have their being.[9]

[1] *Star Bulletin*, Sept. to Dec., 1931, pp. 2 and 3.
[2] *Ibid.*, p. 7.
[3] *Ibid.*, p. 62.
[4] *Ibid.*, p. 20.
[5] *Let Understanding be the Law*, p. 17.
[6] *Life in Freedom*, p. 59.
[7] *Star Bulletin*, July, 1931, p. 4.
[8] *Ibid.*, Sept. to Dec, 1931, p. 41.
[9] *Ibid.*, p. 29.

Therefore in every smallest particle, it is present in its fulness. Similarly in every least thought, emotion, or action, it is present in all its completeness. It is quite possible to realise this Life without the need of passing through innumerable experiences bringing us in contact with every outer object or every thought, emotion, or action.

The whole of existence is contained in a single minute of comprehension.[1]

If Life is in close contact with every external object in this universe or every thought, emotion, or action, is it identical with them? It could not be so. For every external object is conditioned by qualities partaking of the nature of opposites, good and bad, attractive and repellant, desirable and undesirable. So also thoughts, emotions and actions.

Now to me, Life is not a set of qualities.[2] Now Truth is without qualities.[3]

When we call a thing good or bad, we limit it by its reaction on us. It cannot represent to us what is infinite, full, or complete. At one stage of man's evolution, he pictured God as a mighty person, strong and powerful, angry, jealous or beneficent on a colossal scale. As he evolved further, he pictured God as a Being infinitely good, merciful, just, and mighty with nothing connoting bad or evil. As his moral and mental perception expanded, he found that what was bad from a lower standpoint turned out to be good from a higher standpoint. Suffering which appears to be an evil may in reality be more beneficial to man than a seeming pleasure. "Suffering chasteneth". So to invest an Infinite Being with possession of our qualities, whether good or bad, is only indicative of our limitations instead of helping us to understand the real nature of that Being. At the present time man is seeking to revise his conception of God, hitherto

[1] *Star Bulletin*, Sept. to Dec., p. 19.
[2] *Ibid.*, p. 27.
[3] *Ibid.*, July, 1931, p. 9.

conceived as a Being of infinite goodness, and other similar virtues, and to enter into a new conception of Him as being beyond our qualities, good or bad. Then "God" would not be different from the "Life," "Truth," "Reality," or "Completeness" of Krishnamurti.

There is no God except the man who has purified himself and so has attained to Truth.[1]

". . . Life itself, free, unconditioned and eternal.[2]"

These are familiar characteristics usually applied to Ātman or Brahman, though not easily comprehensible to our finite minds. But there are lines of approach to the subject opened by some of the other characterizations of Krishnamurti which may enable us to perhaps understand it in not exactly the same manner as we are accustomed to understand Ātman or Brahman in Vedanta.

. . . that Reality is ever renewing itself, it is a timeless becoming. It is not finality though it is an absolute.[3] "I realized something that is ultimate, fundamental, that has no direction, is not progressive but something that is absolute, though not a finality; it is a constant renewal being Life itself; it is a timeless becoming and cannot be measured with words.[4]

That Life or Reality is absolute can be deemed to be a clear statement of a state or condition not comprehensible to our finite minds. But it is more difficult to grasp that this absolute Being is ever renewing itself, and is not a finality, and knows no beginning or end. Renewal implies change, motion, a characterization applied in Vedanta to the manifested Universe, as the words *Bhāva*, *Samsāra* and *Jagat* signify. This characterization can only be understood if we take it that the mental picture, which Krishnaji has of this Life or Reality, is one which pertains to this Life or Reality in manifestation in us and around us. By not separating Life or Reality even in concept from the Universe

[1] *Life in Freedom*, p. 44.
[2] *Star Bulletin*, July, 1931, p. 13.
[3] *Ibid.*, Sept. to Dec., 1931, p. 3.
[4] *Ibid.*, p. 49.

in which it subsists, we can understand that it constantly renews itself and is not a finality. Because the manifestation is not the same but changes from moment to moment, it is not a finality. The Life or Reality which underlies it is absolute as a completeness, and being complete there cannot be progress in it. Nevertheless since the manifestation whose essence is Life or Reality is changing and is not a finality, there must be something corresponding to this in Life itself. Life is perfect, yet it is not a finality, as manifestation. Being complete and perfect, it cannot grow and is beyond birth and death. But it can be said to renew itself, always continuing to exist, remaining the same without dying and never becoming a finality, as it constantly renews itself. As usual we meet with paradoxes when we attempt to clothe metaphysical concepts in physical or concrete words.

> That which is complete cannot progress.[1] [Completeness] is no progress. It has no direction, it is ever renewing itself, it is not static, it is a timeless becoming. It is the tranquillity of fulness . . . It is the peace of perfect emptiness.[2] Truth is not progressive . . . ; it is constant, ever renewing, beyond time and space, birth and death.[3]

What may be termed "renewal" in the realm of the "Eternal Now" may be translated as progress, birth and death in the illusive world of time and space. For "completeness has neither past nor future".[4] What is the meaning of this "renewal" which is not "progress"? It must mean that a complete whole which is "free," "unconditioned," and "absolute" shews in the manifestation of which it is the essence, ever new features in endless ways. Yet that Life remains as complete as before, not outside us but within ourselves.

> . . . that Life which is ever renewing itself . . .[5] There cannot be a progress towards that which is ever here.[6]

[1] *Star Bulletin*, July, 1931, p. 4.
[2] *Ibid.*, Sept. to Dec., 1931, p. 23.
[3] *Ibid.*, p. 50.
[4] *Ibid.*, p. 57.
[5] *Ibid.*, Sept. to Dec., 1931, p. 95.
[6] *Ibid.*, p. 19.

Since that Life or Reality exists in man:

> . . . man is continually in search of that Life.[1] The fulfilment of man's destiny is to *be* the totality.[2] Truth is the Power within each one of you which urges you into attainment.[3] Man everywhere is unconsciously seeking a way to free himself from his narrowness, his pettiness.[4]

But he seeks that Life as if it existed external to himself. Owing to that error, he places before himself obstacles to the realisation of that Life. He thinks, he feels, he acts. He is thus triple in the nature of his response to the world around him and within him. If he uses these three powers of his nature, he is said to undergo experiences. He creates an "I-ness"—"a self-consciousness".

> The "I" does not exist by itself, but exists only through sensation. To me there is no "I," it is but sensation, body, perception, thought, consciousness, that create the "I".[5]

As long as that "I" functions with its self-consciousness, the realisation of the Life is not possible. For "self-consciousness" can only think, feel, and act from its own selfish or self-centred standpoint. It cannot think from the standpoint of Reality, but will always look to the result of that thought as affecting itself. So it creates impediments in the way of its exercising its power of thought in harmony with that Reality. Similarly the feeling of love is usually entertained towards another, because that other reciprocates that love. That love is self-centred and is a selfish love. The love which transcends self is detached love, spending itself without expecting any return. It flows unimpeded even if there be no response. According to Krishnamurti he uses "the words ego, personality, individuality, self-consciousness as one".[6] As long as this separateness exists, no one can

[1] *Star Bulletin*, Sept. to Dec., 1931, p. 95.
[2] *Experience and Conduct*, p. 8.
[3] *Life in Freedom*, p. 44.
[4] *Ibid.*, p. 15.
[5] *Star Bulletin*, Sept. to Dec., 1931, p. 34.
[6] *Ibid.*, p. 33.

realise Life which is not separate from him. This self-consciousness, which when limited is an impediment to realisation of Life, should not be avoided or suppressed but should be developed into "a full flame". It becomes "full self-consciousness".[1] Then the man with full self-consciousness becomes fully conscious of his "individuality" as he has transcended it, and uses it only as an instrument which he has fashioned for his use, and therefore he "will begin to destroy all the limitations of individuality through emotion, thought and action".[2] That "I" must be understood but not killed. That love or desire should not be repressed but controlled, expanded and made more intense, vast and unselfish.

> Because man does not want to be free, he kills his desires . . . Use desires as a stepping-stone to kindle greater desires, to awaken greater delight and longing.[3] Out of that full consciousness of individuality, there comes the freedom of individuality.[4]

The *unconscious* search for freedom in which every one of us is engaged amidst our multifarious pursuits in life must be converted into a *conscious* search. For this we should establish for ourselves the goal which we should reach. The goal is "attainment," "freedom," "becoming one with Life," "liberation," "union with the Beloved". After the goal is established, one should seek it without loitering on the way, sidetracked in mazes and "complications of philosophies and creeds"[5] which we may "with lack of understanding" think "may lead us to our goal but which can only take us to temporary shelters or comforts". For this, "understanding," "intelligence," "discernment" "awareness," "purposiveness" of mind, a condition of mental alertness which Krishnamurti tries to portray for us in many ways, is

[1] *Star Bulletin*, Sept. to Dec., 1931, p. 385.
[2] *Ibid.*, July, 1931, p. 14.
[3] *Life in Freedom*, p. 28.
[4] *Star Bulletin*, Sept. to Dec., 1931, p. 61.
[5] *Let Understanding be the Law*, p. 16.

necessary. Our mind should be "capable of continual adjustment" that is pliable, and "constantly seeking";[1] we must become "fully responsible". We must become "concentrated". Every experience of thought, emotion and action, within ourself or in the outside world, should be regarded purposefully as an expression of Life, and should be gone through for the understanding of that Life and becoming one with it.

. . . never letting one second go by without knowing what you are thinking or why you are thinking it, and removing from your thought this idea of "I" ness.[2] "When you understand desire, from whence it springs and towards what it is going, its aim and purpose, desire becomes a precious jewel, to which you cling, which you are continually chiselling and refining".[3]

Love must become "independent, impersonal," not covered by "self-consciousness" which is selfish. Here self-consciousness appears to be used not exactly in the sense with which we are familiar in Theosophical literature.

Selfishness exists so long as there is self-consciousness, that is, egoism.[4] Individuality implies its own continuity and if you base your action on that, there will be conflict and chaos in the world. But if the individual guides his thought, his emotion and his action by that ultimate Reality, which only exists in himself then his conduct will bring harmony into the world, not chaos.[5]

This experience lies through petty things as well as great.

Life is a web spun out of the common events of daily life and if you do not utilize them, you will miss the purpose of the small things, out of which great things are built.[6] The effort to realise must come from where you are, within yourself, surrounded by all manner of confusions, contradictory ideas and what you would call temptations.[7] The capacity to discern begins with small things.[8] By understanding the immediate, you will understand the ultimate.[9]

[1] *Star Bulletin*, Sept. to Dec., 1931, p. 4.
[2] *Ibid.*, p. 28.
[3] *Experience and Conduct*, p. 22.
[4] *Star Bulletin*, Sept. to Dec., 1931, p. 6.
[5] *Ibid.*, p. 39.
[6] *Let Understanding be the Law*, p. 15.
[7] *Experience and Conduct*, p. 24.
[8] *Star Bulletin*, Sept. to Dec., 1931, p. 67.
[9] *Ibid.*, p. 53.

This purposive existence, this utilization of every experience as manifestation of that life, brings about the sense of detachment in the experiencer.

Then you will never avoid Life with its changes, conflicts, sorrow, joys, corruption, envy. Live with great intensity, for it is through the highest intensity that true detachment is born.[1] When the mind is free of all self-consciousness . . . it knows neither subject nor object, neither thinker nor thought.[2]

He has transcended the opposites "good and bad, virtue and sin, matter and spirit, heaven and hell, happiness and sorrow".[3] With the love of that ultimate Reality, effort does not become a struggle between the opposites, but a liberating process from "yours" and "mine," "your truth and my truth".[4] Here one may pause and remember that these phrases are reminiscent of what is said to take place in *Samādhi* where the subject, object and cognition are merged in one.

This understanding of every experience as related to that Life which exists in himself, gives rise to certain logical consequences.

Completeness has neither past nor future.[5] That completeness is of no time; therefore it is not a duration, but a timeless becoming.[6] Therefore live the whole in the present.[7] Leave the future and the past alone.[8] What gives understanding is the comprehension of an experience in the present, not prolonging that experience through time.[4] By living in the present you will understand that Reality which has no past, present or future.[9] With the love of Life arises self-discipline.[10] You must become a law to yourself in order to be free of all law.[11]

[1] *Star Bulletin*, Sept. to Dec., 1931, p. 69.
[2] *Ibid.*, p. 65.
[3] *Ibid.*, p. 59.
[4] *Ibid.*, p. 67.
[5] *Ibid.*, p. 57.
[6] *Ibid.*, p. 40.
[7] *Ibid.*, p. 19.
[8] *Ibid.*, p 56.
[9] *Ibid.*, p. 17.
[10] *Ibid.*, p. 53.
[11] *Ibid.*, p. 61.

Man is his own authority and should recognize no authority outside himself. His mind which possesses "intelligence" and "discernment" cannot be "cluttered with dogmas, theories, beliefs, traditions, and what people say, what people think"[1] and the like, which come from outside, and therefore cannot limit the presentation of that Life within him which by his union with it he understands. To him all revelations from outside are only partial revelations which more often limit or distort the truth within his own heart. He derives his inspiring ideals and principles from himself, and his motives for right action have their mainspring in himself and not outside. So we can understand in its proper spirit what Krishnamurti says as regards ideals and motives. "Ideals are but false creations of selfishness."[2] Ideals and motives can only come from outside when his inner being is self-centred and feels itself separate from Life.

Ideals have become a subtle form of selfishness.[3] Motive must entirely disappear.[4]

There is no path to Truth, and it is in yourself. There cannot be organisations, *gurus* or teachers external to oneself to enable one to realise this Life within.

Truth is complete and eternal, you cannot add to it or take away from it.[5] It must be achieved by oneself, alone. In search of that ultimate Reality, through right action which is behaviour, there comes complete solitude. This solitude is not a withdrawal, a flight from conflict.[6]

Though achievement is individual, work for the benefit of the world is collective and needs organizations.

Work collectively and seek Truth individually.[7] You as individuals (should) go out and work collectively to destroy this

[1] *Star Bulletin*, Sept. to Dec., 1931, p. 45.
[2] *Ibid.*, p. 24.
[3] *Ibid.*, p. 8.
[4] *Ibid.*, p. 40.
[5] *Ibid.*, p. 29.
[6] *Ibid.*, p. 68.
[7] *Ibid.*, p. 22.

system based on selfishness and *not* be individuals who want to express their selfishness in collective work . . . In collective work there must be authority, naturally; but there cannot be authority in the realisation of truth.[1] "Work must be collective not individualistic. The individual must free himself, through his own effort, from his "I" self-consciousness. For that, there can be no authority —though there must be an authority in work.[2]

Out of that discipline, when man becomes "a law to himself in order to be free of all law"[3] comes fearlessness.

When you realise through experience, through continual examination, observation, impersonal analysis, that life is one, that you are part of that all-inclusive life, then you have removed the fundamental cause of fear.[4]

The direct method of attaining liberation or completeness according to Krishnamurti is so simple in statement, but this simple message to free oneself "from that circle of self-consciousness," to develop "intuition" by "diligence, by continual adjustment and awareness" and "to become a law" "to oneself" is "much more difficult" to act upon.[5]

Liberation is to be found in the world of manifestation, and not away from it; liberation is *into* manifestation rather than out of it . . . It is in *this* world that you must find balance.[6]

In Vedanta and in other religious systems, it is commonly believed that the goal is freedom *from Samsāra*. But a Liberation *into Samsāra* or *in Samsāra* gives a new inspiration and is a necessary complement to make us comprehend the whole.

[1] *Star Bulletin*, Sept. to Dec., 1931, p. 47.
[2] *Ibid.*, p. 35.
[3] *Ibid.*, p. 61.
[4] *Experience and Conduct*, p. 21.
[5] *Star Bulletin*, Sept. to Dec., 1931, p. 28.
[6] *Experience and Conduct*, p. 19.

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Foreword

I think that I ought to state here the belief, or rather, the partial knowledge, which underlies all the opinions expressed in this book.

I believe in the Universal Life, "One without a second" manifesting as the Great Architect of the Universe, the Logos, the Emanator, Preserver & Regenerator of our universe.

I believe in an Inner Government of our own world, the Occult Hierarchy, composed of the Company of just Men made perfect, the Rishis of the Hindus & Buddhists, the Saints of the Christians, the great Prophets of the Hebrews & Muslims, who are within the reach of men, who, assisted by a great host of Devas, Archangels, & Angels & Nature Spirits, guide & help upward sub-human & human evolution from the simple to the complex, from nescience to knowledge, from imperfection to relative perfection, within the inviolable laws of Nature, which express the conditions of the manifestation of the Universal Life through the Great Architect of our universe.

This belief is not argued for, nor even stated save as above, in this book, but it underlies, colors, my view of all the subjects herein dealt with. It makes the atmosphere in which I live, in which the book is written. To me, India & Great Britain have been brought into their unique relationship by this Inner Government for the benefit of the world at large. This explains what has been called my "inevitable optimism," & creates for me a "silver lining to every cloud".

Annie Besant

DR. BESANT'S "FAITH"

IN 1926, Dr. Annie Besant published a book on India under the title *India Bond or Free*. It was specially intended for the public of America, and its publishers were G. P. Putnam & Sons. The original title of the book was *India, Past, Present and Future*. The manuscript of the book as first written is at Adyar; each chapter on "The Indian Village", "Education", and "Indian Industry" was subdivided into *Its Past*, *Its Present* and *Its Future*. In the book finally published *Its Future* was re-named *The Remedy*.

The original manuscript had a Foreword, which was omitted when the book finally appeared. That Foreword, in Dr. Besant's own handwriting, is now reproduced. It states very briefly her "Faith", both as a worker in the cause of Theosophy, and for the Freedom of the Indian People.

THEOSOPHY AND THE SOCIETY'S PRESENT NEEDS

By A. P. WARRINGTON

In view of the title "Theosophy and the World's Present Needs" given to the regular series of the 1931 Convention lectures reported in THE THEOSOPHIST for February, 1932, Mr. Warrington gave a talk on "Theosophy and the Society's Present Needs," which was announced under a different title. The following is a summary of his talk.

THE speaker pleaded for a general readjustment of the individual viewpoint in the Society; for practical methods in presenting Theosophy to the new world; and a deepening of our at present rather casual understanding of the world's needs, of what the people are doing to meet those needs, where they are failing, and how Theosophy can help in the situation. He emphasized the necessity for discovering the best approaches to the world's proper comprehension of our great philosophy, which the people would find to be a panacea for their present needs if they could but understand in their own way what it is that we really have to offer.

In order to find these approaches it becomes necessary to divest ourselves of all our highly specialized technical and somewhat academic limitations, and become experts in the knowledge of how to transmit the essence of Theosophy through the well-known forms in daily use by a people who are now helping to make a changing world. Unless we keep

our fingers upon the pulse of this changing world, and so become aware at all times of the forms of understanding which appeal most readily to its peoples, we shall find ourselves merely treading alone in a worn-out pathway; we shall be speaking as old fogies over the heads of a young and vital age, an age that needs and would understand us, that would profit by our helpfulness, if we could only make ourselves one with it by speaking the tongue which it speaks so to say.

The need for this lies largely in the fact that the time long since came for emphasis upon our first object. In the beginning of the Society the emphasis, broadly speaking, was placed upon the third object. It was then that an interest in the unseen was aroused and the wonderful message of Theosophy was given largely by occult means. Later the emphasis passed to the second object. Then the scholarly work was done, researches into the literature of the past were made and published, showing traces of Theosophy in various fields of life. Then came the emphasis upon the first object. That is the stage we are in now; hence the importance of becoming experts in knowing how to present our great Theosophical key of life, which is brotherhood rightly understood, so that it may release the deadlocks that are existing throughout the world to-day.

The speaker then warned his audience against treating too casually the presence of Krishnaji, and urged that he and his work be carefully and justly studied to find the true spiritual values therein for the helping of universal brotherhood. Why leave this to posterity? Remember the Jews of two thousand years ago. They, too, announced a Coming. That coming was not in accordance with their set conceptions. It was rejected. A few recognized and took advantage of the opportunity. Let not history repeat itself with Theosophists. And if Theosophists are true to the spirit of

their own teachings, they will always remember that these teachings are not essentially the massing of knowledge upon knowledge concerning cosmic and human structure, but have equally to do with the subtle principles of life standing behind all forms.

Mr. Warrington closed with the words, "I leave you here to-day with the prayer that, our hearts may be prepared unto child-like simplicity to receive the Life which is ever waiting for the forms which we are building. Then the moment will come for us to use our energies to carry out into the world the Life which will have been thus richly poured into the Holy Grail of our hearts. We are now living for that outpouring, for that ray of the Divine Life which will continue to shine upon us in the future that lies ahead. Let us see that our forms do not now fail that ever-waiting life."

THE fact is that a dozen such "crises" would not make me pass a sleepless night or lose a meal, for down to the very roots of my being I have the conviction that Those who are behind this Movement are stronger than all adverse forces which could be combined together.

If the eyes of our timid members could only be opened like those of Elisha's servant, they, like him, would see "the mountain full of horses and chariots of fire round about"— the Society.

H. S. OLCOTT

THE LIVES OF ARCOR

(*Continued from p. 536*)

GREECE, 525 B.C.

(USUALLY, in the clairvoyant investigations into past lives by Dr. Annie Besant and Bishop C. W. Leadbeater, the process has been to start with some life far back and then proceed step by step forwards in time, towards the present life of the person investigated. The *point de départ*, the life from which the investigations start, was not infrequently some vivid personal recollection of a past life in the form of a dream—a dream so vivid and in which the dreamer identifies himself or herself with some character in the dream that it stands quite apart from the usual run of dreams. On the chance that the dream is really an incident in a past life, it is analyzed by the investigators by examining the subject at the actual moment of dreaming, by looking up the Akashic record then, just as one might pick out of a shelf a cinema film taken years back. When it is found that the dream is not a dream, *i.e.*, a mere creation of the etheric brain, but on the other hand a glimpse of an incident in a past life, the investigators then follow up the glimpse in the Akashic record, and so enter into the record of the life itself. From then, the record is followed up forwards in time.

But in the case of Arcor, there was no such *point de départ*, consisting of some recollection of the past. Therefore the investigators worked backwards in time; the present Arcor's birth was noted, and then back into Devachan, and then beyond, into the astral light and the death of the previous incarnation, and then still back into the birth of that body. After that there follows, going now forwards in time, the examination of the life.

Similarly, after Arcor's death in Benares about A.D. 576 the investigators, in order to find the life which immediately preceded that life, proceeded backwards in time into the Devachan which ended as Arcor was born as Friga, about A.D. 520. This brought the investigators to the Devachan evidently of a life in Greece. Thence, going backwards, the life was noted at its beginning, in Greece.

The lives of Arcor were investigated in 1898, and formed one of the early series. But since then, several other series have been investigated, particularly the long series covering tens of thousands of years recorded in *The Lives of Alcyone*. There is therefore rarely any need now to go backwards in time—at least beyond the foundation of the Fifth Root Race. If it is necessary to-day to investigate an Ego's past lives, the easiest way is to examine some past life of Alcyone, which has already been recorded, and see if the Ego comes anywhere in such a life. Thus a *point de départ* is readily obtained.

C. JINARĀJADĀSA.)

C. W. L. I wonder what your connection [Arcor's] was with a man who rises up around you whom I used to know; you could not have been he, I think. Let us plunge back into your Devachan.

That can't be a little life after all. In your Devachan you have a wife. Goodness! a curious Devachan, more philosophy in this life than in the Viking life. Increasingly odd! The thing that struck me was that in your Devachan you have a scene with which I am familiar—and you may be that man after all. In that case there were passages in his life which I have never known—but that is exceedingly probable. You were certainly having a restless life. You must have seen Sirius, Vega and Selene in this birth; so in many ways it will be easier to do.

I am being taken into a land I don't know very well, so I have a little difficulty with the locality . . .

By birth Arcor was this time a Greek of a sea-port town in the north-east of Greece. It has no counterpart there to-day—quite on the outskirts of Greece. The father was an old man at the time of Arcor's birth—an old grey-haired man. He seems to be living on wealth acquired previously. He has gardens whose produce is bartered. I think in earlier years he may have been in the pirate line, but he had retired from that before Arcor's time, and his opinion is looked up to, as he is a man of consequence in his community; a little of the old sea-dog kind of person, a good open-hearted, honest kind of

pirate, open-handed and generous. He is still bold and dashing and a sort of " Father of the Village ". He was about sixty at the time of Arcor's birth.

The mother was not a pure Greek, more oriental, possibly Persian. Languorous, almost indolent perhaps. In many ways she was more clever than the father, but she has been brought up in a country where education was not thought of and so her capabilities were not called out. If she could have shaken off languorous ways, she had a lot in her. She was good to Arcor.

Date. The beginning of 525 B.C.

Arcor is a boy. He has very little education at five years of age. At seven a nice little boy. Neither fair nor dark—hair the colour of his own now, which was unusual amongst the Greeks, who had golden hair as a rule. He does not look like a Greek much. He has no teaching; the father answers his questions, and the mother also—when she feels like it, and she suppresses him when she does not. Arcor learns to spear fish, is active and agile and big for his age. He wears very little clothes and is much in the open air. The father teaches him to use the buckler and short spear and promises to teach him more later, and begins blood-curdling tales of his youth and then pulls himself up and gives a tamer ending.

Pirates come and kill Arcor's father, and carry Arcor off. The mother is injured but not carried away. The pirates are settled on an island in the Archipelago and are not Greeks.

Arcor's elder sister was carried away too; she had been very good to him. The pirates were a mixed lot—renegade and cut-throat Greeks were amongst them. It was a sort of association of cut-throats, outcasts and banished men; some from Asia Minor, some Hittites, as we called the same people in Agade times, some were Semitic. The captain of them was an Arab, a magnificent swordsman. They all have a

great look of the Levantine of to-day and speak a compact of various languages.

An Egyptian captured Arcor; he was a man of considerable power among them—a sort of second to the captain and his aura, etc., is rather better than theirs. He had fled from Egypt on account of a murder that he committed; it was not altogether an unjustifiable act for he was not a villain naturally, but overcome by the heat of passion he planned to kill a man and was exiled from Egypt. He fell in with these pirates after some wandering years, so he lives with them. He does not like to be away from Egypt and resents his exile on the world at large. The pirates don't like him, but he knows much that is useful to them. They are dreadfully cruel and he has interfered now and then and so they doubt him. This Egyptian saves Arcor's life; he diverts the pirates' attention and puts Arcor in his boat, giving up a share of the spoil; so the others do not mind. He knows surgery and has medical knowledge and thus has power.

Age eight and a half years. There are two or three other forays, but Arcor is left in the ship. At first he was much frightened and horrified at the death of his father, but he got to like the sea-life in the three or four months of the voyage. He seems to have loved the sea and as a small child sat and watched it and liked a storm. The men noticed he liked a storm, which frightened some of them, and they said he would make a bold man and a good pirate when he grew up!

Arcor became reconciled to the life, but now and then he saw brutal and cruel things done and spoke out and said it was a horrid thing. As he was a child they laughed instead of killing him, as they would have done had he been a man.

There is a beautiful island and many people, pirates and their wives, who have been all torn away from their friends; but some of them are not unhappy. Here Arcor was taken ashore and the Egyptian carried him to his house. There

was a great cave they used as a meeting-place, but they built houses—a rude sort of hut as well. The Egyptian built his rather better than the rest, more in the Egyptian style. He is stern; rather morose at times. He is not married and gets rather fond of Arcor, and for his sake eventually bought Arcor's sister, who had been carried off in another boat, built like a Thames barge, and annexed by a pirate as a wife and not ill-treated especially; but she had views of her own and had refused to fall in with those of her captor. One day Arcor saw her and fell upon her with wild joy, and the Egyptian gave gold, etc., for her; and she, seeing that he was better than the rest, and kind to Arcor, married him and grew fond of him. The Egyptian, finding her intelligent, told her and Arcor about Egypt and its civilization and Arcor sat open-mouthed and listened.

Arcor was in this den of iniquity for years, but he learnt more than he would have done at home—only they were brutal! He, as a boy, did not go with them on raids.

Age about eleven. Arcor is seen poking carefully at the cheek of his sister's baby to see if it is real. The baby squeals. Arcor concludes it is real—and his sister makes remarks.

He drank in all the Egyptian told of Egypt and Greece, etc. The Egyptian had practically adopted him as his son, and made models of what he talked about.

Arcor was a curious kind of boy. There were days when he seemed to take an unreasoning dislike to all things and went out by himself—inland—to be alone for a day. He would return and say he did not know why. Once on such an occasion I see him go on to a headland, climb a tree and sit for hours in the branches looking out over the sea—thinking—feeling the island a kind of prison—and he had a kind of elemental identification of himself with sea and rock. Another time he goes to the mouth of a cave

and throws himself on his face in the sand and remains for hours. He was a curious child. He got used to the piracy idea and did not look on it as such an evil as he did at first.

Age fourteen. He was mainly devoting himself to a small girl—the baby he poked at—now five or six years old and played for hours with it. He had learned much of the Egyptian's knowledge; he employed Arcor in mixing herbs and Arcor was quite skilled in that. Arcor read and wrote demotic Egyptian, and spoke fluently a barbarous Greek, and what was probably the Hittite tongue, for I do not know it. He was educated in the Egyptian language, for the Egyptian had some papyri which were extracts from *The Book of the Dead*. Part of the extracts were like that, and part we do not now know. The Egyptian had clung to these through his wanderings, and used them to remind himself of the past and of his death. He was supposed to have the art of making charms and seemed to dabble in a kind of spurious magic and was frequently away on expeditions. He changed Arcor's name from Ktesius to Kneft or Knepht.

(*To be continued*)

GREAT things are done when men and mountains meet;
These are not done by jostling in the street.

* * * *

The Angel that presided o'er my birth
Said: "Little creature, formed of joy and mirth,
Go, live without the help of anything on earth".

WILLIAM BLAKE

THE ORIGINAL IMPULSE

By GEOFFREY HODSON

WHILST taking advantage of a brief period of respite from the conditions of city life in the quiet peace of the Ojai valley in California, I have been re-reading the Masters' letters to A. P. Sinnett [1] and others. So much (doubtless all) in these letters is of importance to us all, and those who follow us, and has its practical application to-day and to-morrow. The very fact of reading the letters can lead to great enlightenment; and since the spirit of the Authors shines through the words, and Their consciousness is behind the advice and teachings given, as one reads one draws very near to Them, seeming to touch Their consciousness, to hear Their voices and almost to see Their forms.

Important though the philosophical and occult teachings undoubtedly are—must be indeed—the priceless jewels for me are to be found in the letters on discipleship. Therein is a wealth of guidance for all who would find and tread "the razor-edged Path". Of these the following is, perhaps, most noteworthy:

Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my "pupil," the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity—what better paths towards enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and

[1] *The Mahatma Letters to A. P. Sinnett.*

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evil are not measured by events on the lower, or physical, plane. Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognise that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness.[1]

Again, those true values upon which alone the occult life can be successfully founded, are beautifully stated by the Master K. H. as follows:

. . . they [the founders] have that in them (pardon the eternal repetition, but it is being as constantly overlooked), which we have but too rarely found elsewhere—UNSELFISHNESS, and an eager readiness for self-sacrifice for the good of others; what a "multitude of sins" does not this cover! It is but a truism, yet I say it, that in adversity alone can we discover the real man. It is true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one 'black sheep,' a victim, specially selected. Such a true man as that we will ever protect, and despite his short-comings, assist to develop the good he has in him. Such an one is sublimely *unselfish*; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him.[2]

What deep insight are we not given into the inner aspects of the occult life, the "tests" and trials evoked by the adoption of a life of spiritual idealism, the innate resistance of the world, even of matter itself, to the fulfilment of the aspirations of the neophyte. The Master K.H. answers Mr. Sinnett's question: "Why is it that

[1] Letter LXVIII, p. 372.

[2] Letter LXVI, p. 370.

doubts and foul suspicions seem to be-set every aspirant for chelaship?":

My friend, in the Masonic Lodges of old times the neophyte was subjected to a series of frightful tests of his constancy, courage and presence of mind. By psychological impressions supplemented by machinery and chemicals, he was made to believe himself falling down precipices, crushed by rocks, walking spider-web bridges in mid-air, passing through fire, drowned in water and attacked by wild beasts. This was a reminiscence of and a programme borrowed from the Egyptian Mysteries. The West, having lost the secrets of the East had, as I say, to resort to artifice. But in these days the vulgarization of science has rendered such trifling tests obsolete. The aspirant is now assailed entirely on the psychological side of his nature. His course of testing—in Europe and India—is that of Raj-yog and its result is—as frequently explained—to develop every germ, good and bad, in him in his temperament. The rule is inflexible, and not one escapes, . . . as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him.[1]

Profoundly moving revelations of the humanity of the Master K.H. are seen in page after page. He loved and admired Mr. Sinnett, and seemed almost to suffer with him in his inability to understand the occult laws and rules binding even the Masters in Their relationship to the world. Yet in spite of His compassion and His personal wishes, duty comes first. How noble the lines explaining this, redolent of Pythagorean wisdom and spiritual idealism:

. . . my first duty is to *my* Master, and duty, let me tell you, is for us, stronger than any friendship or even love; as without this abiding principle, which is the indestructible cement that has held together for so many millenniums, the scattered custodians of nature's grand secrets—our Brotherhood, nay, our doctrine itself—would have crumbled long ago into unrecognisable atoms.[2]

[1] Letter, LXV, p. 365.
[2] Letter LXII, p. 351.

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What guidance also to all aspirants, especially those in Western bodies, born and bred in the modern *manasic* spirit:

. . . however great your purely *human* intellect, your spiritual intuitions are dim and hazy, having been never developed. Hence, whenever you find yourself confronted by an apparent contradiction, by a difficulty, a kind of *inconsistency* of occult nature, one that is caused by our time-honoured laws and regulations—(of which you know nothing, for your time has not yet come)—forthwith your doubts are aroused, your suspicions bud out—and one finds that they have made mock of your better nature, which is finally crushed down by all these deceptive appearances of outward things! You have not the faith required to allow your Will to arouse itself in defiance and contempt against your purely worldly intellect, and give you a better understanding of things hidden and laws unknown. You are unable, I see, to force your better aspirations—fed at the stream of a real devotion to the Maya you have made yourself of me—(a feeling in you, that has always profoundly touched me)—to lift up the head against cold, *spiritually blind* reason; to allow your heart to pronounce loudly and proclaim that, which it has hitherto only been allowed to whisper: "Patience, patience. A great design has never been snatched at once." You were told, however, that the path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrance—furies called Doubt, Scepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter; and that he who would see beyond had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never-failing determination and

yet be meek and gentle, humble, and have shut out from his heart every human passion that leads to evil.[1]

The conditions of pupilhood are clearly set forth in the Master's continuous attempt to help Mr. Sinnett to perceive that intellect alone would not suffice:

. . . let him rid himself of the *maya* that any man living can set up "claims" upon Adepts. He may create irresistible *attractions* and compel their attention, but they will be spiritual, not mental or intellectual. And this bit of advice applies and is directed to several British theosophists, and it may be well for them to know it. Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality.[2]

And again:

It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets . . . Such a man will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour. If he craves for phenomena let him be satisfied with the pranks of spiritualism.[3]

How human, how humorous, and yet how revealing of deeper issues is the famous incident of the hungry and aged goat of Pari-Yong, destined through his hunger and his dilapidated teeth to literary immortality! Here is the story, inimitably told:

Your letter, enclosing that of C.C.M. was received by me on the morning following the date you had handed it over to the "little man". I was then in the neighbourhood of Pari-Yong, at the gun-pa of a friend, and was very busy with

[1] Letter LXII, pp. 351-2.
[2] Letter LIX, pp. 341-2.
[3] Letter XXXVIII, p. 252.

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important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery; bent upon listening to the voice of Lama Töndhüb Gyatcho, I had no time to read the contents. So, after mechanically opening the thick packet, I merely glanced at it, and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it had dropped on the ground; and since I had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library door, when I heard the voice of a young gyloong calling out from a window, and expostulating with someone at a distance. Turning round I understood the situation at a glance; otherwise your letter would never have been read by me for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old tooth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it! The envelope with your crest on had nearly disappeared, the contents of the letters made illegible—in short I was perplexed at the sight of the disaster. Now you know *why* I felt embarrassed: *I had no right to restore it, the letters coming* from the "Eclectic" and connected directly with the hapless "Pelings" on all sides. What could I do to restore the missing parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, when I saw his holy face before me, with his eye twinkling in quite an unusual manner, and heard his voice: "Why break the rule? I will do it myself." These simple words *Kam me*

ts'har—"I'll do it," contain a world of hope for me. He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of these days. Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years to come.[1]

The difficulties under which the Masters worked in those days of the "original impulse" are revealed many times in the letters, e.g., one letter closes with these words:

My dear friend, you must not feel surprised if I tell you, that I really feel weary and disheartened at the prospect I have before me. I am afraid you never will have the patience to wait for the day when I am permitted to satisfy you. Ages ago our people began to make certain rules, according to which they intended to live. All these rules have now become *Law*. Our predecessors had to learn everything they know by themselves, only the foundation was laid for them. We offer to lay for you such a foundation, but you will accept nothing short of the complete edifice, ready for you to take possession of. Do not accuse me of indifference or neglect when not receiving for days any reply from me. Very often I have nothing to say, for you ask questions which I have no right to answer.[2]

What would not any one of us give, to receive, and how would we not treasure the first letter of the Master K. H. on the completion of His "retreat"? To read it, is to be touched profoundly, to reach

[1] Letter LIV, pp. 320-1.

[2] Letter XXVII, p. 207.

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up within oneself to those Nirvanic heights from which He had just returned:

My Brother—I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the Great Problem. It is all over now: the New Year's festivities are at an end and I am "Self" once more. But what is *Self*? Only a passing guest, whose concerns are all like a mirage of the great desert . . .[1]

Interesting is the comparison between the then Arhat (now Master) Djual Khool and H. P. B. as regards their occult powers:

She can and did produce phenomena, owing to her natural powers, combined with several long years of regular training, and her phenomena are sometimes better, more wonderful and far more perfect than those of some high, initiated chelas, whom she surpasses in artistic taste and purely western appreciation of art—as for instance in the instantaneous production of pictures: witness—her portrait of the "fakir" Tiravalla mentioned in *Hints*, and compared with my portrait by Djual Khool. Notwithstanding all the superiority of his powers, as compared with hers; his youth as contrasted with her old age: and the undeniable and important advantages he possesses of having never brought his pure unalloyed magnetism in direct contact with the great impurity of your world and society—yet do what he may, he will never be able to produce *such* a picture, simply because he is unable to conceive it in his mind and Tibetan thought.[2]

And yet, despite these powers, her continued humility; also her self-effacement and sacrifice described by the Master K.H. on the last line but one of the same page:

Thus, while fathering upon us all manner of foolish, often clumsy and *suspected* phenomena, she has most undeniably

[1] Letter XLV, p. 265.
[2] Letter LIV, p. 312.

been *helping* us in many instances; saving us sometimes as much as two-thirds of the power used, and when remonstrated —for often we are unable to prevent her doing it on her end of the line—answering that she had no need of it, and that her only joy was to be of some use to us. And thus she kept on killing herself inch by inch, ready to give for our benefit and glory, as she thought—her life-blood drop by drop, and yet invariably denying before witnesses that she had anything to do with it.[1]

In conclusion, I would say that here is the "original impulse" in all its purity, not in the words alone, but in the spirit shining through. The laws still stand, the plan still stands and the intent is the same. Those who know intimately the developments which have occurred since those days must recognise a steady progress quite along the original lines. New methods may be used, new terms required, but the essentials remain unchanged; the laws are immutable, the truths eternal. This present is an age in which good men abound. Such men, becoming servants of their race, draw nearer to that race its Elder Brethren.

To all who seek the prize of Their companionship and of service to the world under Their inspired leadership, the Elder Brethren say in effect:

Arise! Awaken! and become the Gods which you are. Live as Gods, pure, selfless, and strong. Amidst the impurity of your world, be clean; amidst the selfishness of your brethren, serve; and amidst the weakness of humanity, be strong.

Live so that all who see you long to be like you. Serve so that others seeing you must needs also serve. Be strong, that others arise from their surrender to their weaknesses and show forth their strength.

[1] Letter LIV, pp. 312-13.

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SPACE AND TIME: FATE AND FREEWILL

By L. C. SOPER, B.Sc. (Lon.)

THE following ideas—for which originality is not claimed—are offered for what they are worth, in the belief that if those interested in mathematical and geometrical symbolism will follow up and develop them, they will prove to be a fruitful source of new and interesting speculations on the time-honoured and inconvertible "pairs of opposites" which form my title.

From Lobatchevsky, to Riemann and Minkowski, non-Euclidian geometry, *i.e.*, geometry which is applicable to other than plane surfaces of two dimensions, such as spherical surfaces, has in the course of the nineteenth century furnished the foundation of some of the strangest physical concepts of the twentieth century.

Let us imagine the possibility of the existence of entities with a two-dimensional consciousness, *i.e.*, which are conscious of length and breadth, but not of thickness. Further, imagine these entities to live on the surface of a sphere. Then to these entities the world which they inhabit (the surface of the sphere) is "unbounded," since in whichever direction they travel they will find no obstacle to impede their movements. But to a three-dimensional consciousness, *i.e.*, a consciousness which can cognize thickness, in addition to length and breadth, their world is clearly "finite". Further, if a two-dimensional entity travels in a straight line

in his world he will eventually return to his starting-point, the time taken to do this clearly depending upon the size of the sphere on the surface of which he lives, and on his rate of travel. This follows from the well-known geometrical property of a sphere, that the shortest distance—*i.e.*, the straight line—between two points is the arc of the great circle connecting them.

The two-dimensional entity will clearly not be able to cognize solid objects, since these exist in three dimensions. What therefore will be the appearance presented to it by such solid objects as it contacts? Suppose the plane surface inhabited by the two-dimensional entity to move through space, then the solid objects encountered will appear to it as a series of sections. If the moving world of the two-dimensional entity encounters and gradually passes through a sphere, this will appear as a point which gives place to a circle, the latter in turn gradually increasing in size and then decreasing again to a point, which disappears as the plane passes completely through the sphere. Diagram No. 1 will make this clear.

The parallel lines represent successive positions of the plane of the two-dimensional entity at successive instants, and O_1 O_2, etc., are the positions of the entity at these instants. At O_2 and O_6 the sphere will appear as a point; at O_3 O_4 O_5 it will appear as a circle, increasing to a maximum at O_4 and then decreasing.

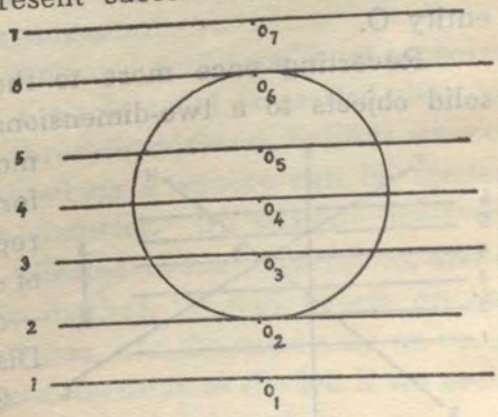


DIAGRAM No. 1

In a similar way all solid objects encountered by the two-dimensional entity in the passage of its world through

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space will appear as sections, their shapes being dependent upon the shape of the solid object.

Now let us imagine the appearance to the two-dimensional entity of a circle which is rotated about its diameter. The entity can cognize a circle rotated about its centre, since this takes place in two dimensions. But the rotation about a diameter occurs in three dimensions, and the circle will appear to the entity as if it has suddenly vanished, to reappear again after a lapse of time corresponding to the time taken to effect the rotation. If one side of the circle is marked, it would appear in a reversed position after the rotation. In Diagram No. 2 if we imagine A B to be the circle, and that it is rotated about its diameter A B in a direction at right angles to the paper, so that Y appears on the place of Y′ and Y′ on the place of Y, we get some idea of the appearance of this proceeding to the two-dimensional entity O.

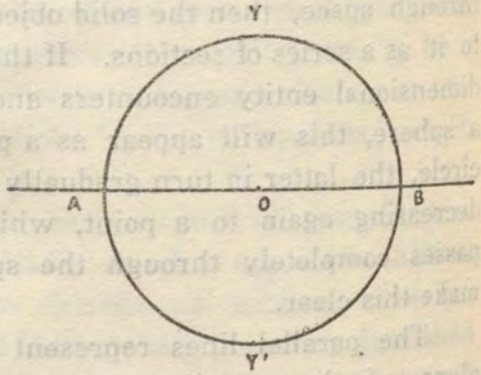


DIAGRAM No. 2

Reverting once more to the appearance presented by solid objects to a two-dimensional entity inhabiting a plane moving through space, we may for simplicity of exposition replace the objects by a series of straight lines—'world-lines'—drawn in all directions as in Diagram No. 3.

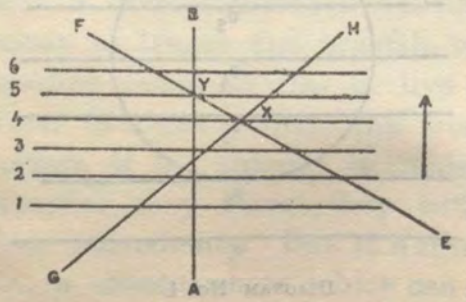


DIAGRAM No. 3

Objects such as those represented by the converging lines E F and G H would appear to our two-dimensional entity to move towards each other with

the passage of time, until they met at the point X. Similarly, the objects represented by the line A B, perpendicular to the direction of motion of the plane-world of the two-dimensional entity, would appear stationary, and the objects represented by the line E F would seem to move towards it until they met at Y.

Let us apply the same method of reasoning to a world of three-dimensional entities such as ourselves. The three-dimensional consciousness is as incapable of cognizing four-dimensional objects as such (at least whilst functioning solely as a three-dimensional entity) as is the two-dimensional consciousness of cognizing three-dimensional objects, but that in itself is not a conclusive argument against their existence, or of the existence of objects of still higher dimensions.

The world inhabited by us, as three-dimensional entities, appears as a "sphere of space" which is "finite" but "unbounded" in a manner analogous to the spherical surface of the world of the two-dimensional entity. (Incidentally this analogy is supported by certain conclusions which follow from the Theory of Relativity.) If therefore we could travel long and far enough in a straight line, we should eventually return to our starting-point.

We saw that a two-dimensional entity could not conceive of the process by which a circle could be rotated about its diameter. Similarly, we three-dimensional entities cannot apprehend the process by which a sphere can be rotated about a plane through its diameter. By analogy however, we see that this can be effected in four dimensions, and if one side of the sphere is marked, it will appear on the opposite side after the rotation. In the same way we could make the right hand appear the same as the left if we could rotate it about a plane in four-dimensional space.

Solid objects, which appear as such to three-dimensional entities, are by analogy sections of four-dimensional objects.

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Diagram No. 4 in a similar way to Diagram No. 3, may be made to represent the appearance of four-dimensional objects to three-dimensional entities, inhabiting a three-dimensional world moving through space. Here the lines marked 'man,' 'woman' 'motor' represent four-dimensional objects which appear to a three-dimensional entity as solid objects of three dimensions. The converging lines 'man' and 'woman' meet at the point X at the instant of time represented by 2. Again, the 'man' and 'motor' lines meet at the point Y at the instant of time denoted by 3, let us assume without fatal results, in contradistinction to the consequences following upon the meeting of the lines 'woman' and 'motor' at the point Z, when the woman is killed, and passes from the three-dimensional world, so that her 'world-line' disappears —temporarily from that world.

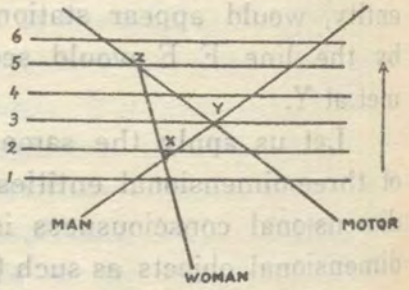


DIAGRAM No. 4

It is equally permissible to represent the 'world-lines' in Diagrams Nos. 3 and 4 by curved and twisted lines. Diagram No. 5 is a modification of Diagram No. 4 to give effect to this.

Some interesting results follow from this modification. It is seen that the 'man' line crosses the three-dimensional world at three places at the instant denoted by 1, which means that what appears to a three-dimensional entity as three distinct men is in reality one and the same man. Also, the 'motor' line appears in the same way to be two separate motors to the three-dimensional entity

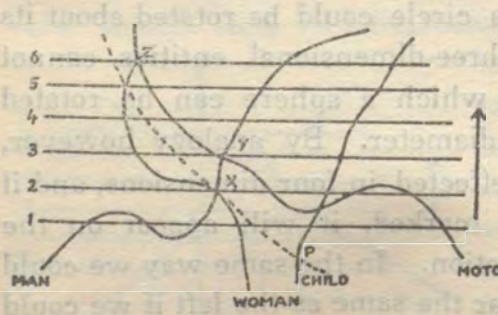


DIAGRAM No. 5

at the instant denoted by 2. We leave to others the development of the trains of thought suggested by these fantastic possibilities!

The conception of 'world-lines' offers a possible solution to the problem of reconciling fate and free-will. The fatalist may argue for the inevitability of events, since the paths of the 'world-lines' are predetermined. The upholder of free-will may argue that it is possible to alter so much of the arrangement of the 'world-lines' as lies within our immediate knowledge. But such interference must on logical grounds be equally capable of altering the arrangement of the 'world-lines' backwards as well as forwards, in much the same way as when we pick up a piece of string somewhere near its centre, it is displaced on both sides of that point. In other words, we can alter our past as well as influence our future. In our Diagram we may suppose that the effect produced upon the 'woman-line' by her meeting with the 'man-line' at X to be such as to cause her to alter her 'world-line' backwards and forwards so that it is now represented by the dotted line. We see that the 'woman-line' does not now meet the 'motor-line' at Z, and that her 'world-line' now meets a 'child-line' at the point P in the past. Here again we leave it to others to develop these strange conclusions!

It will have been observed that the whole of the above reasoning rests upon the premise with which it starts: that it is possible for consciousness to be other than three-dimensional, *e.g.*, two- or four-dimensional. As against this supposition we have the following statement of H. P. Blavatsky in *The Secret Doctrine*.[1]

> The qualities or . . . characteristics of matter must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion, (molecular motion), taste and smell, corresponding to the existing senses of man, and the next characteristic

[1] Third Edition, Vol. I, p. 272.

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it develops—let us call it for the moment "Permeability"—will correspond to the next sense of man, which we will call "Normal Clairvoyance". Thus when some bold thinkers have been thirsting for a fourth dimension, to explain the passage of matter through matter and the production of knots upon an endless cord, they have been in want of a *sixth characteristic* of matter. The three dimensions really belong to only one attribute, or characteristic, of matter—extension; and popular common sense justly rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure it in three ways and no more.

At the moment the two conceptions appear to be irreconcilable. The 'permeability' of matter by finer grades of matter is sufficient to explain all the so-called four-dimensional phenomena similar to those mentioned in the above passage, without the use of the theory of the fourth dimension. On the other hand, the prevision of forthcoming events, and the suggestion of some occult authorities that it is possible to modify our past, is readily explained by special considerations involving more than three dimensions, as outlined in this article. In particular the 'Eternal Now' can be clearly conceived in terms of dimensions of consciousness. The 'Eternal Now' of any world is the Past, Present and Future of the world next lower in terms of dimensions. As there is a limit in terms of dimensions downwards—there being no dimension lower than that of the point dimension, there must logically be a limit upwards. That limit—in spite of the apparent paradox involved—is all that is denoted by the term 'Absolute' which does not progress in space or time, but ever Is.

THE IMPORTANCE OF SEVEN

By W. WHATELY SMITH, M.A., M.Sc.

EVEN the most superficial reader of Theosophical and Occult literature must have been struck by the constant recurrence of the number seven, and many students must have wondered whether there is any fundamental property of the Cosmos which is responsible for this particular number appearing so often or whether it is, as it were, purely arbitrary.

We read of seven Rounds, seven Globes, seven Races and, in particular, of seven Planes, while no less than 420 lines of the index to *The Secret Doctrine* are devoted to seven, seventh, septenary and the like. But there seems no obvious reason in the nature of things why seven should be more important than seventeen or nine or any other number, nor, so far as I am aware, has any satisfactory answer yet been given to the question "Why is Seven fundamental?"

Any reply which takes the form "It is *because* there are seven Archangels" (or Planes or whatever else the respondent considers most important) clearly begs the whole question and is really no answer at all, while to say that it is merely because the Cosmos happens to be made like that is intellectually unsatisfying. By no means everyone feels this to be so and many are quite content to accept statements about the septenary organization of things with no reason behind them other than "just because". But others are differently

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constituted and suspect that in any matter apparently so fundamental arbitrariness is incongruous; there should, one intuitively feels, be something final and inevitable about it.

As a matter of fact, seven, viewed from any ordinary standpoint, seems a singularly unpromising number to deal with and I think that if one were trying to invent a Cosmogony out of one's head, so to speak, almost any other small number could more easily be used. Three, for example, has strong claims to consideration, since the simplest possible system consists of two *relata* and a relation between them; four is the smallest number of plane surfaces which can enclose a solid; five might stand for such a solid *plus* its bounding surfaces; six could represent two simple triune systems (Good and Evil, say); eight is at any rate a perfect cube; nine is a triple trinity; ten is the (rather unfortunate) basis of our arithmetical notation; and so on and so forth.

At a somewhat higher mathematical level one would remember that other rather peculiar numbers seem to be much more closely bound up with the structure of the Universe than are the integers; of these the most obvious are π (the ratio of the circumference of a circle to its diameter), e (the base of hyperbolic or "natural" logarithms) and i (the square root of minus one—an "imaginary" number). A mathematically minded Cosmos-builder might well feel inclined to use one or more of these as his elementary "bricks".

It is clear that the true *raison d'être* for the septenary character of the Cosmos is very fairly recondite and that its discovery would go correspondingly far to show that the Occultists of old really had a profound insight into the nature of things and were not, as is vulgarly supposed, obsessed by the fact that there are seven conspicuous stars in Ursa Major or some equally superficial fact.

I can best explain what I believe to be the proper solution of the problem by recapitulating the steps which led me to it.

Some years ago I was attracted, as others before me have been, by the conception of four-dimensional space as affording a *habitat* for discarnate—notably *post-mortem* existence, which should be both mathematically "real" and yet possess the necessary qualities of invisibility, intangibility, etc.[1] Something of this kind seemed to be the only alternative to those crude and unconvincing speculations which seek to represent the environment of discarnate life as differing from the physical world in the "matter" being more "rarified" and the "vibrations" (of what?) "higher".

Such descriptions may have a certain utilitarian value when we try to persuade unthinking people that there may be orders of existence other than the grossly physical; but they suffer from various defects, of which the most noteworthy here is that there seems no point at which there is any reason for stopping. If the matter of the astral plane (to adopt Theosophical terminology) differs from physical matter solely or mainly in being transposed, so to speak, into a higher key, then—if continuity is to be preserved—a further transposition will take us to the mental plane, another to the buddhic and so on indefinitely with no apparent reason for stopping at the seventh. This seemed to me definitely unsatisfactory, although I doubt whether I could justify on logical grounds the almost intuitive conviction that, if there is any truth whatever in the teaching about seven planes, there must be something inherently final, conclusive and inevitable about there being seven of them which would not apply to six or eight or any other number.

It is not easy even to explain just what I mean. Perhaps I may make it clearer by saying that I sought the same kind of completeness and finality which characterises the facts that knots can be tied in space of three dimensions and three dimensions only; that four colours, neither more nor less, are necessary and sufficient to colour any map; or that 96 spaces

[1] *Cf., A Theory of the Mechanism of Survival.* (Kegan Paul).

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precisely are necessary for writing down all possible orders of four letters. In particular I felt that in any satisfactory scheme consciousness functioning "on the seventh plane" (whatever that might be found to mean) should, necessarily and by virtue of properties inherent in the scheme itself, in some fashion include all the rest.

At first I argued that, since the physical world is three-dimensional, the astral would be four-dimensional, the mental five-dimensional and so on to the seventh "plane" which would clearly be nine-dimensional. This was not helpful because, although nine is quite an interesting number arithmetically, there seemed to be no more finality of the kind I was looking for in nine-dimensional space than in eight.

The next step was the rather belated realization that my primary assumption was wrong. I had forgotten about Time. The physical world is not three-dimensional but four-dimensional; we live not in space alone but in space-time; that is to say, as Minkowski has shown, in a homogeneous four-dimensional manifold having three dimensions of space and one of time. This meant that the "highest plane" would be ten-dimensional, assuming that both the septenary teaching and my "dimensional" hypothesis were correct.

Even so I did not feel greatly advanced, although it was encouraging to find that ten was a number of occult importance second only, if at all, to seven. There are many references, which I need not quote; the general impression given is that seven and three "somethings" are alike fundamental, but that the three are in some way set apart from the seven, while the ten include all.

In *exotericism* one will always find 10 and 7, . . .; in *esoteric* rendering always 3 and 7, which yield also 10.[1]

[1] *The Secret Doctrine*, I, 467.

Things began to look as if I were on the right track, though the final clue was still lacking. At last I came upon the following by Sir Arthur Eddington[1]; the author has been talking about Einstein's theory of gravitation and is dealing with the very difficult conception of the curvature of space-time, he says:

> Some of you may feel that you could never bring your minds to conceive a curvature of space, let alone of space-time; others may feel that, being familiar with the bending of a two-dimensional surface, there is no insuperable difficulty in imagining something similar for three or even four dimensions. I rather think that the former have the best of it, for at least they escape being misled by their preconceptions . . . Our ordinary conception of curvature is derived from surfaces, *i.e.*, two-dimensional manifolds embedded in a three-dimensional space . . . But space-time is a four-dimensional manifold embedded in—well, as many dimensions as it can find new ways to twist about in. Actually a four-dimensional continuum is amazingly ingenious in discovering new kinds of contortion, and its invention is not exhausted until it has been provided with *six* extra dimensions, making *ten* dimensions in all. (My italics.)

The fact that the dimensions here found necessary for a purely mathematical purpose number ten and that my hypothesis also led to ten dimensions may be a pure coincidence; but this seems to me extraordinarily improbable, and unless I am greatly mistaken the passage is significant as supplying the missing key to the whole problem.

The significance becomes apparent when we realise that with a ten-dimensional manifold we have attained the desired finality. A four-dimensional manifold or continuum is clearly necessary for the manifestation of events; for in order that anything may be "real" it must have some extension in three dimensions and must also exist for a certain time—otherwise it simply does not exist. And it is equally clear that no functioning of consciousness in a manifold of less than ten dimensions can possess that omniscience and inclusiveness which we naturally ascribe to the Highest

[1] *Nature of the Physical World*, p. 120.

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Consciousness of all, since in such cases the manifold-of-events might take a twist, so to speak, in a direction not within its cognizance, somewhat as I can bend a strip of paper out of the plane of a flat table top.

That consciousness should be ten-dimensional is, in fact, *both necessary and sufficient* in order that it may include all possible vagaries of "real" events. Of Divine Consciousness we cannot predicate less than this, since to do so would be to imply a limitation, and we cannot predicate more, since to do so would be meaningless.

Incidentally, the fact that we are thus obliged to ascribe ten-dimensionality to the Highest Consciousness, whether we accept or reject my suggestions as to the *raison d'être* of septenary organisation, is in itself good reason for adopting the theory; for it is a fundamental rule of thought that *Entia praeter necessitatem non multiplicanda sunt*—you must not invent more causes than are necessary (to explain the phenomena which you are studying)—and until the resources of this necessary multi-dimensional functioning are exhausted no other explanatory mechanism is necessary or permissible.

In this sense, then, the "seventh plane" is a final limit and it would seem that progress from one plane to another may well be thought of as "extension of consciousness to include" or "liberation of consciousness so that it may function in" *continua* of increasing numbers of dimensions until that limit is reached.

I must end with a sort of compound warning. Let those who, perhaps naturally, distrust all talk of "dimensions" in such a connection remember two things.

First, whether they like it or not, the fact that space-time *is* a "homogeneous four-dimensional manifold" is as certain as that two and two make four; that is to say, it is an absolute certainty, not a probability closely approximating unity. H. P. B. had, admittedly, little use for those who prated of

"The Fourth Dimension"[1] and in this she has my entire sympathy, for to opine of anything obscure that it probably had "something to do with the fourth dimension" appears to have been, in her day, almost a catchword among ineffectual thinkers striving after an effect of profundity. Such cheap-jack nonsense invited denunciation, but it was radically different from the modern relativity theory.

Second, although one uses the word "dimension" *faute de mieux* and thereby inevitably suggests to most people something spatial, there is no reason to suppose that the additional six dimensions required to cater for the vagaries of space-time are any more "like" Space than Space is "like" Time: and by "like" I mean here like in the way they appear in consciousness.

When we say that space-time is a *homogeneous* four-dimensional manifold we mean that, mathematically, distances in space and time are interchangeable and measurable in the same units in the same way that distances in space alone are. If we wish to specify any "point-event" we must start from some position located both in space and time, for instance Here-Now, and must mention four numbers and directions, as, 100 miles North, 50 miles East, 5 miles Up, 500 seconds Hence. In daily life we work in miles and seconds, as a matter of habit, but in relativity physics in seconds and units of about 186,000 miles (the distance travelled by light in one second) and the only concession we make to the "difference" between time and space is that we multiply the number dealing with time by i (the square root of minus one), which leaves its numerical value unchanged, and is merely a short-hand way of saying that it must be measured in a direction at right angles to all the others—a formal recognition of the fact that however far points may be North or East or Up, they are no nearer to-morrow than we are.

[1] *The Secret Doctrine*, I, 271.

But this mathematical homogeneity, without which the universe simply would not hold together, so to speak, in no wise alters, and is in no sense claimed to alter, the fact of experience that *for consciousness* Space and Time are conspicuously different. We can, perhaps, dimly imagine that "extension in time" may somehow be "the same kind of thing" as "extension in space"—but only, I suspect because both are extensions—whatever that may mean. That the remoteness of London from Paris is identically similar to the remoteness of Monday from Tuesday is a proposition which may be conceded intellectually but, by the ordinary person at any rate, it cannot at all be apprehended as a fact of intimate experience.[1]

It follows that experiential similarity must not be inferred from mathematical homogeneity. The additional dimensions mentioned may be in some sense space-like where consciousness is concerned, or they may not; so far as the mathematics of the subject can tell us they are equally likely to be wholly *sui generis*. This conclusion is of two-fold importance. On the one hand it forbids us to dismiss as "irrational" or "unscientific" accounts of para-physical states on the ground that they are not couched in tempero-spatial terminology; on the other we must equally refrain from rejecting the mathematical view here discussed because those who claim to have first-hand knowledge of such states do not, as a rule, talk about "dimensions".

Fully to deal with these points would involve a discussion of the scope and limitations of occult exegesis which would take us far beyond the confines of this paper, but the elementary proposition may be mentioned that any account

[1] It is easy in view of the foregoing to understand why references to "three and seven" are commoner in occult literature than references to "four and six". That a "real" thing must have extension in three dimensions in order to exist more or less leaps to the eyes; that it must also have some extension in time is far less obvious. The very fact that it is possible to imagine three-dimensional "reality" (albeit erroneously) does serve to set three dimensions in some way apart from the rest.

whatsoever by any exponent however enlightened is necessarily given in terms of a vocabulary based on experiences in physical space-time, and is intelligible to the ordinary person only in so far as the referents of the words used are to be found in that experience. Writers may vary greatly in the skill with which they use the available material, but no knowledge or skill can extract more signs from a typewriter than have been built into it!

When, therefore, Bishop Arundale, for example, in his *Nirvana* stresses "the Immanence of Light" in describing the change from the Buddhic to the Nirvanic level (pp. 136-141) his words neither confirm nor refute the alternative—somewhat arid—proposition that the change consists of an extension of consciousness to include eight "dimensions" instead of seven. He is doing his best—and an amazingly good best it is—to describe the change produced *in his consciousness* using, of necessity, words derived from mundane experience. And that account is very probably as good an one as can be given of what is actually involved in the change—not mathematically but *for consciousness.*

It might well be objected here that, if this be so, mathematical theories as to Cosmic organization are unimportant to the point of superfluity and within reasonable limits this is true enough; we need not know the technique of engineering to appreciate the beauty of a cathedral.

On the other hand, I venture to submit that any considerations tending to rationalise the technique of Occultism (if I may be allowed the phrase) are likely to prove beneficial, inasmuch as they may serve to link together the products of different lines of thought into a coherent whole more stable than its separated parts.

THE POLYNESIAN MANA

By CLARA M. CODD

OCCULTISTS know that savage peoples are sometimes the diminishing descendants of what were once, long ages ago, mighty empires and splendid races. The Red man, for instance, described by Winold Reiss, the German artist who lived amongst them and painted them, as "the truest man, the most honourable friend that lives," is a descendant of the magnificant Toltec peoples of Atlantis. Is it surprising, therefore, that many a noble saying, many a lovely legend, still survives amongst them?

Another striking thing in this connection is the similarity, amounting sometimes to identicality, of symbols, colours, legends, amongst primitive peoples on all sides of the world. I recently watched a Hopi Indian symbolic dance at the Grand Canyon in Colorado, and at its commencement the young chief explained to us the colours painted on the wings worn by the two dancers. They were the colours of the spirits of the four quarters of the earth, and an exactly similar description can be found in Sir Edwin Arnold's *Light of Asia*. Another Indian chief discoursed to me on the meaning of the swastica in a way which irresistibly reminded me of ancient Egyptian ideas. This surely shows, as indeed our Masters have said, that once there existed one world-faith, that which we know to-day as the Ancient Wisdom.

Recently I have been spending a week or two in the Hawaiian Islands. I call them the Rainbow Isles for there was hardly any time of the day when glorious rainbows, sometimes more than one, did not light the humid, verdant scene. The Hawaiian is a fine physical specimen, an expert swimmer and fisherman. Like all native peoples, to him all Nature is *alive*, and it is this idea of an invisible, electric life permeating everything that I found so fascinating. The Polynesians call it *Mana*.

Their native legends described the origin of the Universe in beautiful words which remind one of the *Stanzas of Dzyan*.

Io dwelt within the breathing space of immensity.
The Universe was in darkness, with water everywhere.
There was no glimmer of dawn, no clearness, no light.
And He began by saying these words—

That He might cease remaining inactive:

"Darkness, become a light-possessing darkness."

And at once light appeared. He then repeated those self-same words in this manner—

That He might cease remaining inactive:

"Light, become a darkness-possessing light."

And again an intense darkness supervened. Then a third time He spake, saying:

"Let there be one light above,
Let there be one light below;
A dominion of light,
A bright light."

And now a great light prevailed. Io then looked to the waters which compassed Him about, and spake a fourth time, saying:

"Ye waters of Tai Kama, be ye separate. Heaven, be formed."

Then the sky became suspended.

"Bring forth thou Tupa-horo-nuku."

And at once the moving earth lay stretched abroad.

Their concepts of the origin of the Universe present evidence that objective, physical manifestation was believed to

have resulted from metaphysical beginnings by an unbroken evolutionary process. Therefore all elements therein were regarded as conscious and animate. Were they so far from the truth in the light of the statements of the great Indian chemist Bose? Their physical cosmogony depicted a universe which is a psychic dynamism manifesting itself physically, and every objective phenomena of nature had its origin in this psychic dynamism. All existed within its field or atmosphere. Concrete nature in all its parts was in a sense regarded as a reservoir of this force. Its different parts were mediums for its transmission. Intonations, chanting, drumming, dancing, were believed to generate or stimulate psychic impulsions which, impinging upon their goal, produced desired effects. *Mana* is the manifestation of this aspect of nature when its dynamism is focussed through specific gods, spirits, rites, magnetised objects. *Mana* also shines through persons of power, strength, prestige, skill, dynamic personality or intelligence. Also in things, in a lucky outcome, that is to say, a genuine accomplishment. These qualities are not in themselves *Mana*, but evidence of its transmission and focussing in that person or thing.

The original *Mana* is believed to be continuously passed down through the gods. There is more than one kind. There is the *ariki*, or chief power; the *mana tapu*, or sacred power, which is largely generated by ritual; and the *mana ora*, or life-giving and healing power.

Evidently, anything through which *Mana* flows becomes highly magnetised, and is linked with the invisible repository on the other side. If a stone is found to have supernatural power, it is because a spirit has been associated with it. There is in Honolulu a pointed, smooth stone, something like a *lingam* in appearance, which has acquired a great reputation as a healing centre. Hundreds of the sick resort to it. One touch is all that is necessary. And

round it you will see many a bunch of flowers, many a joss stick, left there by the pious and grateful Chinese and Japanese, who use the stone with as much faith as the Hawaiians. If a bone is powerful it is because the ghost of the person to whom it once belonged is still with it. Charms prove powerful because the *name* of the spirit expressed in form brings into that form the power which the spirit can exercise through it. This reminds one of the universal idea in antiquity that personal names were sacred, and words of power, not to be lightly used. The name of the Hierophant in the Greek Mysteries was never mentioned, being considered too sacred. And the Chaldean Oracles say: "Never change a name, for names are God-given."

There were two aspects of this universal power, which we may describe as positive and negative. The superior, divine aspect of Nature was the reservoir of the positive potential; the inferior, earthly aspect being impotent until charged with the positive. The earth is the repository of the negative pole, and Creation myths are accounts of the charging of the negative earth with the heavenly positive.

All objects are transmitters of one or other aspect in varying degrees. If an inferior contacts a superior under improper conditions, such as a commoner touching a chief, the inferior will drain away magnetism from the superior. This will have two results. The superior will be devitalized, and the inferior will suffer the injurious effects of "overcharge". Hence the insulation of the persons of the sacred chief or priest by *tapu*. I do not find these ideas unlikely or unreasonable. I have often noticed the vital exhaustion that follows a too prolonged contact of the refined and sensitive with those of a simpler, coarser mould. And H. P. B. tells us that there comes a time in the disciple's training when he may not touch the hand even of his nearest and dearest. I remember, too, a talk once given us at Adyar by our President,

in which she described the possible result of overcharge whilst living there as showing, according to temperament, either as intense irritability or depression.

The magnetic field and influence of an individual was in proportion to his sacredness. Putting this in Theosophical terminology we would say that his aura was larger and more powerful. Anything that comes within it is magnetized by it, unless demagnetized by rites. Any person so magnetically affected by another was in intimate psychic rapport with his superior, his inner self being affected all the time. Does this not remind us of the psychic bond existing between the Adept and His pupil? And I feel sure that it is also true in much lesser degree of all bonds created by friendship and propinquity. Hence one of the quickest ways to make progress on the Path is the daily society of those who are already treading that ancient way.

Mana, like electricity, could be generated. This was chiefly done by rituals. Any person, or thing, could become a special transmitter by being connected with a terminal that was in contact with the ultimate source of power, such as a chief, a spirit, a god. This is exactly the same idea as that of the pupil being the *channel* of the Master's force, and, through Initiation, of that of the corporate life of the great Brotherhood. But no priest, however consecrated, could be a great priest unless he had by inheritance a great capacity to transmit *Mana*. Hence most powerful priests were of high birth. This is also true of the inborn capacity of a Master's pupils, some of whom can be by their status in evolution far better channels than others.

It is interesting to note that the Polynesians considered that the personal *Mana* of a prophet was small, because it was said to belong chiefly to the god whom he served, and only shone through him in moments of inspiration or trance.

Another type of *Mana* belonged to physical prowess, and a mighty warrior assumed the power of all contestants he overcame in battle. To facilitate this the warrior sometimes assumed the name of a courageous enemy, or even ceremonially ate part of him, or wore some portion of his body like a bone. A workman of skill also endued his tools with some of his *Mana*. Hence an apprentice looked forward to their possession. The two different poles of the universal *Mana* were said to manifest through the bodies of men and women. Over-indulgence in sexual acts was considered highly destructive of personal *Mana*. In the words of a Maori sage: "That which destroys man is the *Mana* of the female organ."

These ideas, and the practices resulting from them, are fast disappearing from the South Seas peoples. But students have written them down from the lips of the, now almost extinct, true chiefs and priests, and viewing them in the light of occult knowledge shows them to have their roots in what was once a very considerable acquaintance with the inner side of life.

THE EARTH

FAIR earth! the loveliness of thy vast face
Is seen in flower plants and forest trees;
The heights of mountains, curves of plains, thy grace
Depict; thy charm to bear the land and seas,
To bathe in rain, to bask in sun or breeze;
The towns which homesteads, roadways, gardens, trace,
As much thy pride as man's who builded these;
Thy care to treasure gold and hide its place.

Dear earth! the wistfulness of thy lone life
Is seen in moods both pensive, glad and grim,
In Nature's tricks increasing creatures' strife,
In timely aids that make them proud and prim.
Thou lovest man, and lo! hast sorrow rife,
For loves he God and leans to Heav'n and Him.

D. R. DINSHAW

SIDELIGHTS

By MARGARET A. ANDERSON

O Pushan, O All-Sustainer, open thou the mouth of Truth, now hidden by a golden veil, that we, the votaries of Truth, may see.

The Upanishads.

TRUE religious teaching, the Gnosis, *Brahmavidyā*, is the main branch of the Tree of Life, engirdling the garden of the world like a guardian wall. It sends out collateral branches into all lands, into every faith. It has been suggested lately that we should co-operate afresh in the study of Comparative Religion. We have been reminded that there are parallel thoughts in the various Scriptures still waiting to have their essential relationships traced; the Christian Bible often presents us with sidelights on Occultism. It will strike most unbiased readers of the Gospel stories that the texts are thrown together in somewhat haphazard fashion; the deepest occult teaching is interspersed with accounts of the little banal happenings of daily life, and passing remarks concerning them. But should we not allow for the fact that Jesus was not always in a state of high Yoga? Whether He is always accurately recorded is another consideration, also worthy of being taken into account.

Doubtless in Palestine, as elsewhere in the East, the normal method in use for the preservation of contemporary events, religious teachings, etc., was not by writing, but by the traditional way of oral transmission in the various languages of the day. The disciples of Jesus did not belong

to the learned classes. It is not likely that there was a regular system of mnemonics in operation as in India; there was no great Vyāsa's learning at their command, to arrange the chanted words. The Hindu system was most elaborate, and provided checks for inaccuracy in the memorising, making mistakes practically impossible.

What follows is an attempt to throw light upon passages in the Gospel according to St. Matthew by citations from other Scriptures and commentators. The date assigned to the "Good News" as recorded by St. Matthew is between A.D. 70 and 90.

Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us. i. 23.

William Kingsland says:

There was never a time since man became man—that the birth of the Christ was not. And mystic as that birth is, deeply hidden in the mystery of our spiritual divine nature, it could only be dimly presented in the myth of an immaculate conception.[1]

In the words of Angelus Silesius, the mystic poet of the seventeenth century:

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy life is all forlorn.

Leonard Bosman writes of the Mother of Jesus:

She, as is well known, is called Mary (Maria or Mariam) which is not Hebrew but a Greek word, the Hebrew word nearest to it being Miriam (*Mrim*). It is written in Greek and Latin as *Mare* and *Maria*, and means literally "sea". Curiously enough, seeing that it is here suggested that this "Virgin Mare" is the Ocean of Cosmic Substance in Space, it is to be noted that the Latin *Mare* besides meaning "sea" also means "the vast expanse," *Mare Infernum* or *Mare Supernum*," either the heavenly Mother or the earthly Mother, matrix of worlds or man.

Such, then, are the "waters" over the face of which the Spirit of God brooded, as that same spirit, the "Holy Ghost," brooded over Mary.[2]

[1] *Esoteric Basis of Christianity.*

[2] *Amen, the Key of the Universe.*

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. iii. 11.

The baptism by John provided the preliminary astral preparation—the cleansing of the emotional channel. The later baptism was to be a mental purification, for the "Holy Ghost and fire" come from the Third Logos; but, as the body is the ultimate vehicle for spirit, it also has to be thoroughly cleansed and polished till it shines. The way must be prepared for the atomic sheath required for the Ātmic principle.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. v. 14-16.

The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. vi. 22.

Or as expressed by St. Thomas à Kempis:

The eye of the intention must therefore be purified, that it may be single and right; and it must be directed unto ME, beyond all other objects that come between.

The things of the inner life *cannot* be fully revealed to undeveloped persons, for they are unable to grasp their spiritual significance. Compare with this: "neither cast ye your pearls before swine." vii. 6.

The evil desires and thoughts proceeding from kāmamanas defile the man far more than "to eat with unwashen hands".

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man . . . Those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies:

These are the things which defile a man: but to eat with unwashed hands defileth not a man. xv. 11, 18-20.

The Supreme Eternal soul, even when existing within—or connected with the body—is not polluted by the body. *Bhagavad-Gita.*

I say unto you, if ye have the faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. xvii. 20.

The grain of mustard seed, so tiny, yet the image of tremendous potentiality, so that "nothing shall be impossible to you". What does this pre-figure but the search of modern science to liberate the immense force locked up in the nucleus of the atom?

"All things," said Thales long ago, "are full of God". When the time comes for men to harness the so-called sub-atomic energy, then indeed the mountain shall be cast into the sea. There is a wonderful little story told of a teacher in the East, who was asked by his pupil to explain the mystery of life.

"Bring me a fig," said his Guru, "Cut it in half . . . now tell me what you see." "I see a multitude of small seeds." "Take out one of those little seeds and cut it in half . . . now tell me what you see." "Nothing." "That which you call nothing is All," was his Guru's answer.

Compare:

"All is One number, issued from No-Number."[1]

Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. xxv. 40.

This passage bears the unmistakable imprint of a World-Teacher's message, for does He not always identify Himself with His creatures, since He is indeed in all places and endureth all things? We are reminded of the words of Mr. Krishnamurti: "Have any of you given me happiness—'me' the ordinary person?" And again, as the Gita says: "Whatever thou dost . . . let it all be done for Me, as Mine."

[1] *Stanzas of Dzyan.* IV.

LUDWIG VAN BEETHOVEN

By NORMAN INGAMELLS

SPEAKING of music, Plato says, " Musical training is a more potent influence than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten," and it is scientifically asserted that once we experience a state of consciousness it is always more easy to experience it again. Going deeper, the occult teacher assures us that all high spiritual experiences are permanently impressed upon the super-consciousness, and we are thereby lifted to a higher rung on the evolutionary ladder every time we respond to great art.

Through much travail of soul Beethoven so transmuted and shaped his " robes of flesh " on the various planes, that he became a wonderful instrument for the expression of celestial and superhuman harmonies, and out of the dust and noise of effort and difficulty he has raised many priceless monuments of sound, monuments exhibiting the Eternal Laws of Life as they exist in the " Man made Perfect ": harmony, melody, rhythm.

With Beethoven music as a profession, a means of livelihood, was not the fundamental consideration. He saw art as a chalice or robing for the light and love of the spiritual world, and as a means of making these available to man ; this was his first consideration. He was essentially a giver, a bearer of burdens, a servant of the race, and it is this that made him truly royal ; regal in the real sense of that word.

His symphonies, quartettes, and sonatas show him to be a great divine adventurer, and he became "smitten" at times with Immortal Hilarity and had a sensing of the everlasting dance of the soul—he knew that, deep in, "life is a song".

This great man faced life heroically, and his ideas of what man should be were of the highest order. He dreamed that men should be heroes, and demanded the highest codes of honour in private and public life, both in his own person and of all in positions of responsibility. Beethoven was a great lover of his fellowmen, as the truly Masonic sentiments expressed in the words of his mighty *Choral Symphony* amply show. Born into the Catholic faith and deeply religious (like all earth's noblest sons) he was nevertheless not bound by any narrow orthodoxy. He always kept on his writing-table the following inscription, taken from the temple of the Goddess Neith, in lower Egypt:

> I am all that is, that was, and that shall be.
> No mortal hand hath lifted my veil.
> He is alone by Himself, and to Him alone
> Do all things owe their being.

To the writer Beethoven has always appeared to be what one might call a "composite" artist and man. Deeply in touch with the soul of "the people," he had, too, a sublimity of outlook and a code of ethics that certainly belong to a spiritual aristocrat. His music, likewise, seems to be a blend of the classic and romantic.

From childhood his life was an almost unbroken struggle. Born of humble parents, his father being a tenor singer in the employ of the Court, his mother an honest woman who did the best she could to make her children happy, with a drunken father at the head of the family. Beethoven's father saw in young Ludwig the promise of musical genius and early drove him very hard in his studies; often, when he (the father) returned home late at night with Pfeiffer, a lodger and young

Beethoven's teacher, they would drag young Ludwig from bed to his practice, or to entertain them until the early hours. Small wonder that little Beethoven sometimes hated his instrument. However, like the true nobleman he was, he kept at his work of practice and theory, learning the violin, organ, harpsichord, and composition. In young manhood he made a trip to Vienna and there met Mozart and took lessons from Haydn. Mozart, after hearing him improvise on the pianoforte, whispered to his friends waiting in an adjoining room, "Take notice of him in there; he will make a noise in the world".

One of his principal teachers in theory, one named Albrechtsberger, in the end despaired of him, saying, "I can do nothing with him, he breaks all the rules and will never do anything worth while." A friend of Beethoven's pointed out to him some consecutive fifths in one of his compositions, a thing considered quite unpardonable. Beethoven asked his friend who said they were wrong, and his friend replied that all the authorities agreed that they were, whereupon Beethoven told his friend to go and tell these authorities that Beethoven says they may use them if they know how. This shows that he early began to have ideas of his own.

Before thirty years had passed Beethoven saw dawning upon him his greatest tragedy—he was going deaf, and of all woes surely this was the deepest for such a musician as he was. In two years he became quite so. Even this daunted him not, and he remarked, "Though at times I must surely be the most miserable of God's creatures, I will stand up to my fate, I will never let it drag me down." A man of volcanic energy, with a tremendous capacity for work, he from now on plunged into the task of composition, and from this period he produced his immortal works, works that through all western lands are still one of the mainstays of all the greatest musical programmes.

His deafness now drove him much into solitude, and his inner experiences were of too intimate and deep a nature for prying eyes to intrude upon. We must go to his music for any understanding of these, and of him.

One recalls to mind Eric Mackay's fine tribute to the deaf Master; he writes:

> He feels the music of the skies the while his heart is breaking;
> He sings the songs of Paradise, where love has no forsaking;
> And, though so deaf he cannot hear the tempest as a token,
> He makes the music of his mind the grandest ever spoken.

In listening to Beethoven's orchestral music one seems at times to be awake and aware in some giantlike state of consciousness; it is as though one were walking among vast mountain ranges, with the gods for company, or as if one were coursing through the vast limitless spaces. It is not so much by great volumes of sound (such as we meet with in Wagner's scores for instance) that this effect is produced, but rather by suggestiveness, and by simple, sudden changes in the harmony, rhythm, or tonal quality. Beethoven may not have the variety or richness of expression found, for example, in Brahms, but, to those who respond to him, he has a direct, primal nobility and sublimity, as well as an inherent "friendliness," all his own.

A charming incident in the life of the composer is the occasion when a funeral procession was passing the master at a time when he was absorbed in composition. He was in his beloved fields and the procession was headed by a choir singing appropriate music, but the priest, seeing the master intent on his work, immediately requested the singing to cease and thereupon ordered the procession to turn rightabout and take another route in order to avoid disturbing the immortal artist and friend at such a time.

All his life he loved the fields and the trees with the delight of a child—he would often run about the woods for

sheer joy and he used to say that every tree seemed to be singing to him—" Holy, Holy ".

His critics in some cases were rather hopeless—*The Second Symphony* was called a monster, like a wounded dragon " threshing around with its tail in impotent rage," and no other than Carl Maria von Weber said, when speaking of his *Seventh Symphony*, that " the extravagances of this genius have reached their *non plus ultra*, and Beethoven is quite ripe for the madhouse ". Beethoven himself had a fine admiration for the great artists of his day. Handel he considered the mightiest of them all, and once exclaimed, " He was the greatest composer that ever lived. I would go bareheaded and kneel before his tomb."

It was pathetic to see the paternal care Beethoven to the end took of a fatherless, but selfish and idling young nephew, and it was a trip he made in midwinter in this lad's interest that brought his now ailing body to its deathbed.

Dr. Annie Besant, writing of the Devachanic world, says :

> Noblest music, ravishing beyond description, peals forth from the mightiest monarchs of harmony that earth has known, as Beethoven, no longer deaf, pours out his imperial soul in strains of unexampled beauty, making even the heaven-world more melodious as he draws down harmonies from *higher* spheres, and sends them thrilling through the heavenly places.

Beethoven wrote (I think in his will): " Oh men, think of me sometimes when I am gone, for I have often thought of you to make you happy."

These great artists do not go through their labours and sacrifice simply that we be entertained or amused. On the ladder of evolution they stand next below the great spiritual occultists, and, if the love, the beauty, the heroism, or other aspects of life expressed in their art does not at least to some extent cause us to aim at making these qualities our own, we shall have failed in our response and gratitude. It is not

sufficient that we listen or admire only. If we are to become great in experience as they are, we must, in our own sphere of life, be heroic and loving too.

One could not possibly write such music as Beethoven's great *Mass in D*, *The Choral* and *Eroica Symphonies*, or the *Emperor Concerto*, by merely technical and intellectual knowledge. Only one whose soul is truly great, and whose consciousness was at least at times in touch with supernal worlds, could possibly select and arrange such tonal combinations and successions as are contained in these compositions. They are the craftsmanship and the soul experience of an intellectual and spiritual colossus.

Beethoven himself said of his great *Mass in D*:

> My chief object in writing this Grand Mass was to awaken and deeply to impress religious feelings, both in singers and hearers. Coming from the heart, may it reach the heart. Pray do not imagine that I am at all guided by self-interest. I am free from all petty vanity. In Godlike Art alone dwells the impulse which gives me strength to sacrifice the best part of my life to the Celestial Muse.

The spirit of Schiller's loving words, used in the Master's *Ninth Symphony*, "Oh ye millions I embrace ye," has come to fruition in this world of action, for have not the souls of millions been transported into the magic realms of joy, love, and heroic life, when listening to this symphony?

Earth's millions should never fail in heartfelt gratitude to Beethoven when made happy by his consummate art. It is the least that we can do.

I AM always ready to help you, but I cannot do the work for you. The effort must come from your side.

Words of a Master

A FEW ADYAR BIRDS

MANY different kinds of birds visit Adyar, but we are especially interested in those that come near to Headquarters and to the President's verandah.

With the Adyar River on one side and the Bay of Bengal on the other, the grounds of the Theosophical Society comprise a corner of land where birds can pause on their flight, north or south, as the seasons change, from hot to cold and back again. A silver-white cloud over Madras has for instance resolved itself into 30 or 40 white cranes or egrets which rested for a short time on the island in front of the President's verandah; squawks high in the air at night may tell of the passage of geese; but all these are only casual visitors and we are most interested in birds that nest close by us. Some of these go away during the hot weather and return in the late autumn.

The Wagtails do this and they charm us with their sweet and joyous warble on the house top in the early morning or with their pretty twitter as they wag their tails on some point of the roof. They were very fond of nesting in the President's Office until wire over the windows excluded them from such intimacy.

Another of our friends is the Hoopoe. Two of these birds have their nest in full view of the verandah, but the entrance is a mere hole, where they stand and call the little ones inside to come and take the insects so industriously brought to them by their parents. The peculiar soft *uk-uk-uk*, as they bow their heads, tells us that they are busy, while their crest rises and falls in line with their long beak.

Steps lead down to the river below the President's verandah and a tall rod has been placed in the water there. Look quietly down from the verandah when you get out of bed in the early morning and you may happen to see a bright blue and red Kingfisher perched on the top of the pole, jerking his neck in the queer way they have of digesting the tiny live fish they have swallowed whole. A flash and a splash and he has picked up another; and so his morning meal is taken, but he disappears when people move about. A grey-coloured cousin of this kingfisher has been called the "Fish-Tiger" by Sir Edwin Arnold, and we see it hanging, on rapidly vibrating wings, over the water, to drop like a stone on the fish it selects.

But the pride of some of us is the large Sea Eagle. These birds nest from December on in the tall, handsome kasuarina trees to the south west of the southern verandah. Colonel Cunningham describes this bird as "one of the most splendid of large raptorial birds, owing to the brilliant contrast of the snowy whiteness of the head and under surface, with the deep ashy tints of the wings and back. There are few more striking objects than one of them, as he sits on a bare branch overhanging a tidal channel, glancing around with his bold black eyes, and with all his beautiful plumes gleaming in the bright sunlight. . . . This is a very noisy species, especially at the breeding season".

In the early morning he sits on his chosen branch and you only see a dark blot; as the sun rises, his shape becomes more defined, and the first ray of sunshine makes the white of his breast, throat and tail stand out almost like silver. Then his mate comes from the nest and sits beside him, and after a short series of flights they go for their day's work, to return trailing their food—sometimes a snake. Tall old trees are chosen and that is how the idea has arisen that eagles hurt the trees they nest in.

Every one knows Crows. We have plenty of the House Crows with the lighter coloured collar round their necks, and a few of the glossy black larger Jungle Crows. We have Miners also, but they keep to the ground, except one who comes to tea and seems to like us. The Seven Sisters hop about the ground below; and, of course, Sparrows are everywhere. The tiny spotted Owlets that used to nest in a tree to the west of the verandah have a very harsh chuckle-like scream; a violent family quarrel seems then to be going on and effectively drives sleep from us whilst the quarrel lasts.

Two kinds of Kites float around in the sky overhead: the handsome Brahminy Kite, or Garuda, as it is called here, has its head, neck and under-body white, and all the back plumage is a rich reddish chestnut. The common Pariah Kite is dull brown. Kites are smaller than eagles and fly with their wings curved. Eagles' wings are almost straight, like an aeroplane.

We must not forget the little ubiquitous Sparrows, who are to be found the earth over, and some very tiny little birds, smaller than sparrows, that hunt insects in quick dashes high up in the air and now and again rest in a row on a twig of the eagles' trees. They are, I think, called Flycatchers, but I am not sure. A resident, living nearer to the sea, tells me she sees King-crows, green Parrots, Parakeets, Woodpeckers and Humming-birds.

A. J. W.

CORRESPONDENCE

TO THE EDITOR,

The Watch-Tower notes in February's THEOSOPHIST tenders a very merited tribute to the services of our esteemed brother, Thomas Pond of U. S. A. In addition to the acknowledgment rendered, we would add, from personal experience, recognition of his keen sense of justice and chivalry, which we feel must have recoiled from the somewhat invidious encomium upon his anticipated services to THE THEOSOPHIST, which is described "as having somewhat languished during the last few years."

The writer ventures the humble, but not inexperienced opinion that, THE THEOSOPHIST of 1931 was an entire volume of outstanding merit, which would compare most favourably with any magazine of any nature whatsoever, published throughout the world. One need go back no farther, but would fain suggest, that the collaborators of the future THEOSOPHIST have set themselves an Herculean task to transcend the notable production achieved last year by the Editor and Contributors of THE THEOSOPHIST. We wish them Good Fortune.

H. FRAMPTON,

Member of T. S. in S. Africa.

CONGRESS OF EUROPEAN FEDERATION

The Congress of the European Federation of the Theosophical Society will take place at Frankfurt, Germany, from July 29th till August 4th.

The Annual Meeting of the German National Society will take place on the 29th July. Our German members have been, and are still in the midst of great difficulties, and it is hoped that many members from elsewhere will be able to come.

Three lectures will be given: in English, French and German respectively. Dr. G. S. Arundale has promised to be present at the Conference.

REVIEWS

Karma-less-ness. Theosophical Essays on Art, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2, Re. 1-8.)

At first sight "Karma-less-ness" may seem to be a strange title for a book of Theosophical Essays on Art, but although it is strictly the title of the first essay only, yet the idea is the unifying factor of the book, for "Karma-less-ness"—a word which Mr. Jinarājadāsa has coined to describe Liberation—is the theme which in a subtle manner runs through all the essays, culminating in a short chapter entitled "Art and Liberation".

Since its foundation the Theosophical Society has continued to deliver its message to science but so far has paid less attention to Art. In this book, however, the author points out that Theosophy has a definite and inspiring message to Art and the Arts, and also shows how a Theosophist can use the method of the artist in his work for humanity.

In the first essay it is stated that "all the processes of life, the purpose of environment," as also the work of the idealist, is to release the Divinity in man, but the purpose of this book is to elucidate the method by which man can release the Divinity within himself by creative art. "The Power of the Archetype" throws light on the problem of leadership, for the duty of the leader is declared to be that of revealing to his followers their own Archetypes, so that each one "sees" his own goal, while in the essay entitled "The Artist's Solution to the World Problem" Mr. Jinarājadāsa puts forth the "novel theory" that in Art is to be found a solution to the world-problem equal in every respect to the solutions offered by religion, philosophy or science.

Architecture, as a revelation of a national ideal, is the theme of another essay; the difference between Hindu and Muhammadan Architecture being shown to be the same as that which exists between Classical and Romantic Art. The writer thinks that in the

future, when the intuition will have become the instrument of cognition, one essential factor in the educational system will be the "drawing out of the faculties of art in the child".

In a note the author states that the matter in this book has already appeared in articles in various magazines. Readers will be grateful to him for having made it available in book form.

I. M. P.

Adyar Pamphlets. (Theosophical Publishing House, Adyar. Annual Subs.: post free, India Rs. 2. Other countries 3s. or 75 cents.)

A remark is often made by Theosophical students expressing regret over the fact that much teaching of permanent value lies buried in back numbers of *Lucifer*, *The Path*, and other Theosophical journals. To-day these "hidden treasures" are being brought to light, through the activity of the Publishing House at Adyar, and since January, 1930, a continuous stream has issued therefrom, of well-printed pamphlets, in orange-coloured dress, embodying some of the most important articles which appeared in our literature in past days. Space does not permit us to do more than mention some of the authors and their titles included in the last two Volumes. These in themselves are sufficient guarantee of the good fare herein provided, and anyone who takes the trouble to procure one or more sets of *Adyar Pamphlets* will find himself richly rewarded.

Amongst the 1930 Series (Nos. 133—144) are to be found reprints of valuable addresses or articles from Annie Besant, C. W. Leadbeater, Bhagavan Das and Paul Deussen; *A Study in Ray Correspondences*, (142) by L. G. Hallett, with useful diagrams, and packed with information on this perennially interesting subject; the last two numbers of the Series are *Applied Theosophy* (143), by Colonel Olcott, an address full of practical value to F.T.S. to-day (from which a short quotation appears elsewhere in these pages), and *Theories about Reincarnation and Spirits* (144), by H. P. Blavatsky, in which the myth that "in *Isis Unveiled* the doctrine of reincarnation is denied" is exploded!

The 1931 series contains two pamphlets by that valuable writer Bhagavan Das, one of which, (147) bearing the sub-title "*Who Should Be Legislators?*" is full of illumination on the political problems of to-day. We cannot forbear quoting one remark peculiarly applicable at the present moment. Speaking of the eternity of Spirit and the ageing of the bodies through which it expresses Itself, he says:

> India's *manomaya kosha* (mental body) has obviously become very old, and it seems, under the decree of Providence, it has to renovate and rejuvenate itself by

taking birth afresh from its own progeny, which offsprang from it in the distant past, viz., the European mind body.

The Inaugural Address of our President-Founder, given at the first regular meeting of our Society in 1875; *The Future of the Theosophical Society*, as seen by our President Dr. Besant, and by Mr. Jinarājadāsa; *The Work of Theosophists* as outlined by Bishop Leadbeater, are all included in this series, and each and all surely should be in the possession of every Fellow of the Society for frequent reference.

Since all the above mentioned good things and many more can be purchased for so small a sum, are there not many who will forthwith become subscribers to the Adyar Pamphlets?

E. M. W.

The Consecrated Life, by Clara M. Codd. (The Theosophical Press, Wheaton.)

An appealing manual of devotional meditation upon Francis Havergal's famous Hymn, written from the heart of our very popular and gifted lecturer Clara M. Codd. Aspiration breathes from every page; the authoress has obviously seen the Goal, and its Light illumines every step of her way.

The Consecrated Life is an exposition of beautiful ideals especially selected and expounded for devotional aspirants; its Message is Faith and Fulfilment, and its abiding impression is Peace.

H. F.

Osiris—A Study in Myths, Mysteries and Religion, by Harold P. Cooke, M.A. (The C. W Daniel Company, London.)

The sub-title of this book describes the matter it contains better than the title itself, for it is a veritable mine of information on the myths and mysteries of Egypt, Phoenicia and Greece, and of "early religious ideas with especial relation to Egypt".

Mr. Cooke suggests that the myth of Osiris may have three meanings; first, that it is an allegorical description of the annual inundation of Egypt by the waters of the Nile. This interpretation he dismisses as having no "permanent interest and also as leaving unexplained much that is recorded by Plutarch".

The second and more recondite meaning suggested is the astronomical one, which the author expounds with much care and in great detail, with many references to the recognized authorities on mythology, astronomy and ancient history.

The third meaning is the religious one, in which Osiris and Isis are regarded as the "two principal and primary aspects of one uncreated divinity, manifesting itself or creating".

But as the writer says, "the myth is wellnigh inexhaustible," and the latter part of the book treats of the Mysteries, their probable source, migrations and the secret wisdom contained in them.

Students of early religious and philosophical ideas will find in this book, in a very concise form, the results of deep research and original thought on these subjects. The footnotes are a valuable asset to the text, but the addition of titles to the chapters and a table of contents would have been an advantage to the general reader.

I. M. P.

. . . *And After*, by H. Dennis Bradley. (T. Werner Laurie Ltd., London.)

The author, on the last page of his book, writes that he has attempted to give a summary of his psychic studies "with justice, sincerity, and truth". Reading through the nearly four hundred closely-printed pages the impression we gain is, that he must have succeeded in stating without bias the experiences he went through, and that the conclusions which he arrives at are worth the serious consideration of students and would-be students of psychism, mediumship and spiritualism.

In the first chapter Mr. Bradley gives a retrospect and a review of his eight years' close study of the above-mentioned subjects, and he makes some valuable remarks:

> To arrive at wisdom the heights and depths of experience must be explored, and truth must be established, not upon myth, nor upon belief, but upon the solid foundation of knowledge.

The author states that the general object of his studies has been to obtain incontestable proofs of the survival of man's spirit after bodily death, and later he says that, owing to those studies, his faith in man's survival has become immutable. He believes that this fact can be proved by any scientist who is prepared to give his time to it and "to endure the pains of the labour involved". But he thinks that this study is for the few only, and that most of us while living on earth had better devote our energy to our own "individual mental progress".

> If, as a first principle, we study and help our fellow-creatures on earth, we shall have ample time in the hereafter to develop ourselves to our ultimate fruiting.

The main part of the book is given to an exact report of the writer's experiments with different mediums; there are many

illustrations of the mediums employed, and of " séance-imprints ". In the last chapter the writer discusses the attitude of the various Churches towards psychic studies. Spiritualism as a religion he considers " a farce "; psychical research is " a science in which there are many pitfalls and, at times, considerable danger "; it should be undertaken only by him who is unbiassed, and " coldly impersonal. He should be a physicist and a psychologist ". As to the writer—any further study which may be made by him " will be made in sanctuary and for myself alone ".

This book should prove a valuable contribution to the study of psychical science.

J. v. I.

Parenthood: Design or Accident, by Michael Fielding. Preface by H. G. Wells. (Noel Douglas, London.)

The ill-favoured controversy *re* birth control is debated in this comprehensive treatise with the lucid discernment of an experienced and unbiassed medical practitioner. The author treats his subject strictly upon the plane of average marriage psychology, recognising and endorsing the marriage union as natural, wholesome and legitimate, and regarding parenthood, under adverse conditions of poverty and physical unfitness, as an unwarranted infliction of misery and frustration upon the unwilling mother (and father), and the undesired and hapless offspring. To the great majority of average humanity, to whom the question of birth control becomes increasingly insistent, the revised and enlarged edition of this book is a valuable contribution to their considered judgment.

Children's Questions: In the First five Years, by Len Chaloner. (Noel Douglas, London.)

A most comprehensive guide to nursery psychology and welfare. Physical necessities are generously catered for in conjunction with the psychic questing so often carelessly ignored or repressed, and the uncomprehended reaction of infant and child consciousness to unfamiliar circumstance is sympathetically explained in corresponding sections.

Children's Questions is an illuminating guide to Mother and Nurse who wish to transcend commonplace nursery routine with wiser insight, training and tuition. It recognizes the child as a soul,

adventuring tremendous experience, and responds with reverent appreciation to its successive states and expanding requirements.

From all points of view this small book should prove a valuable acquisition to all who have the care of children and wish to render their charges faithful and enlightened service.

H. F.

The Kamia of Imperial Valley, by E. W. Gifford. (Transaction of the Smithsonian Institution, Washington.)

Bulletin No. 97 of the Bureau of American Ethnology gives an account of the history, customs and language of the Kamia, who were the inhabitants of the Imperial Valley in south-eastern California. The information has been obtained from six full-blooded Kamia; the booklet contains a map, some illustrations and diagrams, and a detailed index.

O.

Teardrops, by Nalapat Narayana Menon. (W. Newman & Co., Calcutta.)

This translation of a Malayalam poem has many pleasing and original features, and conveys deep sincerity of feeling. It is translated into free verse, and is in lyrical form, expressing grief at the loss of the poet's young wife. Metaphors and similes abound, too much, perhaps, to suit the soberness and restraint of the English tongue. But allowing for the natural disadvantages of a translation, this has poetic merit, and gives an insight into the romantic side of the Indian conception of marriage, differing as it does widely from that of the west, with its greater insistence on independence and mental as well as physical comradeship.

Intuitions, by Pohug-Na-Qua. (Printed by Lockwood Bro., London.)

A slender volume of poems that will be valued by all who knew the late Mrs. A. M. Percy Smith, who writes under this *nom-de-plume*. Very varied is the tone, reflecting moods of the poet. The first, addressed to the "Spirit of Man," has a majestic rhythm, worthy of the subject:

> All potent Monarch of the impermanent years,
> At whose behest our life-tides ebb and flow.
>
> . . . . . .
>
> Thy Court, the Universe, Man's heart thy throne,
> His joys thy ministers—thy guard his pain;
> The story of thy infinite traffics shown,
> In the sum total of his loss and gain.

Somewhat in like mood is "The Play of the Gods," a finely mystical poem, showing the plan of creation as:

A pageant-show of growth and change,
Of powers opposed, yet one,—
And these, in ordered cycles range
Around a central Sun.

Finding their puppets lack "conscious creative thought," the Gods found themselves condemned to enter the senseless forms they had created in play.

Thus—Gods of Paradise we move
Self-bound, as best we may,
Striving our heritage to prove
As Masters of the Play.

The Art of Contemplation, by J. C. Winslow. (Association Press [Y.M.C.A.], Calcutta.)

This attractive booklet contains the substance of a series of lectures delivered at New Poona College. It deals fairly comprehensibly with the mystic life, making use of the wisdom both of the East and West in the formulation of its rules and disciplines. Patanjali's *Yoga-sutra* and Miss Evelyn Underhill's *Studies of Western Mystics* furnish most of the material.

The book is well written and eminently readable. It will prove most useful to students who seriously undertake the difficult task of self-mastery.

Revolt, by Krishna Jus Roy. (Delhi Publishing House, Delhi.)

This is a collection of letters, embodying the writer's own recollection of the words of Mr. Krishnamurti. It is perhaps unfortunate that the author's own name is Krishna, so possibly leading to the misconception that the words used are authentically those of Krishnaji, which would be unfair to the teacher, who has not revised the publication, and who can undoubtedly put his message into more beautiful and expressive words than any we can find for him. For this reason, it would be better, if these letters were printed in ordinary prose form, and the preface clearly stated that they are the words of Mr. Roy himself. Then they would doubtless be of service to many who want encouragement to break free from the toils of superstition.

H. V.

MAGAZINES RECEIVED :

Theosophy in Ireland	... Oct.-Dec. 1931.
Teosofisk Tidskrift	... December.
Koemandang Theosofie	... January.
De Pionier	... January.
De Theosofische Beweging	... January.
The Canadian Theosophist	... December.
La Revue Théosophique	... January.
Bulletin Théosophique	... January.
El Mexico Teosofico	... August.
Gnosi	... November-December.
The Theosophical Messenger	... January.
World Theosophy	... January.
The Beacon	... January.
The Theosophical Path	... January.
Advance Australia News Service	... January.
The Occult Digest	... February.
Modern Astrology	... January.
Vaccination Inquirer	... January.
The Vedic Magazine	... January.
The Buddhist	... February.
The Maha-Bodhi	... January, February.
The Bharata Dharma	... January.
Triveni	... September-October.
Stri Dharma	... February.
India and the World	... January.
The Indian Review	... January.

BOOKS AND PAMPHLETS RECEIVED :

The Art of Contemplation, by J. C. Winslow, Association Press, Calcutta.

The Sacred Kural, by H. A. Popley, Association Press, Calcutta.

The Kamia of Imperial Valley, by E. W. Gifford, Smithsonian Institute, Washington.

The Dragon of Revelation, by F. Carter, Harmsworth, London.

Revolt, Krishna, by J. Roy, Delhi Publishing House, Delhi.

The Three Tatvas, by V. K. Ramanujachari, Kumbakonam.

The Consecrated Life, by Clara M. Codd, Theosophical Press, Wheaton.

SUPPLEMENT TO
THE THEOSOPHIST

The Vice-President of the Society, Mr. A. P. Warrington, has cabled that he hopes to be present at the Convention in Adyar next December.

C. JINARAJADASA

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A. SCHWARZ,
Hon. Treasurer, T.S.

Adyar
10th September, 1931

Presidential Agent for China: Mr. M. Manuk, P.O. Box 632, Hong Kong, China.

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Koemandang Theosofie	...	January.
De Pionier	...	January.
De Theosofische Beweging	...	January.
The Canadian Theosophist	...	December.
La Revue Théosophique	...	January.
Bulletin Théosophique	...	January.
El Mexico Teosofico	...	August.
Gnosi	...	November-December.
The Theosophical Messenger		-

The Three Tatvas, by V. K. Ramanujachari, Kumbakonam.

The Consecrated Life, by Clara M. Codd, Theosophical Press, Wheaton.

SUPPLEMENT TO
THE THEOSOPHIST

CONVENTION LECTURES

THE lectures during the coming Convention will attempt to show how Theosophy has a vital message towards a rational solution of the world's problems—religious, political, economical, etc. The general title of the series will be: "Theosophy and the World's Present Needs." The lecturers will be: Mr. A. P. Warrington, Vice-President; Rt. Rev. C. W. Leadbeater; Rt. Rev. G. S. Arundale; Mr. C. Jinarajadasa; Prof. Ernest Wood; and Mr. Jamshed N. R. Mehta, Mayor of Karachi. These lectures will not be printed in book form, but a summary of them will be given in THE THEOSOPHIST.

Lodges in Ireland,
Belfast and Lotus Lodges, £0-14-0 ... ...

2,526 10 3

A. SCHWARZ,
Hon. Treasurer, T.S.

Adyar
10th September, 1931

Presidential Agent for China: Mr. M. Manuk, P.O. Box 632, Hong Kong, China.

MAGAZINES RECEIVED :

Theosophy in Ireland	...	Oct.-Dec. 1931.
Teosofisk Tidskrift	...	December.
Koemandang Theosofie	...	January.
De Pionier	...	January.
[illegible] Beweging	...	January.

SUPPLEMENT TO
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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 11th June to 10th September, 1931, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Canadian Federation, dues of 177 members and cost of 20 Diplomas	97	14	1
Shanghai Lodge, Diploma Fees	40	0	2
T.S. in England, dues per May, 1931, £15-12-8 ...	210	4	3
„ „ Central South Africa, dues per 1931, £7-10-0 ...	101	4	0
Mr. W. E. Duckering, part dues per 1931 } ...	20	4	0
Mrs. Elizabeth Carr, „ „ „ }	206	12	3
T.S. in England, dues per June, £15-8-0	13	4	0
Mr. E. E. Power, Buitenzorg, dues per 1931, f. 12-60 ...			

DONATIONS

Edinburgh Lodge, for General Expenses at Adyar, £2-5-0	30	4	1
T.S. in Norway, "Adyar Day" Collections, £1 ...	13	5	2
„ „ England, „ „ £12-16-9 ...	172	5	10
Canadian Federation, „ „ „ ...	146	6	0
Mrs. Valborg Anderson, Copenhagen, for H. P. B. Centenary Fund, £100	1,347	5	10
Mr. C. R. Parthasarathy Aiyengar, Chittoor	10	0	0
Lodges in Ireland, T.S., £8-0-0	107	7	7
Belfast and Lotus Lodges, £0-14-6	9	13	0
	2,526	10	3

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OLCOTT PANCHAMA FREE SCHOOLS

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	Rs.	A.	P.
Olcott Lodge, Edinburgh, £1-10-0	19	14	0
Madura T.S. Lodge, " White Lotus Day " Collections ...	3	2	0
Blavatsky Lodge, Bombay	47	12	0
Mr. C. N. Subramania Aiyer, for wages of a weaving instructor from July to December, 1931 ...	42	0	0
T.S. in England, " White Lotus Day " Collections, £22-17-0	306	12	7
T.S. in Wales, £2-12-6	35	4	9
Mr. C. R. Parthasarathy Aiyengar, Chittoor ...	10	0	0
„ Dharma Narayan, Mainpuri, for Food Account ...	11	0	0
Melbourne Lodge, T.S., £1-11-4	21	1	0
	496	14	4

Adyar
10th September, 1931

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
La Rochelle, France	.... Action Lodge, T.S.	15-5-1931
Palma Soriano, Cuba	... ... Sol De Oriente Lodge, T.S.	25-5-1931
Shanghai, China	... * Shanghai Lodge, T.S.	9-9-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Mexico City, Mexico	... Teo-Citlalin Lodge, T.S.	Feb. 1931
Bayamo, Cuba	... Flores del Valle „	Oct. 1930
Guantanamo, Cuba	... Hijos de la Luz „	
Holguin, Cuba	... Krishnamurti „	
Cardenas, Cuba	... Morya „	
Palma Soriano, Cuba	... Caridad „	
Habana, Cuba	... Concordia „	
Campo Florido,	... ... Marti „	
Habana, Cuba	... ... Servir y Amar „	
Shanghai, China	... Shanghai Lodge „	Aug. 1931

Adyar
9th September, 1931

ERNEST WOOD,
Recording Secretary, T.S.

---

* This Lodge is a new one, started in the same name as the old Shanghai Lodge, which has been dissolved.

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„ „ India „ „ „ „ (part payment) ...	1,000	0	0
„ „ Russia (Outside Russia), 10% dues per 1931, £2	26	13	1
„ „ Ireland „ „ „ „ £3-4	43	0	9
„ „ Austria „ „ „ „ £3...	40	5	9
Mr. V. S. Venkateswaran, Rangoon, dues per 1931, £1 ...	13	8	0
T.S. in Switzerland, 10% dues per 1931	31	0	0
„ „ Jugoslavija „ „ „ „ £4	53	10	9
„ „ Netherlands „ „ „ „ £93-7-7 ...	1,255	13	2
„ „ Canada „ „ „ „	294	5	0
„ „ America „ „ „ „ $1324·07 ...	3,602	10	2
„ „ France „ „ „ „ £52-14-0 ...	706	3	6
„ „ Brazil „ „ „ „ £6-15-8 ...	90	12	7
„ „ Burma „ „ „ „	30	0	0
„ „ New Zealand „ „ „ „ £33-14-2 ...	451	0	0
Barbodos Lodge, Entrance Fees and Subscription of one new member per 1931-32, 10s.	6	12	0
Barbodos Lodge, Annual Dues per 1931, £2-5-0 ...	29	11	5
T.S. in Spain, 10% dues per 1931, £10-9-2	138	9	6
„ „ India, Part payment of 10% dues per 1932 ...	4	0	0
„ „ South Africa, 10% Annual Dues per 1931, £7-16-6	105	10	0
To be carried ...	8,090	3	11

	Rs.	A.	P.
Carried forward ...	8,090	3	11
T.S. in Netherlands India, 10% Annual Dues per 1931 ...	712	0	0
„ „ Portugal, 10% dues per 1931, £4-2-2... ...	54	15	0
„ „ Wales „ „ „ „ £13-4-0 ...	173	14	3
„ „ Bulgaria „ „ „ „ £1-16-0 ...	23	9	3
„ „ India, Balance of 10% dues per 1931 ...	316	13	0
H.P.B. Lodge, Toronto, dues per 1932, £2-16-1 ...	38	1	0
T.S. in Italy, 10% dues per 1931, £4-16-2	63	1	8
„ „ Porto Rico, 10% dues per 1931, £5-2-0 ...	66	15	0
Mr. Peter de Abrew, Colombo, dues per 1932 ...	13	4	0
Singapore Lodge, dues per 1931, £2-15-0	36	7	0
T.S. in Chile, 10% dues per 1931, £10	131	2	6
Shanghai Lodge, dues of 15 old members, one new member and the cost of one Lodge Charter, £5-5-0 ...	69	9	10
T.S. in Iceland, 10% dues per 1931, £12-9-3	163	12	2
Mr. Emilio Traverso, Lima, dues per 1931, £1 ...	13	0	4
T.S. in Scotland, 10% dues per 1931, £11-16-6 ...	155	12	2
„ „ Belgium „ „ „ £7-10-0 ...	98	10	9
Senor Paulino Diamico Senora Camille Marthe Tanguy „ Maria Adelaide Lopes } dues per 1931, £3 ...	39	8	3
T.S. in England, 10% dues per July to October, 1931, £36-6-7	479	6	3
Kwee Siem Kiang Esq., Bandjermasin, Borneo, dues per 1932	13	14	0
T.S. in Argentina, 10% dues per 1931, £10	131	13	4
DONATIONS			
Mr. V. Schraivogel, Soengi Penoch, Sumatra, West Coast	16	14	0
T.S. in Netherlands-India, " Adyar Day " Collections...	385	15	2
Mr. Peter de Abrew, Colombo	9	0	0
Madame A. Autun-Sassary, Metz, for Headquarters, f.1000	133	6	0
	11,431	0	10

Adyar
9th December, 1931

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

Financial Statement

The following receipts, from 11th September to 9th December, 1931, are acknowledged with thanks:

Donations

	Rs.	A.	P.
Mr. C. N. Subramania Aiyer, for feeding children on 1st October	60	0	0
Poona Lodge, T.S.	9	0	0
Mr. A. C. Peath, New York, £1-2-0	13	8	0
T.S. in Scotland, "White Lotus Day" Collections, £4-17-6	65	9	0
A member of the Mainpuri Lodge, T.S., Mainpuri, for Food Account	4	0	0
"J," Adyar	10	0	0
	162	1	0

Adyar
9th December, 1931

A. Schwarz,
Hon. Secretary & Treasurer, O.P.F.S

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Budapest, Hungary	... Megertes Lodge, T.S.	29-3-1931
Palma de Mallorca, Balearic Islands	... Ramon Lull „	24-5-1931
Warsaw, Poland	... Lodge of T.S. Workers of the T.S. in Poland	28-5-1931
Limassol, Cyprus, Greece	... Hilarion Lodge, T.S.	25-8-1931
Faarup St., Denmark	... Hypatia „	4-10-1931

CHANGE OF NAME

Palma Soriano, Cuba. Lodge "Sol de Oriente" changed her name to "Luz de Asia" on July, 1931.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Warsaw, Poland	... Harmony Lodge, T.S.	15-12-1930
,, ,,	... Know ,,	
,, ,,	... H. P. Blavatsky ,,	
Lodz, Poland	... Dharma ,,	10-1-1931
San Salvador, Central America	... Aletheia ,,	21-1-1931

Adyar
2nd December, 1931

ERNEST WOOD,
Recording Secretary, T.S.

JUST OUT

MESSAGES (1913-31) of Dr. Annie Besant, P.T.S. As. 8 or 9d.

KARMA-LESS-NESS: Theosophical Essays on Art. By C. Jinarājadāsa.

THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY AND THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY. By H. P. Blavatsky.

THEOSOPHY. A manual by Dr. Annie Besant. As. 4 or 6d.

THE BEGINNINGS OF THE SIXTH ROOT-RACE. (The Immediate Future of our Humanity), by C. W. Leadbeater. (This is the third part of *Man: Whence, How and Whither*. Now Out of Print.) Board Rs. 2. Cloth Rs. 2-8.

REMINISCENCES OF COL. H. S. OLCOTT. Compiled by H. N. Agarwal, M.A., LL.B.

TWO STORIES. By Sañjña (H. P. Blavatsky).

Theosophical Publishing House, Adyar, Madras, India

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Journal of Indian Renaissance

EDITOR: K. RAMAKOTISWARA RAO, B.A., B.L.

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INDEX

PAGE

ADYAR Library, Colonel Olcott and the 603
Adyar, The Purpose of, by H. S. Olcott, 1897 648
Alcyone to Adyar, The Coming of, by Rt. Rev. C. W. Leadbeater 238, 365, 736
Arcor, The Lives of, Clairvoyant Investigations, by Annie Besant and C. W. Leadbeater ... 46, 144
Arundale, Letters of H. P. Blavatsky to Francesca 358
Arundale, Letters of H. S. Olcott to Francesca 590, 727

BESANT, Letters of H. P. Blavatsky to Annie 19, 125, 230
Blavatsky, Esoteric Teachings of H. P. 13, 121, 227, 355
Blavatsky, Letters of H. P. ... 19, 121, 230, 358
Blavatsky, Madame, by a Church of England Clergyman 419
Books and Magazines Received ... 112, 217, 346, 465, 819
Bridge-Building at Geneva, by J. L. Davidge 193
Buddhism, Authorization to H. S. Olcott to admit to, 1884 582
Buddhism, Colonel Olcott and, 1880 552
Buddhist Beliefs, The Fourteen Fundamental, 1891 631

CATHEDRALS, The Magic of Great, by Harold Morton 83

PAGE

Challenge of Utility, The, by Harold Morton 179
Convention, December, 1932 808
Correspondence 206, 328, 455, 804
Count de Saint-Germain, The, and H. P. B.—
Two Messengers of the White Lodge, by
H. S. Olcott, 1905 654

DETACHMENT, Affectionate, by Shriman
Narayan Agrawala 782
Disarmament, appeal by the Council of Christ-
ian Ministers on Social Questions 202
Dogs, Dental Experiments on 802

EGYPTIAN Brotherhood, and Colonel Olcott,
1875, The 479
Einstein and Theosophy, by C. Haegler ... 63, 159
Eithlinn: Our Lady of the Shadows, by F. H.
Aldhouse 197
Empire, the Ideal of, by Leonard Bosman 786
Esoteric Teachings of H. P. Blavatsky 13, 121, 227, 355

FAUST, Goethe's, by C. Jinarājadāsa 92, 147, 307, 427
Field, The Theosophical 104, 207, 332
Finland, Appeal for Books 104

GERNET, NINA DE by, A. Kamensky 800
Goethe's Faust, by C. Jinarājadāsa 92, 147, 307, 427
Gothic Spirit, The, by Karl Scheffer, translated
from German, by J. v. Isselmuden 184

HALF-CASTE and the Racial Problem, The 169
Heat of Life, The, by E. Bennett 69
Hindu Puja, by a Woman Purohit 382

PAGE

Hinduism, Colonel Olcott and 578
Hodgson-Smith, The Lives of Basil 135, 250, 374
H. P. B.'s Teachings, Corroborations of, by ... E. L. Gardner 746
H. P. B., The Count de Saint-Germain and - Two Messengers of the White Lodge, by H. S. Olcott, 1905 654
H. P. B. The Republican 234
H. P. B., Two Glimpses of 725

ILLUSTRATIONS :

Authorisation given to H. S. Olcott by the High Priests of Buddhism in Ceylon 582
Basil Hodgson-Smith, Capt., Brevet Major ... *to face* 135
Chit from Master K. H. to H. S. Olcott 573
Colonel Olcott in Japan with Buddhist Priests, 1891 ... ... „ „ 628
Colonel Olcott in Surat, 1888 ... ... „ „ 640
H. S. Olcott and Buddhist Priests at Māligā-kanda Temple, Colombo ... ... „ „ 552
H. S. Olcott as a Soldier in the Federal Army U. S. A., 1861-65 ... ... „ „ 472
H. S. Olcott in 1875 ... ... „ „ 473
„ „ „ India, 1883 ... ... „ „ 576
„ „ „ 1891 ... ... „ „ 632
„ „ „ 1906 ... ... „ „ 676
H. S. Olcott's Medal as a Veteran of the Civil War, U. S. A. ... ... „ „ 640
Inauguration of Olcott Memorial, Adyar, Feb. 17th, 1910 ... ... „ „ 467
Initial M.·. embroidered on right hand bottom of turban 497
Instructions from the Master Serapis to H. S. Olcott 493
Japanese Sects represented at a Meeting held at Shōkokuji, on May 5th, 1889, ... 617
Last Signature of H. S. Olcott 675
Letter from the Master Serapis to H. S. Olcott... 487, 489, 491

PAGE

Letter of the Master "Narayan" to H. S. Olcott *to face* 501
Letter to H. S. Olcott in 1875 from the Egyptian Brotherhood ... ... " " 480
Letter to Madame Leymarie 484
Meeting held at 46 Irving Place to organize the Society 498
Slip in H. S. Olcott's handwriting placed with the turban of his Master 497
Slip in H. S. Olcott's handwriting placed with the letter of Master K. H. 571
Statues of the Founders, at Headquarters Hall, Adyar, on H. P. B. Centenary Celebration... *to face* 678
The Master Hilarion to H. S. Olcott 574
" " K. H. " " 567
" " " " " 1884 584
" " M. " " 1879 518
" " " " " 1882 557
Turban left with H. S. Olcott by his Master *to face* 497

Inaugural Address by Colonel H. Steel Olcott, New York, 1875 502
India and Britain, What Theosophy Can Do ... for, by Bhagavan Das 410
Infallible Agents of the Masters, No, 1900 653
"Isis Unveiled" to be withdrawn? Ought not, by Hamilton Stark 445
Islam, Colonel Olcott and, 1885 600
Is This a Thing of God? by K. V. Sesha Aiyangar 403

KRISHNAMURTI, The Original Hindu Horoscope of J. 42
Krishnamurti, The Teachings of:
III. Individual Uniqueness, by J. V. Joshi, M.A. (Cantab.)... 29
IV. Desire an Instrument of Attainment, by C. S. Trilokekar, M.A. 129

PAGE

V. The Beloved and the Goal, by A. Rama Rao, B.A., B.L. 246

LETTER Home, A New Zealander's 205, 453
Letters of H. B. Blavatsky to Annie Besant ... 19, 125, 231
„ „ Francesca Arundale 358
Letters of H. S. Olcott to Francesca Arundale 590, 727
Lives of Arcor, The 46, 144
Lives of B. Hodgson-Smith, The 135, 250, 374
Love that Lives, by Leo French 101

MAGAZINES received 112, 217, 346, 465, 819
Man Height, by E. Bennett 441
Master, Colonel Olcott meets his 495
Master to Some of His Younger Disciples, From a 9
Masters, The Theosophical Society and the World, The, by Geoffrey Hodson 153, 257
Moonlight Ramble, A, by C. J. 317

NANJUNDAPPA, A, by G. Sankara Rao 799
New Zealander's Letter Home, A. 205, 453
Notes and Comments 460

OLCOTT Centenary Celebration 760
„ „ Number, Corrections 771
„ Colonel, and the Adyar Library, 1886... 603
„ „ „ Buddhism, 1880 552
„ „ „ Hinduism 578
„ „ „ Islam, 1885 600
„ „ „ T. A. Edison, 1878 517
„ „ „ The Theosophist, 1879 ... 548

Olcott, Colonel, and The Uplift of the Depressed Classes, 1894 ...
" " " Zoroastrianism, 1882 ...
" " as Healer, 1883 ... ...
" " H. Steel, Inaugural Address by, New York, 1875 ...
" ... " Meets his Master ...
" " The Death of ... ...
" " The Egyptian Brotherhood and, 1875 ... ...
" ... " Travels of ... ...
Olcott's, Colonel, Pedigree ... ...
" " Visit to South America, 1901
" ... " Work for Indian Boys, 1884...
Olcott, H. S. Alfred Russell Wallace to, 1875 ... ...
" " (A Biographical Sketch), by Annie Besant ....
" " and the Esoteric School, 1888
" ... " as a Freemason, 1860 ...
" " " an Organizer ... ...
" ... " Authorization to admit to Buddhism, 1884 ... .
" ... " Colonel, by C. Jinarājadāsa ...
" " H. P. B.'s Defence of, 1889 ...
" ... " Letter from Master K. H. to, 1884 ... ...
" " to Francesca Arundale, 1884, Letters of ... ...
" " The High Priest H. Sumangala to ... ...
" " The Master Hilarion to, 1883
" " " " K. H. on, 1881

	PAGE
Olcott, H. S., The Master K. H. visits, 1883	564
„ „ „ „ M. to, 1879	518
„ „ „ „ M. „ 1882	556
„ „ „ „ M. on, 1885	598
„ „ „ „ "Narayan" to	501
Olcott's, H. S., First Visit to Japan, „ 1889	610
„ „ Second „ „ „ „ 1891	628
PARADISE of the Pacific, A	459
Personal and Impersonal Ideals, Extracts Annie Besant	236
POEMS :	
Advent, by B. W. Casselberry	134
A Man's Creed	256
Banner of Peace, by James H. Cousins	52
Beauty, by M. Bright	77
Bells, by Gerald Gould	86
Consolation, by Kathleen Rice	434
Dare You? by Edward Rowland Sill	426
H.P.B., by F. H. A.	422
Peace Mantram	62
Seas and Skies, by D. R. Dinshaw	196
The Other Man, by Doug Malloch	306
The Enigma, by W. T. Sheppard	319
To the Fairies, by F. H. A.	91
To the Students' Mother (A Tribute to Annie Besant)	191
Point Loma's Offer to Adyar	96
Poushkine, In Memory of Barbara, by Anna Kamensky	201
President-Founder, Last Message of the	674
Prize Essay, Offer from T. S. Lodge, Gwalior	345
Purucker, Dr. G. de, on Fraternization	333
Pythagoras, by C. Haegler	295

PAGE

RACIAL Problems in South Africa, by Josephine Ransom 273, 395

Review Articles

on *Ellen Terry and Bernard Shaw*, by Leo French 101

„ *The Coming of Community*, by Leo French ... 199

REVIEWS :

Adyar Pamphlets 341
Before His Throne, by Dayaram Gidumal 464
Cancer and its Cure, by Freda Rouveroy 817
Cost of English Morals, The, by Janet Chance 108
Crux of the Indian Problem, The, by R. P. Paranjpye, M.A., D.Sc. 107
Culmination, by John Furnill 814
Dṛg-Dṛgya Viveka, Text, Transl. and Notes, by Swami Nikhilananda 343
Dragon of Revelation, The, by Frederic Carter 108
Fate, Free-Will, and Providence, by Leonard Bosman 107
Green Leaves, The, Ed. by V. Hayes 463
History of the Great French Revolution, The, by Annie Besant 214
How to Prevent Cancer, by Dr. H. Valentine Knaggs 817
India's Mission in the world, by Anilbaran Ray 815
Judgment on Birth-Control, by R. de Guchteneere, M.D. 108
Kandan, the Patriot, by K. S. Venkataramani 344
Krishnamurti, by Carlo Suarès 810
L'Art et les Mystères, by Marile 216
Light on the Anand Yog, dictated by Maharishi Shew Bhart Lal, M.A. 343
Man, the Triune God, by Geoffrey Hodson 342
Matsya Avatar, Symbol of Purity—An Etching ... 465
Meaning and Philosophy of Numbers, The, by Leonard Bosman 216
Mystères de l'Art Royal, by Oswald Wirth 461
Peoples of Antiquity by Cæsar de Vesme, transl. by Fred. Rothwell 106

PAGE

President-Founder, Last Message of the 674
Proteus, A Journal 345
Publications of T. P. H., Adyar (including several Reprints) 341
Satyakama or True Desires, by S. E. Stokes 811
Shades of the Prison House, by Stuart Wood 464
Something Beyond—A Life Story, by A. F. Webling 110
Star Fires, by V. N. Bhushan 816
Tales of the Cochiti Indians (Transaction of the Smithsonian Institution) 109
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Towards a Systematic Study of the Vedanta, by Saroj Kumar Das 462
Towards the Light, by Joseph Bibby... 462
Twelve Principal Upanishads, The, (Vols : II and III) 216
Wheel of Life, The, by Rev. A. Henderson 110
Words of Jesus, The, by Robert F. Hall 111

Races and Half-Castes, A study in, by Louis B. Ball 794
Root-Race and its Migrations, The Fifth, by Rt. Rev. C. W. Leadbeater 701
Rule Your Stars, by M. E. Deane 281

SAINT-GERMAIN, and H. P. B., The Count de, by H. S. Olcott 654

PAGE

Science and Scientific Method, by L. C. Soper, B. Sc. (Lond.) 165
Science, Essentials of Political, by D. Jeffrey Williams 772
Science on the Horizon of, by T. W. P. 320
Seeker, Some Findings of a, by B. W. C. 212
Society, The First Meeting to Organize the 498
Star Camp at Adyar 809
STORIES:
Punch, by F. H. Aldhouse 87
The Gates of Heaven, by Alec Beer 323
"Studies in Occult Chemistry and Physics" Some Critical Remarks on, by Dr. H. A. C. Denier van der Gon. 264
Sufi's Quest for God, The, by Lilaran Premchand 78
SUPPLEMENT:
Financial Statement, Olcott Panchama Free Schools ... ... ii, xii
" " Theosophical Society, ... i, xi
New Lodges and Lodges Dissolved ... . iii, xiii
Swadeshi Exhibition in India, The First, 1879 ... 546

TEACHINGS of Krishnamurti, The 29, 129, 246
Theosophical Field, The 104, 207, 332
Theosophical Lodge, The Work of a, by Damodar K. Mavalankar 391
Theosophical Lodges? What is Wrong with, by J. K. Taimini, M.Sc., Ph.D. 288
Theosophical Society and its Aims, The, by Colonel H. S. Olcott, Bombay, 1879 519
Theosophical Society, The Objects of the, a Symposium from Wimbledon Lodge, London ... 53

PAGE

"Theosophist," Colonel Olcott and "The" 548
Theosophists and Modern Christianity, by Ethel M. Whyte 776
Theosophy Can Do for India and Britain, What, by Bhagavan Das 410
T.S. Solidarity and Ideals, by H. S. Olcott, 1894 ... 640
Theosophical University, Study Notes, by G. E. Sutcliffe 73
Torturing Babies 211
Truth, Reality and Intuition, by Aarne A. Astala ... 435
Truth Stranger than Fiction, by Harold Morton ... 302

UTOPIAS and Egoic Evolution, by M. R. St. John 423

VISION of "The Teacher of Gods and Men," A, by C. Jinarājadāsa 24

WALLACE, ALFRED RUSSELL, to H. S. Olcott, 1875 494
Watch-Tower, On the ... 1, 113, 219, 347, 467, 693
Whittam, Miss J. A., by D. R. Dinshaw ... 313
Work of a Theosophical Lodge, The, by Damodar K. Mavalankar 391
World-Salvage, Review Article, by Leo French ... 199
World Teacher, The Vehicle of the, by Rt. Rev. C. W. Leadbeater 743

ZOROASTRIANISM, Colonel Olcott and 560

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12. Hungary	Madame E. de Rathonyi—VI. Delibab u. 20, Budapest I	Teozófia.
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14. Russia*	Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva	Vestn ?.
15. Czechoslovakia	Herr Josef Skuta—Kuncicky 290, Mor., Ostrava	
16. South Africa	Mr. O. F. Evans—P.O. Box 163, Maritzburg	Theosophy in South Africa.
17. Scotland	Mr. John P. Allan—28 Great King Street, Edinburgh	News and Notes.
18. Switzerland	Madame Louisa Rollier—15 Rue St. Jean, Geneva	Bulletin Théosophique Suisse
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LIII No. 7

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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CONTENTS, APRIL, 1932

	PAGE
On the Watch-Tower	1
From a Master to some of His Younger Disciples	9
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	13
Letters of H. P. Blavatsky to Annie Besant. (*Continued*)	19
A Vision of "The Teacher of Gods and Men". C. JINARAJADASA	24
The Teachings of Krishnamurti: III. Individual Uniqueness. J. V. JOSHI	29
The Original Hindu Horoscope of J. Krishnamurti	42
The Lives of Arcor. (*Continued*)	46
Banner of Peace (*Poem*). JAMES H. COUSINS	52
The Objects of the Theosophical Society (*Symposium*)	53
Einstein and Theosophy. C. HAEGLER	63
The Heat of Life. E. BENNETT	69
Study Notes for a Theosophical University. G. E. SUTCLIFFE	73
The Sufi's Quest for God. LILARAN PREMCHAND	78
The Magic of Great Cathedrals. HAROLD MORTON	83
Punch (*Story*). F. H. ALDHOUSE	87
Goethe's Faust. C. JINARAJADASA	92
Point Loma's Offer to Adyar and the Vice-President's Reply	96
Love that Lives, Review-Article. LEO FRENCH	101
The Theosophical Field	104
Appeal for Books	104
Reviews	106
Magazines and Books Received	112
Supplement: Financial Statement, etc.	i

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ON THE WATCH-TOWER

The President.

As inquiries are constantly being made after the health of Dr. Besant, the following message was lately communicated to Reuter's, to be transmitted to the press: "Dr. Besant's strength is not increasing, but no danger is anticipated. She has not gone out driving for the last five weeks." There are constant requests from visitors who come from all over India to Madras, usually on pilgrimage to Madura and Rameshwaram, to see Dr. Besant, "only a Darshan, not to talk to her," as is the phrase, that is, merely even to see her, and prostrate before her without disturbing her. And this request, especially from the women, is hard to refuse, as every ounce of strength in Dr. Besant must be conserved. She spends her waking hours on her verandah facing the river and sea, reading quietly.

***

The Vice-President.

Mr. A. P. Warrington, the Vice-President of the Society, and Mrs. Warrington are staying on at Adyar till the next Convention, which will take place at Benares in December. On arrival at Headquarters they resided at Blavatsky Gardens, but a suite of rooms at the Headquarters building occupied for several years by Mr. D. K. Telang having become vacant, they have moved thither, so as to be nearer the President and the administrative offices.

***

Point Loma's Offer to Adyar.

Elsewhere will be found the correspondence between Point Loma and Adyar which states a generous offer to Adyar, should Adyar be in dire need, and Mr. Warrington's reply on behalf

of the President. Dr. J. H. Fussell, the Secretary-General of the Point Loma Society, refers to the coincidence that both the late Mrs. Katharine Tingley and Dr. Besant have prophesied that the Point Loma and Adyar Societies would work side by side at the same spot, *i.e.*, Point Loma. Dr. Besant's forecast was hardly to that effect. Many references have been made to this "prophecy" of Dr. Besant, and it is therefore as well to have it correctly. What she actually said—or rather wrote—can be found in THE THEOSOPHIST for November, 1909. In her Watch-Tower Notes for that month she describes her tour in the United States in that year. She had mentioned in the Notes for the previous month how on her arrival in New York she found that Mrs. Tingley had been circularising the newspapers of New York with material hostile to the Theosophical Society and to herself (Dr. Besant): "Poor Mrs. Tingley has wasted much money that might have been more usefully employed in an endeavor to stir up the American press against me." As this campaign of vilification had continued right throughout her tour, Dr. Besant reverts to the subject in the November issue. She first describes Mrs. Tingley and her activities in the following lines:

> Considering Mrs. Tingley's tireless malignity against the Theosophical Society, her endeavors to prevent Colonel Olcott and Mr. Leadbeater from lecturing in San Diego and her ceaseless vituperation of myself through her lieutenant, I speculate sometimes on her use in the movement. Such abnormal hatred so long continued implies considerable force of character, and force of character always is interesting. She is a fine woman of business with a remarkable capacity for gaining and holding money—a quality rare in the Theosophical ranks—and that seems to be the quality for which she is being used. She owns a splendid property at Point Loma, and has broken into pieces the great organisation which Mr. Judge built up by years of patient toil, and has driven away the strong band which supported him, so that there is nothing to succeed her.

And then follows the "prophecy" which many in U. S. A. have quoted, and now referred to by Dr. Fussell.

> I will venture a prophecy: she is being used to make a centre which will pass into the hands of the Society she hates, and will form an important South Californian focus for its world-work. The Rome which slew Christians became a centre of

Christian power a few centuries later. It is indeed a far cry from Imperial Rome to Point Loma, but the world issues are greater, for one had to do with a sub-race and the other has to do with a Root-Race.

We have thus two diametrically opposed prophecies, that of Dr. Besant and that of Mrs. Tingley. Perhaps whoever writes these Watch-Tower Notes in THE THEOSOPHIST a quarter of a century hence will have more facts than the present generation has to decide which of the two prophecies has then already become true, or is on the way towards it.

* * *

The Situation in India.

Point Loma's generous offer of help is dictated by the fear that the National Movement in India may be taking a trend leading to a complete revolution, of the type of the great French Revolution. Many newspapers in the United States have given their readers that impression, but those readers forget that many American journalists are first "colourful," and then truthful, if truth and colour can be adequately combined. No one who lives in India can see any signs of a "revolution". As Dr. Besant has again and again pointed out to those toying with the idea of violence as a way to India's freedom, a people *without arms* cannot create a revolution, when those in authority command the army and the ammunition. To talk of a "revolution" in India, *i.e.*, the overthrow by one government of another government by violence, shows a complete misreading of facts and possibilities. It is true that the number of men and women who have been sent to prison for protesting against the Government is not far short of sixteen to twenty-thousand. But it is equally true that the situation in 1932 is different from that of 1917 when Dr. Besant was interned. Then both the Government of India and Britain were utterly hostile to the idea that Indians should be free in India to administer their affairs, as the Australians and Canadians are free in Australia and Canada to administer theirs. But that resistance on England's part

has at last been broken down, and it is now the stated policy of England and that of the Indian Government as voiced by the Viceroy, Lord Willingdon, that India is to become a Dominion. But how, and in what manner, is the question. For India is a land of three hundred and sixty millions, a continent with varying types of administration like that of the Indian Princes, an autocracy, that of the British administration, bureaucracy combined with autocracy, and both in clash with what is claimed, a democracy.

* * *

India and Britain.

It is here perhaps useful to reiterate that in all the political actions of Dr. Besant, she has had one clear-cut policy from which she has never swerved one single instant. This is, that the link between Britain and India must be preserved, as its continuation is necessary *for both*. On March 7, 1921, after Gandhiji had launched his campaign of "Non-Co-operation" against the Montagu-Chelmsford reforms initiated that year, Dr. Besant wrote to the members of her Esoteric School:

> In the E. S. you learn forms of meditation which much increase your power of thought, and it is impossible that any who follow Mr. Gandhi's Non-Co-operation movement—which frankly seeks to destroy the present Government, and to render useless the Reforms intended by the Manu to lead India into a position of equality with Great Britain and the Dominions—should remain in the E. S. and use the forces flowing through it in opposition to the work of the Hierarchy, turning against the Masters who founded it the power given to its members for the service of the world . . .
>
> India and Britain together can preserve the Peace of the World, and lead it into a higher civilisation. Separated, Britain will become a small Power, and India will be overrun by the Afghans, the Asian Central tribes, and finally by the Russian Communists, aided in India itself by the party of violence among the Musalmans . . .
>
> I therefore ask all who are Non-Co-operators to return all papers and documents and pictures they may possess, lent to them under their pledge, to their respective Corresponding Secretaries.

Since that time, as indeed before, Dr. Besant's policy has been *India first*, that is, supporting the foreign British Government's action where she thought it wise, and opposing where she thought it detrimental, but equally, while working for all

Nationalist causes helpful in her judgment, unflinchingly opposing all those which she thought injurious. All these facts are well-known in India; and yet but two months ago a correspondent in England wrote to Mr. Jinarājadāsa saying that he (the correspondent) had heard in conversation with friends that "Mrs. Besant is supporting Mr. Gandhi".

* * *

"The God of All Religions".

Most informed people know that one of the difficulties in India is the clash of religious opinion between Hindus and Muhammadans. From religious differences, feeling develops into animosities of a communal nature. It has, however, been pointed out by many that, till lately, indeed only from the beginning of the Non-Co-operation movement of 1921, there was hardly any strife between the two communities in the Indian States ruled by the Indian Princes. Wherever the Indian ruler was the supreme authority, whether he was Hindu or Muhammadan, the two peoples have lived in amity in the past, whereas it has been well-known that communal differences have always marked the two peoples living under the British administration. An instance of the way that the Indian Princes try to hold the balance even in these matters is shown by the Maharajah of Bikaner, who in his address to his people on New Year's Day referred to his attitude to the religions of the various communities in his State.

> Whilst I am proud to be a Hindu, I have scrupulously respected all religions and admired everything that is best in all of them. In addition to many Hindu Temples which have been renovated, added to, redecorated or otherwise improved, from my own Privy Purse funds, and my similar contributions towards the building of a Christian Church and Sikh Gurdwaras in the State, Muhammadan Shrines have likewise been renovated and improved by me, as at Gajner, at which I take a delight in openly going and kneeling before the God of all Religions.
>
> Thanks to the policy of my illustrious Ancestors of meting out impartial and just treatment to Hindus and Muslims alike, the communal question does not exist in Bikaner; and for close upon 500 years since this State was founded Muslims and Hindus have lived in peace, amity and concord during which period—in spite of attempts made from outside in the past 20 years or so. The lamentable communal outbreaks, which almost every day now disfigure the history

of British India, have happily been extremely few and far between, and that too only as a result of the folly of a few individuals. In recent times, when, as a result of the evil winds blowing across our frontier from British India, some misguided men, and especially young Hindus and Muslims, tried to stir up communal trouble in the State, I and my Government, according to the facts of the case, have unhesitatingly, and without fear or favor, told both the Hindus and the Muhammadans concerned that they were in the wrong and that they would not receive any sympathy or support from us.

* * *

Easter Conferences.

It is usual in India at Easter time for Theosophists to gather together in Conferences. The Easter holidays and the closing of offices enable Theosophists who are in Government and other services of various kinds to get the necessary time to attend the meetings. There will be this year a large gathering of the South Indian Theosophical Federation at the Headquarters in Adyar. Mr. Jinarājadāsa is the "President" of the Conference. The general trend of the meetings will be to inspire the members to apply Theosophical principles to various forms of reorganization urgently necessary in the country. The programme arranged for the Conferences is as follows:

March 25th, Friday, 4—5 p.m.: "The Higher Nationalism.' C. Jinarājadāsa; 5—6 p.m.: "Theosophy and its Need for the Masses." T. V. Kalyanasundaram Mudaliar (Tamil); 7.30—8.30 p.m.: "Abu Hassan, the Song-maker." Entertainment by the pupils of the Mylapore National Girls' School.

March 26th, Saturday, 6.30 a.m.: Bhārata Samāj Pūjā (Temple); 7.45 a.m.: Prayers of the Religions; 8—10 a.m.: E. S. Conference. C. Jinarājadāsa in the chair; 1—3 p.m.: Visits by delegates to select Social Welfare centres in the City of Madras; 4—6 p.m.: "Medical Reform from the point of view of a Theosophist." Dr. C. Rama Kamath; "Life at Home." A Seshagiri Row; 7.30—8.30 p.m.: "The Child as God in Religion." C. Jinarājadāsa (Lantern Lecture).

March 27th, Sunday, 6.30 a.m.: Bhārata Samāj Pūjā (Temple); 7.45 a.m.: Prayers of the Religions; 8—9 a.m.: E. S. Meeting; 9.15—10.45 a.m.: "The Objects of the Theosophical Society." D. Srinivasa Iyengar and G. Srinivasamurti; 1—2 p.m.: A meeting for Co-Masons of all Degrees; 2—3 p.m.: Informal meeting of delegates to arrange work for the year; 4—5 p.m.: Lecture by V. Bhogappaya Sastrulu (Telugu); 5—6 p.m.: "Rural Reconstruction." A. Rangaswami Aiyar, R. Suryanarayana Rao and others; 7.30—8.30 p.m.: "The Latest Discoveries in Astronomy" (Lantern). Professor V. Appa Rao of Presidency College.

March 28th, Monday, 6.30 a.m.: Bhārata Samāj Pūja (Temple); 7.45 a.m.: Prayers of the Religions; 8—9 a.m.: Question and Answer Meeting. A. P. Warrington; 9—10 a.m.: "Rural Reconstruction." Dr. Jesudasan of Christu Kula Ashramam; 10—10.45 a.m.: Closing Address. C. Jinarājadāsa.

2.30—7 p.m.: Social Conference in Gokhale Hall, Madras, arranged by the social workers of the City and outside; 7.30 p.m.: Masonic Meeting, R. C. Degree.

At the same time that this Conference is being held, there are two other Conferences. The first is of the Gujarat and Kathiawar T. S. Federation, which will hold its session at Baroda on March 20—22 under the Presidentship of Bro. Mavji Govindji. The Recording Secretary of the Society, Professor Ernest Wood, has left with Mrs. Hilda Wood for Sind to preside at the Federation meeting at Easter in Hyderabad.

***

Spain.

In Barcelona, Spain, Theosophists have inaugurated a Club where Theosophists who pass through the City will find a cordial welcome. This Centre, quite distinct from the meetings of the Theosophical Lodges, is intended to create a new line of activity distinct from the studies of the Lodges. One of the difficulties which confront Theosophists is that it is very rarely they can meet each other apart from Lodge meetings. Most Theosophists have to earn their living, and for many even the arrangement of the time to meet at Lodge meetings is not an easy matter. On the other hand, those who work for Theosophy are in many ways bound by a very close tie, and the more they can see each other the better their joint work is. Several Lodges attempt to have a "Social" once a month or once a quarter. The existence of a Theosophical Club enables members to introduce non-members who would not care to be closely identified, in the beginning at least, with Theosophical Lodges.

***

France.

During the last three years there has been a distinct devitalization of the Society in many parts of the world. This has been attributed by many and with some truth to the remarks of Krishnaji concerning

the futility of organizations in general to discover truth and to help the individual to Liberation. There are, however, other causes also, one of the greatest being the economical depression. This era of Theosophical depression, which coincided with the economic depression of the world, is passing, and several countries are reporting signs of a new era of activity. Thus, France reports:

> This year many more people come to our Headquarters than they did last year. There are a lot of Conferences and Lecture Courses given each week, and the Hall is always quite full. People are seeking comfort, explanations and spiritual help in this world crisis. Mlle. Serge Brisy is making a tour of six weeks in Tunisie and Algérie and with very great success. She is a very fine lecturer, very clever and speaks on various subjects.

***

The following telegrams have been received:

Greetings.

(Olcott Commemoration and Adyar Day.) *Oslo, Norway.* Hail to Adyar and its valiants—Norwegian Section, T.S. *Dublin, Ireland.* Loving greetings from Convention, Irish National Section.

W. Q. JUDGE LETTERS

Regarding the letters of W. Q. Judge published in THE THEOSOPHIST during 1931, a criticism has just reached me that it was discourteous to retain the references to Mrs. Judge who was then living. I had long been under the false impression that the lady had been dead several years; had I known that she was living, I would have eliminated the references to her in the letters. Mrs. Judge passed away in September, 1931.

The personal details in the letters of Mr. Judge were retained to show under what difficulties and handicaps he laboured, and how in spite of them his devotion to Theosophy steadily grew. Not a few are the Theosophists whose material difficulties and emotional crises are not dissimilar to those that Mr. Judge went through and surmounted.

C. JINARĀJADĀSA

FROM A MASTER TO SOME OF HIS YOUNGER DISCIPLES

This discourse was addressed to a group of young pupils of a Master in . . . at different stages of progress in the Inner Life. Several of them are specially attached to the Master Jesus and the Lord Maitreya, and had made great progress in former lives in Christianity. Some are also Freemasons. Hence the special references in 3 (*b*) to the Church and Masonry. The references do not imply that aspirants who belong to other faiths, or are non-Masons, should become either Christians or Freemasons; speaking to Hindus or others, He would have drawn His illustrations from other gatherings. The essence of the idea is that people collectively, when engaged in a spiritual work, are more potent than they are separate. Nor is there any meaning in mentioning Theosophical work last, except that individual work of teaching or lecturing is not so much a centre for radiating high thought as are (*a*) and (*b*); (*b*) is the most powerful method—collective action animated by intense devotion.

I make these comments only to avoid misconception, such as has occasionally arisen by students reading into statements of a Master meanings which were not intended.

ANNIE BESANT

MY DEAR YOUNG BROTHERS:

Your life is naturally becoming more and more a full and busy life; you cannot find time for all the varied activities that claim your attention. Therefore it is important that you should exercise discrimination—that you should choose wisely among these manifold activities, and that you should not attempt too much. Time is a precious gift—a "talent"[1] entrusted to us, and we must try to use it to the best advantage. During these earlier years of your life, your paramount duty is to

[1] Referring to Christ's Parable of the Talents, Matthew, XXV, 14—30.

build up a strong physical body, so that you may not be hampered in your later work by its weakness; and no ideas of rapid progress, either occult or intellectual, must be allowed to interfere with the fulfilment of that duty.

Never forget that your life in the service of the Brotherhood is wholly consecrated to the uplifting of humanity. Let that consecration be "real, deep and true," as you sing in one of the hymns inspired half-a-century ago by our wonderful Poet-Brother;[1] let the devotion and the love which you feel so strongly to your Elder Brothers show forth ever in unremitting effort to help those younger in evolution and in realization. To the earnest disciple, such service is the one reason for his existence, and all his education, all his training, whether upon lower or higher planes, is undertaken for no other purpose than to prepare him to do that work well. Realize that education is not an end in itself, but a means to an end, and that it must be used intelligently from that point of view. Avoid the mistake made by many enthusiastic and well-intentioned students who set the means above the end, and let the claims of their training hold them back from a definite opportunity of present service. Every new faculty or power that you can develop, all new knowledge that you can acquire, will help you to do the work better; but some lines of study are more useful for your object than others, so here again discrimination is required. The best training of all is to begin to do the work even now, in such measure as you can; and there are four ways in which this is possible for you.

1. As by practice you fit yourselves for it, I shall, when occasion offers, assign to each of you some special service which you may undertake and carry through to the best of your ability on my behalf.

[1] The Master R. The hymn referred to is "From Glory unto Glory," by Frances R. Havergal.

2. You should be ever on the watch for opportunities of helping each individual with whom you come into contact. I sometimes put persons in your way especially for that purpose, just as I might send a man to a doctor to be cured of a physical ailment; but you may and should find suitable cases for yourselves. You must be prepared to meet and deal with all sorts of different temperaments; beware therefore of forming rash judgments, of adopting baseless prejudices, for they always limit your usefulness.

3. You may in various ways do constant service to your district or immediate neighbourhood:

(*a*) By making yourselves during meditation centres of active radiation of high thought, and thus providing a ready channel for the influence of the Brotherhood.

(*b*) By joining in collective action with the same object, as in a Church service or a Masonic meeting—both of them especially fine opportunities of altruistic work which none should miss unless compelled by serious illness.

(*c*) By taking charge of a class for Theosophical instruction, or by delivering lectures or addresses, in order to do something to lift the veil of ignorance which causes so much unnecessary suffering to mankind, and to spread ever more and more widely the gospel of the all-pervading Love.

4. You may do service to humanity as a whole by realizing your unity with it, and striving to raise it by raising yourselves. You do this *in excelsis* when, by taking a step in evolution (such as Acceptance or Initiation), you slightly but quite definitely lift mankind a hairbreadth nearer to its goal; and you may do it in a minor but no less real degree in daily life, for by every personal improvement achieved you make the whole a little better. For men *are* one, though as yet most of them know it not; and if, knowing and feeling that unity, you act consciously on behalf of humanity without slightest thought of self, the karma that you

generate will go to lighten its oppressive load, and in your sacrifice of personal gain the whole wide world rejoices. Thus you share with all your brethren your devotion, your good thought, your knowledge, thus following humbly in the footsteps of the great Saviours of mankind.

Hold firmly to the unity among yourselves, and do nothing to imperil it, for it is your most precious possession, won hardly and by long-continued effort; let no link ever fail in the golden chain of love, but draw it ever closer and closer, until in the hands of our LORD the Deliverer[1] it is strong enough to lift the world. And thus I give to you that greatest of all blessings, that through you His world may be blessed.

IF you search for Truth in the realms of *Maya*, in the realm of the intellect or of mere emotionalism, or in the physical sense-world alone, you will never find it. Yet when you have found it you realize that it is contained in them all. You cannot separate life from any expression of life and yet you must be able to distinguish between life and its expressions.

KRISHNAMURTI in *Life in Freedom*

[1] The Bodhisattva, the Lord Maitreya.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from Vol. LIII, Part I, p. 638*)

February 11, 1891

Perception. Very little instruction was given on this occasion; in answer to a question on the 7 stages of perception given on a previous evening, H.P.B. said that thought should be centred on the highest, the 7th, and then an attempt to transcend this will prove that it is impossible to go beyond it on this plane. There is nothing in the brain to carry the thinker on, and if thought is to rise yet further it must be thought without a brain. Let the eyes be closed, the will set not to let the brain work, and then the point may be transcended and the student will pass to the next plane. All the seven stages of perception come before Antaskarana; if you can pass beyond them you are on the Manasic plane. Try to imagine something which transcends your power of thought; say, the nature of the Dhyan Chohans. Then make the brain passive, and pass beyond. You will see a white radiant light, like silver, but opalescent as mother of pearl. The waves of colour will pass over it, beginning in the tenderest violet, and through bronze shades of green to indigo with metallic lustre and that colour will remain. If you see this, you are on another plane. You should pass through seven stages.

When a colour comes, glance at it, and if it is not good, reject it. Let your attention be arrested only on the green, indigo and yellow. These are good colours. The eye being connected with the brain, the colour you see most easily will be the colour of the personality. If you see red, it is merely physiological and is to be disregarded. Green bronze is the lower Manas, yellow bronze the Antaskarana, Indigo-bronze is Manas. These are to be observed, and when the yellow-bronze merges into the indigo you are on the Manasic plane.

On the Manasic plane you see the noumena, the essence of phenomena. You do not see people or other consciousness, but have enough to do to keep your own. The trained seer can see noumena always. The Adept sees the noumena on this plane [as] the reality of things; so cannot be deceived.

In meditation the beginner may waver backwards and forwards between two planes. You hear the ticking of a clock on this plane; then on the Astral, the soul of the ticking. When clocks are stopped here, the ticking goes on on a higher plane. In the Astral and then in the ether, until the last bit of the clock is gone. It is the same as with a dead body, which sends out emanations until the last molecule is disintegrated.

There is no [sense of] time in meditation, because there is no succession of states of consciousness on this plane.

Violet is the colour of the Astral. You begin with it, but should not stay in it; try to pass on. When you see a sheet of violet, and then green in the centre of the violet, you are beginning, unconsciously, to form a Mayavi-Rupa. Fix your attention, and if you go away keep your consciousness firmly to the Mayavic body; do not lose sight of it, hold on like grim death.

March 11, 1891

The consciousness which is merely the animal consciousness is made up of the consciousness of all the cells in the

body except those of the heart. The heart is the King, the most important organ in the body of man. Even if the head be severed from the body, the heart will continue to beat for some 30 minutes. It will beat for some hours, if wrapped in cotton wool and put in a warm place. The spot in the heart which is the last of all to die is the seat of life, the centre of all, Brahmā, the first spot that lives in the fœtus and the last that dies. When a yogi is buried in trance, it is this spot that lives, though the rest of the body be dead, and as long as this is alive the yogi can be resurrected. *This spot contains potentially mind, life, energy and will.* During life it radiates prismatic colours, fiery and opalescent. The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him, until he is at one with Buddhi-Manas: until then it guides him—if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only manifested God; the other two are invisible, and it is this which represents the triad, Atma-Buddhi-Manas.

In reply to a question whether the consciousness might not be concentrated in the heart and so the promptings of the spirit caught: H. P. B. said that anyone who could thus concentrate would be at one with Manas, would have united Kama-Manas to the Higher Manas. The Higher Manas could not directly guide Man, it could only act through the Lower Manas. There are three principal centres in Man: head, heart and navel; any two of which may be + or — to each other according to the relative predominance of the centres.

The heart represents the Higher Triad, △; the *liver* and *spleen* represent the Quaternary. The Solar Plexus is the brain of the stomach.

H. P. B. was asked if the three centres above named would represent the Christos, crucified between two thieves: she

said it might serve as an analogy, but the figures must not be overdriven. It must never be forgotten that the *Lower Manas is the same in its essence* as the Higher, and may become one with it by rejecting Kamic impulses. The crucifixion of the Christos represents the self-sacrifices of the Higher Manas—the Father that sends his only begotten son into the world to take upon him our sins; the Christ myth came from the Mysteries. So also did the life of Apollonius of Tyana. This was suppressed by the Fathers of the Church, because of its striking similarity to the life of Christ. The psycho-intellectual man is all in the head with its seven gateways; *the spiritual man is in the heart.* The convolutions are formed by thoughts.

The third ventricle in life is filled with light, and not with a liquid as after death.

There are 7 cavities in the brain, which are quite empty during life, and it is in these that visions must be reflected if they are to remain in the memory. These centres are, in occultism, called the 7 harmonics, the scale of the divine harmonics. They are filled with Akasa, each with its own colour, according to the state of consciousness in which you are. The 6th is the pineal gland, which is hollow and empty during life; the 7th is the whole; the 5th is the third ventricle; the 4th the pituitary body. When Manas is united to Atma Buddhi, or when Atma Buddhi is centred in Manas, it acts in the 3 higher cavities, radiating, sending forth a halo of light, and this is visible in the case of a very holy person.

The cerebellum is the centre, the store house of all the forces; it is the karma of the heart. The pineal gland corresponds to the uterus, its peduncles to the fallopian tubes.

The pituitary body is only its servant, its torch-bearer, like the servants bearing lights that used to run before the carriage of a Princess. Man is thus androgyne, so far as his head is concerned. Man contains in himself every element

in the universe. There is nothing in the Macrocosm that is not in the Microcosm. The pineal gland, as said, is quite empty; the pituitary contains various essences. The granules in the pineal are precipitated after death within the cavity.

The cerebellum furnishes the materials for ideation; the frontal lobes of the cerebrum are the finishers and polishers of the materials, but they cannot create of themselves. Clairvoyant perception is the consciousness of touch: thus, reading letters at the pit of the stomach, psychometrizing substances, etc. Every sense has its consciousness, and you can have consciousness through every sense. There may be consciousness on the plane of sight, though the brain be paralyzed; the eyes of the paralyzed person will show terror. So with the sense of hearing. Those who are physically blind, deaf or dumb, are still possessed of the psychic counterparts of these senses.

Eros in man is the will of the genius to create great pictures, great music, things that will live and serve the race. It has nothing in common with the animal desire to create. Will is of the Higher Manas. It is the universal harmonious tendency acting by the Higher Manas. Desire is the outcome of separateness, aiming at the satisfaction of self in matter. The path opened between the Higher Ego and the Lower enables the Ego to act on the personal self.

It is not true that a man powerful in evil can suddenly be converted and become as powerful for good. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for this incarnation. You cannot take a herring barrel and use it for attar of roses: the wood is too soaked through with the drippings. When evil tendencies and impulses have become impressed on the physical nature they cannot at once be reversed. The molecules of the body have been set in a Karmic direction, and though they have sufficient

intelligence to discern between things on their own plane, *i.e.*, to avoid things harmful to themselves, they cannot understand a change of direction, the impulse to which is from another plane. If they are forced too violently, disease, madness, or death will result.

Absolute eternal Motion, Parabrahm, which is nothing and everything, [is] motion inconceivably rapid; in this, Motion throws off a film which is energy, Eros. It transforms itself to Mulaprakriti, primordial substance, which is still energy. This energy still transforming itself in its ceaseless and inconceivable motion, becomes the Atom, or rather the germ of the atom, and then it is on the 3rd plane.

Our Manas is a ray from the World-Soul, and is withdrawn at Pralaya. "It is, perhaps, the Lower Manas of Parabrahm," that is, of the Parabrahm of the Manifested Universe. The first film is energy, or Motion on the manifested plane. Alaya is the Third Logos, Maha Buddhi, Mahat. We always begin on that 3rd plane: beyond that all is inconceivable. Atma is focussed in Buddhi, but is embodied only in Manas: these being the Spirit, Soul and body of the Universe.

(*To be continued*)

IF every one of us will work, strenuously and continuously, until each has purged his own heart of every trace of resentment against every person, who has, he thinks, injured him, we shall then find, perhaps to our surprise, that Peace is reigning over the whole world.

ANNIE BESANT

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(*Continued from Vol. LIII, Part I, p. 634*)

VII

E. S. T. S.

Strictly Private,

THEOSOPHICAL HEAD QUARTERS,
19, Avenue Road,
Regent's Park, N. W.,
London, New Year's Eve, 1891.

TO ANNIE BESANT AND ISABEL COOPER (O).[1]

"The Kingdom of God is taken *by violence*", is a paraphrase from "The realm of divine knowledge is taken by force and perseverance", it does not descend to the Chela; it is the disciple who has to ascend to it, and to penetrate its adamantine walls. In the East, the Guru and Chela stand in the relation of the Higher and the Lower Manas—ONE, yet for ever separated, unless the lower *forces* itself upon the Higher: it is not in the power of the latter to refuse or to accept. There is *no* "impertinence" to *asking*, but it is certainly useless if you have the right *to take*; and every one has it, who has in him the power *to reach*.[2]

[1] Isabel Cooper-Oakley was her married name, her maiden name being Cooper.

[2] This paragraph is in the handwriting of Mrs. Cooper-Oakley. What follows is in H. P. B.'s handwriting, though unusually small.

My dear friends, you make too much of me, who am but the unworthy and humble, though devoted servant of the MASTER, beyond. He and I can accept you, but until your *Higher Ego*, with the light on the Higher SELF *on it* does. the first Triangle will never become a complete *Tetraktis*, If you *feel* ready—go on, and you will soon find it out. To reach the *Shangna robe*, one must first reach the plant ; and thorny are the paths that lead the chela to the sacred spot.

However, I *am* your true friend till the blessed day of my deliverance.

H. P. B. ∴

VIII

Esoteric

17, LANSDOWNE ROAD,
Holland Park, W.,
[No date].

DEAREST ANNIE,

I see that the builders have forgotten the little windows—the ventilators on the top of the walls of the Occult Room. I feel sure that before we come to the end of building there will be fifty mistakes made. Do, dear, put a stop to it. Let all your workmen work at something else until I am in the house myself. Do make them stop and begin the covered porch and finish everything, leaving the O.R. *statu quo*. Other mistakes may be fatal and not so easily repaired. Put the key into your pocket and give it to no one, please. When I am on the spot I can direct myself. The mirrors are not ready[1], *my*

[1] This Occult Room was never finished. I remember it well at the 19, Avenue Road Headquarters, where I resided during three years. The "esoteric working room," referred to in the next letter, was in my time the office of the European Section, out of which a wooden partition divided off a part about six feet wide as the E. S. T. office of Miss Laura Cooper (later Mrs. G. R. S. mead). From this E. S. T. office, one descended by four or five steps (my memory here is vague) into a small heptagonal or octagonal room about eight feet in diameter. It had a glass roof—blue, if I recollect rightly. Each wall of the room was to be covered with a particular metal. The mirrors—of which I recollect seeing one, in some

things have not yet come from India and were the O.R. finished now externally it would still remain useless and can not be used till the rest is. Please, darling, do so. I am afraid confusion has become still more confused since a certain day. I know it is all because I could not be there. Let the blessed Arch[1] see that my rooms are finished and dry and then I come like a shot.

Annie, I am most *profoundly miserable. Why*, you would hardly understand. I believe but in *one* person in England and this is *YOU*.

Goodbye, darling,

Yours ever,

H. P. B.

IX

MONDAY MORNING,
17, Lansdowne Road,
Holland Park, W.

MY DARLING PENELOPE,

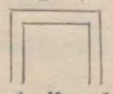
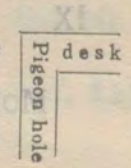
Do not accuse your old "occult nurse" of not knowing her mind, but I have *dreamed* of a dreadful thing. I saw that if a door from my study was opened into the esoteric working room on the right side of the fire place—*i.e.*, toward, and on the right side of my desk it will cram me utterly preventing me to place my pigeon hole on my right side and leaving no room to move. So I have called forth the picture of the future before me and see that the only way of making things comfortable was to open it (the door) on the left side, there,

cupboard, about one foot in diameter, and concave—were intended for some purpose of concentrating both light and occult influence upon the esoteric student who was to be seated in the centre of the room for "development". I am told that there was an opening, a window, from H.P.B.'s room into the Occult Room, so that she could keep the student in Yoga under observation. In 1899, Dr. Besant disposed of the lease of the house. After remaining for a while empty, Mrs. Katharine Tingley took possession of it, as her London centre. The house later was pulled down, and a more modern one erected in its place.—C. J.

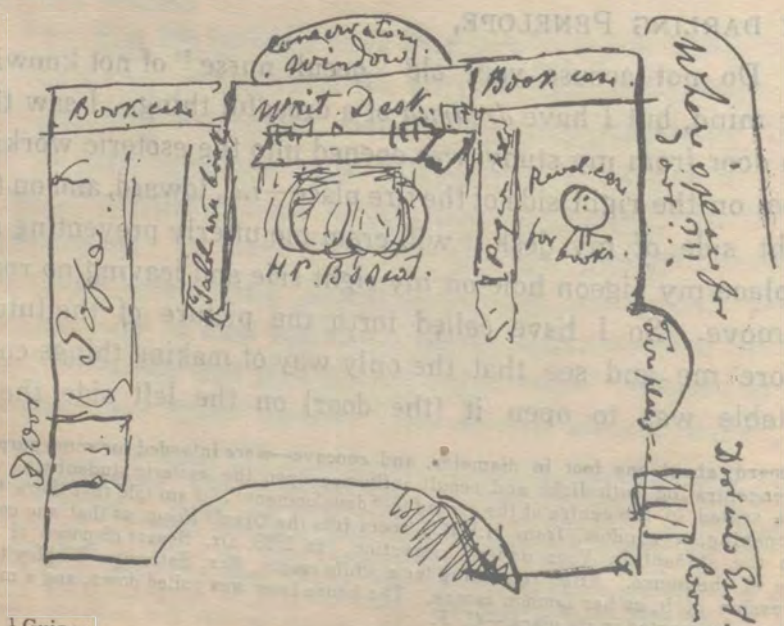
[1] Archibald Keightley.

where I wanted to place my large press for dresses. (the 20 gui[1] one.)

With great reluctance then I give up the idea and will place it in my bedroom along the interior wall, and to preserve myself from catching cold from the entrance door will fix a high screen, at the head of the bed and along its side.

You know how I like *to expand* and extend in my writing corner, and how I need all the available space for it. Now, if I place my writing desk near the window (with conservatory) and parallel to it I may have space to put my pigeon hole table, etc., on my left, but there will be no room to put anything on the right, and instead of being encased in my three sided square  thus I will condemn myself to misery in a two-sided flapdoodle 

and feel as though my right side was paralyzed. This is then how I have concluded to do—Behold my Michael Angelo frescoes, here below:



[1] Guinea.

So that this *is settled* for good. Make the door on the side where the clothes press was to go and I will order myself a solid screen to conceal my bed and protect me from draughts (not *drafts* which would be but too welcome).

Yours —— [1] your,

female Ulysses,

H. P. B.

(*To be continued*)

THIS open page of my Diary . . . brings back to my memory one of the most delightful episodes of the Theosophical Movement, and I see a picture of H. P. B. in her shabby wrapper, sitting on her locker opposite me, smoking cigarettes, her huge head with its brown crinkled hair bent over the page she was writing on, her forehead full of wrinkles, a look of introverted thought in her light blue eyes, her aristocratic hand driving the pen swiftly over the lines, and no sound to be heard save the liquid music of ripples against the boat's sides, or the occasional rub of a coolly's naked foot on the roof above us . . .

COLONEL OLCOTT in *Old Diary Leaves.*

[1] A symbol perhaps, but has the appearance of a stenographer's script for a word.

A VISION OF "THE TEACHER OF GODS AND MEN"[1]

By C. JINARĀJADĀSA

ANY impression of Him cannot but be a fragmentary vision of the great Reality that He is. Yet one does get an impression of the complexity of His being. One by one I will attempt to describe the various aspects of Him which appear in my mind as I look at Him and sense what He seems to be.

1. He is above all divisions and rivalries among the creeds, not because they are beneath His notice, but because they are all *in Him*. He understands each, and what it is attempting to do; He strengthens whatever is best in each, and yet there is no strengthening by Him of its opposition to any rival creed. All the rivalries of creeds and sects are rivalries and strifes in His heart; they wound Him, but for all that He does not exclude them.

2. All the ways which men have discovered as leading to Salvation lead into Him, and through Him to the Goal. The road of each man to God is his own, and it is direct; and yet in a wondrous way every road enters into Him, and all men, whether they know it or not, go through Him to the realization of their highest achievement. Like as in a building of many stories, there may be staircases to its roof from the north corner and the south, from the east and the west, and

[1] "Satthā-deva-manussānam," the Teacher of Devas and men, is the Pāli phrase in the Buddhist scriptures which describes one aspect of the Lord Buddha. The phrase is used for His successor, known to-day as the Lord Maitreya Bodhisattva, the World-Teacher.

yet they all conduct to the roof whence is seen the glorious view of the surrounding country, so is He the One Edifice of Realization, in which all religions and philosophies are but stairways.

3. His attitude to mankind is almost indescribable in its awe-inspiring vastness and beauty. The whole world is to Him "My World". As a mother loves her only child, broods over it with every thought and feeling, with passionate protection, so He broods over all men. And the phrase "all men" is not a vagueness to Him; every man, every woman, every child, wise or ignorant, cultured or savage, saint or sinner, is to Him a precious being whom He loves and over whom He broods with infinite tenderness.

4. Though He streams forth a greater Love and Tenderness than we can conceive, yet He is a leader. His Love is not a quiescent Love; He is the incarnation of Love Militant. That seems a contradiction—that Love could ever be martial. But there is no contradiction, for His Love is a Love that commands. It must be obeyed, as the darkness must obey the order to flee, when the light enters. His Love makes men into leaders; when they sense its benediction over them, they feel compelled to go out into the world and lead men away from their miseries. His Love not only commands; it commands with a plan of action. That is why He is a leader, a commander-in-chief, one who must be obeyed by those who have bent the knee to His service.

5. He is all the time dreaming and planning for the construction of new ways for Love. That is one part of His work—to plan, as an engineer of irrigation plans for canals and waterways to conduct the rain from heaven, that goes to waste, into untilled lands which will not bear for want of water. If only the might of Divine Love could descend into the homes of men, could be understood by each man as accompanying him as counsellor and guide, as

helper and comforter, swiftly men's sufferings would vanish —such is one of His dreams. So this part of His work is ever to plan new and yet new ways in which Love's streams shall irrigate the fields of men's actions.

6. Of His great dreams one gets but the barest vision. His life with us men makes Him indescribably limited, for His true and fuller life among His peers is a glory beyond our imagination. Yet for our sake, and with tenderness and joy, He offers His sacrifice of limitation. But He dreams all the time of that day when, "rejoicing, bearing His sheaves with Him," He can lead myriads into those other fields of life of which men scarce know anything, where life is all bliss, and where service is joy. His vision is from a Pisgah's height not in our world. And that vision is ever before Him, as "for us men and for our salvation" He lives His life of limitation among us.

7. Every woman who looks into His face discovers for the first time the One who understands. The eyes of all the Great Ones are understanding eyes. Yet in a supremely distinctive way, He stands alone. Every woman knows instinctively that He understands utterly all the complexities of her being, its storm and stress, its unrevealed and unrevealable depths. Strange as it may sound, many a woman feels that though the World Mother, once a woman herself, is full of understanding, yet there are things in a woman's nature which even She cannot understand. But all women fall before Him in prostration of passionate gratitude, because there is nothing which He does not understand. That is why He streams forth not only benediction but also salvation. For love that understands—such might of love as is His—saves also. To touch the fringe of His Love is to be born again to life, to fight life's battles, and to conquer.

8. To be in His presence is to feel that in very truth "the wicked cease from troubling and the weary are at rest".

Like some *andante* in a symphony, tender and appealing, which by its sheer beauty seems to loosen all the knots in one's heart, so is it when one is with Him. He is the "Everlasting Arms" enfolding the world, and to be with Him is to forget for the time the heaviness of the tasks which Karma gives. Bathed in beauty, the soul knows for a while what it is to grow as the flower grows.

9. Each who stands in the presence of a Master of the Wisdom bathes in strength and gains the assurance that "all is well". For each of the Great Ones is as a rock in a stormy sea. But when in His presence, this feeling is increased, and one's intuition grasps that all is indeed well. Not that all *now* is well, nor that there is no misery in the world; but that His hands are disentangling the tangled threads of the world's Karma, and that the day is sure when all sufferings shall disappear from the habitations of men. To some of us who, when confronted with the mountain ranges of evil which the world is steadily creating, despair because there seems to be no end to men's miseries, to be in His presence is to be utterly sure that all the miseries will end, because He is at work and will not cease till His work is done.

10. There is one aspect of Him which is seen only in intermittent flashes, but when seen it holds the gaze because of its awe and indescribable beauty. He stands midway between man and God, for He is both man and God—God "not by conversion of the Godhead into flesh, but by taking of the manhood into God," and man, "of the Substance of his Mother, born in the world". All men's joys and sorrows rise up to God through Him; as the ideal Priest, He offers them up to the Most High. But He offers up men's joys with an intensity which is His own gift and He offers their sorrows transformed into an ideal glowing beauty by the fire of His sacrifice. His eyes are ever turned downwards

to men, and He broods over them in pity, weeping with them in their agonies. But His eyes are ever turned upwards also, for He ever gazes into the glory of the Most High, and His heart is full of the chant of triumph and victory. To men who struggle and are in need, His eyes are sorrowful eyes bending down to them in understanding and pity, for He is indeed a Man of Sorrows. But there are those whose struggles are ended to whom His eyes flash an intense joy—the joy of one whose life-streams rush upwards in love, sacrifice, and rapture of offering to Him "who shines beyond the darkness," whom once seen thought can turn to none other.

* * * * *

This fragmentary vision is a little brother's vision of the Great Brother of all the World. What further visions of Him await us, who shall say?

FESTIVAL OF ASĀDHA

July 29, 1931.

NEVER a sigh of passion or of pity,
Never a wail for weakness or for wrong,
Has not its archive in the angels' city,
Finds not its echo in the endless song.

F. W. H. MYERS, *St. Paul.*

THE TEACHINGS OF KRISHNAMURTI

III

INDIVIDUAL UNIQUENESS

BY J. V. JOSHI, M.A. (CANTAB.)

THIS is an age of standardized machine-made goods and mass production; quality is sacrificed to quantity and art to cheapness. Religion, which is the expression of the spiritual craving in man, has also become standardized, priesthoods and orthodoxies being powerful factors. Education, which ought to help men to be cultured, tends to produce types, and forces the human mind through moulds which make it incapable of true originality in thought. In social life the same tendencies are to be noticed. Law, which is supposed to be the collective conscience of the community, is often an engine of oppression to those who deviate from the accepted ideas of right or wrong. Social ideas have crystallized into conventions, defiance of which is visited with a savage form of punishment, namely, social ostracism. In politics it is the same, deviation from the views of the majority, or of a powerful ruling minority, is punished as sedition, socialism and even immorality. Thus all the forces in society are tending to enforce a standardized form on life in all its aspects.

The human mind however has a natural love of liberty and hates all forms. Vital thought cannot be put into a

mould, and in every aspect of life a vital person, a person with courage, breaks these moulds; thus in every ossified society the hero is always a revolutionary, a destroyer. Even God Himself takes the aspect of Shankar, the Destroyer, so that His creation may not stagnate. When society therefore is being standardized as at present, the thoughtful person sounds the protestant note to gain liberty. First came intellectual liberty, next religious liberty. Political liberty was the cry of the nineteenth century, and economic liberty is the cry of the present. And now comes Krishnamurti with his cry of individual liberty in its truest sense.

According to Krishnamurti every individual is unique in his own way, and to try to force him into any set form of conduct is to stifle that individual uniqueness which is the individual's approach to truth. If individual uniqueness is to have free play, everyone must have full liberty to order his life in his own way, without the interference of society or groups or governments. This, as will be seen, is a revolutionary doctrine but one which expresses the spirit of our times.

The point in Krishnamurti's teaching on which he lays the greatest emphasis is his exhortation to everyone to be true to his own self and never to rely on any outside authority. As Krishnamurti puts it:

> What you gather from your experience, from your own knowledge is lasting, is permanent, and nobody, whoever he may be, can destroy that which you have created with your own hands, with your own sufferings, with your own afflictions. Out of that comes the desire to live nobly; for who can give the desire to live nobly except yourself?

Krishnamurti attaches great importance to individual uniqueness; if authority is accepted, then it creates a stereotyped individual, and thus stifles uniqueness. Krishnamurti is therefore against all acceptance of authority:

> We must be varied in order to produce the perfect thing. A garden full of roses however beautiful becomes monotonous.

According to Krishnamurti every one must cultivate his own point of view, his own ideal, on the basis of his own experience and according to his own intelligence. Religious orthodoxy is incompatible with this, for every orthodoxy tries to mould life into a fixed type and that will kill individual uniqueness. Thus according to Krishnamurti the blind acceptance of any belief without understanding is the very negation of spirituality: for blind acceptance is based on fear, and true happiness can never result from fear. He says:

> Through fear comes the formation of sects, of narrow groups, of individuals who cling together in their imitation.

He wants us to replace belief by understanding, for understanding is based on a wise assimilation of our experiences and is essentially our own; it cannot therefore fail us, whereas beliefs not based on understanding are bound to give way in times of real trials. If understanding is to be the law, then only will individual uniqueness have full play, for understanding will remove the great impediment, which is a blind acceptance of authority and the shaking into a given mould. If uniqueness has any meaning, then the individual perception of truth cannot be standardized. As Krishnamurti puts it:

> Life is not working to produce a type, life is not creating graven images. Life makes you entirely different one from the other and in diversity must your fulfilment be and not in the production of a type.

In other words: as there is individual uniqueness so must the realization of truth be individual and different for every one. That is why Krishnamurti calls truth a pathless land. This takes away the support from every religious orthodoxy. Truth cannot be the monopoly of any particular body; the arrogation of such a position will be against the principle of individual uniqueness. Every one has therefore the right to experiment with truth in his own way. Some may work through art, some through knowledge, others through action.

No one path is better than the other, as every path will ultimately lead to truth and happiness. Thus perfect toleration, which is the essence of all liberty, is seen to be the natural outcome of the application of individual uniqueness. Freedom however must not be exercised in an anti-social manner. As Krishnamurti puts it in answer to a question:

> Individual Uniqueness does not mean individualism run rampant, but on the contrary individualism trained to perfection which is harmony. This does not mean the aggrandisement of the self but its purification.

The principle of individual uniqueness is thus seen to have a positive as well as a negative side. It means the rejection of all authority and blind belief; but it also means the training and perfection of oneself through experience and intelligence. After all, every thoughtful person is sooner or later driven to enquire into the purpose of human life, and in order to understand this purpose individual uniqueness has to be developed. In other words, one studies one's own tendencies and one's own experiences. And here Krishnamurti points out that:

> The purpose of individual existence is to wear down this individuality, this ego of reactions, by recollectedness, by constant awareness, by concentration in all that you are doing with this purpose in mind.

Thus pure being is realized in which there is no separation, which is the realization of the unity of all life. The fulfilment of man's destiny is to be the totality; individual uniqueness is important because without it one cannot realize the truth which is pure being, in which there is neither "you" nor "I". Sects and organizations cannot do this, because they try to enforce set types of conduct which imprison life rather than liberate it. Forms imposed from outside make one conscious of oneself, whereas if one lives naturally, one is hardly aware of the forms. This principle of individual uniqueness has thus a far-reaching effect on our

spiritual life. It teaches us to be free of all dogmas, to be tolerant of the point of view of others, and to approach truth in our own way. Religious orthodoxy is therefore out of the question as truth cannot be standardized, and every orthodoxy tries to do this.

Any organization which restricts the liberty of the individual to order his life in his own way will be inimical to individual uniqueness, and thus would obstruct rather than help the realization of Truth. To assume, however, that all organizations without distinction are inimical to individual uniqueness is an unwise attitude which is responsible for the so-called crisis in the Theosophical Society. If the Theosophical Society were an organization which stifled the liberty of the individual to order his life in his own way, then it would be definitely harmful. But the one thing which the Society has insisted upon from its inception is the principle of freedom of thought. The Society does not prescribe any dogma for acceptance before admission. The only object which has to be accepted by every one wishing to join it is his faith in Universal Brotherhood. Even this principle may be interpreted by every member in his own way. And one may venture to enquire whether this principle of Universal Brotherhood is really different from many statements in Krishnamurti's own teaching about the purpose of life.

Krishnamurti has said more than once that the purpose of life is to get rid of the idea of separation, and to be united to the totality of all life. Does this mean any other thing than Universal Brotherhood which is the cardinal principle of the Theosophical Society? And if not, then what reason is there for a crisis in the Theosophical Society because of Krishnamurti's teaching? If Theosophists have been intolerant, have been laying down the law for others, then they have failed as Theosophists, and Krishnamurti's

teaching will help them to become better Theosophists. But there is no reason to identify the whole Society with such misguided Theosophists, as there is no reason to identify Krishnamurti's teaching with the emotional exuberance of some of his so-called followers.

The Theosophical Society is a body of seekers after Truth in their own way, and it does not lay down the law for its members. In fact, the doctrine of individual uniqueness which Krishnamurti so emphatically preaches, has been the corner-stone of Theosophical teaching. Further, the Esoteric School, it may be remarked, is one of the methods of experimenting with Truth. After all if we can experiment with Krishnamurti's teaching, so can we with the teaching given in the Esoteric School. As long as members of the School do not arrogate to themselves the position of the only custodians of Truth, so long they must have the liberty to experiment in their own way. Individual uniqueness, if it has any meaning, must allow this; otherwise a Krishnamurti orthodoxy will be created which may be worse than any old one. As a student of Krishnamurti's teaching, my own feeling is that if we rightly understand him we shall become better Theosophists, and need not hasten to leave the Society as an orthodox organization inimical to individual uniqueness.

There is another aspect to this question. Krishnamurti emphasizes that the Path to Reality must be different for every one. The joining of a body like the Theosophical Society or the Esoteric School does not deny this principle, any more than the joining of a learned Society denies the liberty of every member to pursue his study in his own way. And after all has not every searcher after truth to observe a certain discipline? Physical science has a discipline of its own and so have the social sciences; but this discipline is not a denial of individual liberty or uniqueness. A second point to be noted is that the perception of truth may come through

any study or experience. The physicist may perceive the truth through the study of atoms and electrons; the astronomer may perceive it through the study of stars, and a study of super-physical science, as it were, may also lead to the perception of truth. Some minds are content with investigating their own experiences and tendencies, and thus arrive at truth, while others want to understand the world and life around them. But a mere knowledge of the world around us will not make us spiritual, unless that knowledge leads to better conduct; and the same can be said of Krishnamurti's teaching. As he puts it:

> In listening to what I have said about pure action, realization, pure being, do not get lost in abstractions and metaphysics and forget ordinary conduct, the way to live, the way to be. You may theorise about pure being or happiness or liberation, but if you are jealous, envious, greedy for possessions, cruel, thoughtless, inconsiderate, of what value are your theories?

Is not the same advice given by Theosophical teachers? How often have they insisted on the importance of the Theosophical life as against merely Theosophical or occult knowledge? If Theosophists follow their way with understanding, and not with a blind belief in authority, then they will not stifle their individual uniqueness. Krishnamurti is not against beliefs which are the result of one's own understanding of life, but against those which are accepted blindly on the authority of another.

The principle of individual uniqueness is applicable to the whole of human life. Krishnamurti himself has applied it to many human institutions and activities. Consider the individual in relation to society. If individual uniqueness is to have free play in any society, then the tyranny of worn-out traditions must be rigorously done away with. Unless a man has freedom to order his own life according to his understanding, there will be friction and conflict, and this will be the negation of true peace and happiness. Moreover, society

loses a great deal by not allowing experiments. It is a truism of history that the heresies of to-day are the orthodoxies of to-morrow. As Prof. Laski points out:

> New truth begins always in a minority of one; it must be some one's perception before it becomes a general perception. The world gains nothing from a refusal to entertain the possibility that a new idea may be true.

Suppression leads nowhere; it can never stifle truth; all that it generally succeeds in doing is to inculcate fear which is the negation of true liberty. Society must therefore allow individuals to order their own life in their own way, as long as their conduct is not definitely anti-social. Professor Laski remarks:

> Since each man's experience is ultimately unique, he alone can fully appreciate its significance himself; he can never be free save as he is able to act upon his own private sense of that interpretation. Unfreedom means to him a denial of his experience, a refusal on the part of organized society to satisfy what he cannot help taking to be the lesson of his life.

It will be seen from this that the society which allows a great deal of individual liberty is likely to be most productive of human happiness and progress. The true enemy of individual liberty, as Krishnamurti has pointed out, is dead tradition; "tradition which has lost its soul," "ancient forms through which the spirit breathes no more" must not be allowed to rule the life of a living society. This is true for all countries but the lesson is particularly applicable to India. As Krishnamurti points out:

> Our traditions, our religious and social customs are crystallised cruelties and selfishnesses, such as infant marriages, the heartless restriction which we place on widows, our treatment of women generally, the whole system of untouchability, what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonise the life of human beings?

Every custom, every detail of one's life must be judged at the bar of reason and individual understanding, and every individual may accept or reject a custom according to his

understanding based on his own experience and intelligence. No custom must be tolerated because it is old or enjoined by religion. Each custom must stand the test of reason and humanity; no one should be coerced by the fear of social ostracism. What is true of India is true in lesser or greater degree of other countries. The tyranny of marriage laws, or the tyranny of economic classes is a negation of individual uniqueness, as it takes away the right of the individual to order his own life.

Full individual liberty, as long as it is not used anti-socially, must be the order of society. Without this there can be no true happiness and progress; to force individuals to conform to types is to kill their originality and initiative. In such an atmosphere true progress will be impossible, and such a society will stagnate and decay. Moreover the sense of being thwarted is sure to break out in some violence or other, and repressed life will result in a fanatical revolution which will recklessly destroy the good and the bad alike in the old order. The nemesis of Tsarist Russia is Bolshevism, and of the *ancien régime* in France was the "Reign of Terror".

If individual uniqueness is to have full scope, power—whether political or economic—must not be the monopoly of any group or class. If power is in possession of the few, then it is bound to be used in such a way as to stifle individual liberty. As Prof. Laski again points out:

> The chief danger which always confronts a society is the desire of those who possess power to prohibit ideas and conduct which may disturb them in their possessions. They are rarely concerned with the possible virtues of novelty and experiment. They are interested in the preservation of a static society because in such an order their desires are more likely to be fulfilled. Their ideas of right and wrong lie at the service of those desires.

Diffusion of power is a much better guarantee of individual liberty than a concentration of it in the hands of the few. Thus Krishnamurti's idea of individual uniqueness,

which raises the dignity of the individual, is very fruitful in its application to politics and economics, and it is in keeping with the most advanced and progressive thought on the subject.

The principle of individual uniqueness has a special bearing on the theory and practice of education. The present educational methods force the student's mind into certain moulds, and except in a few cases discourage independent thinking. The result is the production of standardized human beings who are incapable of original thinking; only strong minds escape the blighting effect of this education. Education should develop the student's own aptitudes and capacities, and should encourage independent thinking. Education should not be stereotyped as at present; the development of the brain should not be the only concern of the teacher, the development of the emotions and taste is of equally great importance; thus art, and social work, and corporate life should have a distinct place in education. If my Latin is right, the word "educate" is derived from *e* "out" and *duco* "to bring"; thus, literally, education means to bring out what is in the student. And what is in him is his individual uniqueness: to bring *that* out the method must be so adapted as to suit each individual.

There is another aspect in which our educational system, especially in India, goes against the principle of individual uniqueness, and Krishnamurti has pointed this out:

> The desire for adventure, the desire to seek one's expression of life, that is self-expression, is being thwarted in every school and college in India. Fear of free self-expression is instilled in you and you are not given the opportunity to express yourself. The function of education is to train you to express yourself in your own way and when there is true self-expression, there cannot be conflict with another. Bearing this in mind examine what is education at the present time. What happens in every school and in every college? You notice that from childhood upwards at home as well as at school, fear is being instilled—fear of parents, fear of traditions, fear of not passing examinations, fear of not finding a job, etc. So the

whole background of education from that tender age upwards is fear, and where there is fear there is the death knell of all initiative.

As Krishnamurti has stated, the purpose of education is to develop your own individual uniqueness, not to turn you out as a machine to function without disturbing the social structure of the world in the least. To develop your uniqueness you must have the proper environment which will give the opportunity for expansion physically, emotionally and mentally, so that you may grow without fear, and without being thwarted. If students are taught to act freely and without repression, then they are likely to develop their own desires, feelings and thoughts in their own way. The full force of life will be set free, and this would mean more creative work, more truly original work, and it would increase the happiness of the individual.

Krishnamurti's principle of individual uniqueness raises the dignity of the individual as against groups and organizations. He feels that mere changes in organizations can never help humanity towards happiness. He believes that the development of the individual is absolutely essential if any real progress is to be achieved. As he puts it:

> The world problem is the individual problem; if the individual is at peace, has happiness, has great tolerance, and an intense desire to help, then the world problem as such ceases to exist.

Thus the approach to the world problem according to Krishnamurti is through the individual. Every idea, every action, every institution must be judged according to its effect on the individual. No individual, however, can be truly happy, can attain the full measure of his stature, unless he is free in the true sense of the word. The enemy of true freedom is the blind acceptance of authority and the weak submission to tyrannical power. Krishnamurti therefore teaches a rejection of all authority, whether in religion or in any other social activity.

It will be interesting to try to express Krishnamurti's teaching about individual uniqueness in what he calls "Theosophical jargon". Individual uniqueness may be expressed in Theosophical terminology as the individuality or ego expressing itself in the three aspects of Ātmā, Buddhi and Manas. As such it is higher than the personality which changes from one birth to another. Krishnamurti has explained this clearly in *Experience and Conduct*. He says:

> Do not confuse individual temperament with individual uniqueness: temperaments depend on birth, involving difference in environment, race consciousness, heredity and so on. (Theosophists would call this personality.) Individual uniqueness is continuous through birth and death, is the sole guide through your whole existence as a separate individual, until you reach the goal.

Theosophists would call this the ego which, it is stated, will be united to the Monad, which is the spark of the Divine. Krishnamurti's principle of individual uniqueness is therefore a recognition that every ego is different from every other, and, that each has an individuality which is unique. Theosophists, with their classification of egos into different rays and sub-rays, have sometimes appeared a little indifferent to this principle of uniqueness. Classification as an aid to knowledge is invaluable, but it must never blind one to the recognition that, when dealing with human beings, classification is a form of abstraction and is true in a limited sense only.

It has been wisely said that man is never the sum total of his qualities: there is something which defies analysis and which gives him his individual uniqueness. Dr. Besant and Bishop Leadbeater have recognized this; as has been pointed out in *The Masters and the Path*, each pupil is dealt with by the Master in an entirely different way. No two pupils will go through the same experiences even in relation to their Master. This is essentially a recognition of the principle of individual uniqueness. Even as regards the goal, there is the same similarity in the old and the new teaching. The purpose

of individual existence according to Krishnamurti is to be united with the totality in which there is no separation, no subject or object. As he clearly puts it:

The fulfilment of man's destiny is to be the totality. It is not a question of losing yourself in the Absolute, but that you by growth, by continual conflict, by adjustment shall become the whole.

According to Theosophical teachings the ideal for the ego is to be united with all and to lose the heresy of separation. Bishop Leadbeater has pointed out that the experience of unity, which Initiates have, is not of merging in the Absolute, not of the drop slipping into the sea, but as he suggestively puts it, of the sea in some way being poured into the drop. This is almost the same as the teaching of Krishnamurti which has been quoted above. When the unity of all life is perfectly realized, becoming a part of one's nature, and not realized only in exaltation, then the man has reached his goal by whatever name it may be called.

Thus it will be seen that Krishnamurti's teaching about individual uniqueness and the end of individual existence is not so different from Theosophical teaching. There may of course be a difference in emphasis, but essentially the teaching is one. And this is in the rightness of things. Truth may be presented in different aspects but must be essentially the same. It is the small minds which wrangle over seeming differences; the wise man perceives the unity and harmony and profits by the different presentations.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ [1]

Children, not Sages, speak of the Sānkhya and the Yoga as different; he who is duly established in one obtaineth the fruits of both.

That place which is gained by the Sānkhyas is reached by the Yogis also. He seeth, who seeth that the Sānkhya and the Yoga are one.

[1] *Bhagavad-Gītā*, V: 4, 5.

THE ORIGINAL HINDU HOROSCOPE OF J. KRISHNAMURTI

INTRODUCTION

THERE has for long been much doubt as to the date of Mr. Krishnamurti's birth. The year has been given rightly as 1895, and the month that of May. But the day of the month has been given as the 4th, 11th and 25th. Curiously enough, these contradictory statements have all come from his father, the late Jiddu Narayaniah. However, all doubts are set at rest, because I give below a copy of the horoscope in Sanskrit and in translation, made by the Hindu astrologer at the birth of Krishnamurti. My copy is from the copy of the horoscope in the handwriting of the father, which the latter sent to Mr. G. E. Sutcliffe. One must presume that when the father gave the wrong dates, either he had not the horoscope by him or he was too careless to consult it.

The date is May 11th, 1895, *according to the calculation of Hindu astrology*, which reckons the day from about 4 a.m. to the following 4 a.m. In the West, the day is reckoned from midnight to midnight. The time of birth is thirty minutes past midnight. In the Hindu reckoning, this time is still a part of the day, the 11th of May, whereas in Western reckoning it comes into the following day.

The day and time of Mr. Krishnamurti's birth, then, is:

Hindu reckoning: May 11th, 1895, 12.30 a.m., of Saturday.

Western reckoning: May 12th, 1895, 0.30 a.m., of Sunday.

The original horoscope is in Sanskrit. I presume it is written on palm-leaf, as is my own. The correct day, May 11th, was announced a few years ago, after a copy of this horoscope had come into my hands. Some Western astrologers have worked out horoscopes for Mr. Krishnamurti based on 12. 0 a.m. of May 11th, whereas on their system of calculation it should be 12.30 a.m., (*i.e.*, 0.30 a.m.) of May 12th.

C. JINARĀJADĀSA.

THE HOROSCOPE

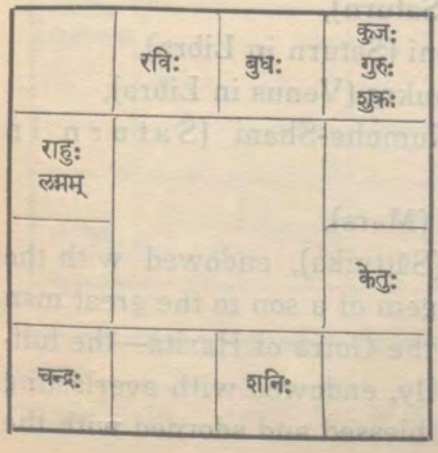
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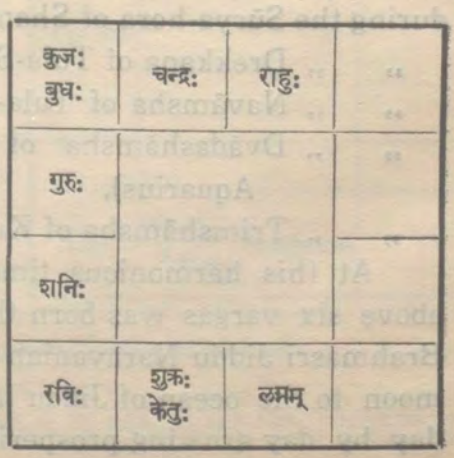
मन्मथनामसंवत्सरे वैशाखकृष्णपक्षे तृतीयातिथौ स्थिरवासरे तृतीया घटिकाः ५५–६, ज्येष्ठानक्षत्रघटिकाः ३३–६, शिवनामयोगघटिकाः २५–५०,

वणिक्करणघटिकाः २४–४१, रात्रिः २२–०, अहः ३१–४२, अमृतं १०–११, कृत्तिका ४, बुधः ४१, आर्द्रा १, शुक्रः ५६, पूर्वभाद्रा २, राहुः, पूर्वफल्गुनी ४, केतुः ५, मेषमासे त्रिंशे दिने भुक्तिः ३–४६, एवं पञ्चाङ्गशुद्धिः। एतस्मिन् शुभदिने सूर्यास्तमयादि १६$\frac{1}{2}$ सार्धषोडशघटिका भोगसमये कुम्भलग्ने शनिदैवक-सूर्यहोरायां तुलाशुक्रद्रेक्काणे तुलाशुक्रनवांशे कुम्भशनिद्वादशांशे कुजत्रिंशांशे एवं शुभषड्वर्गसात्त्विकवेलायां श्रीमद्रमारमणकरुणाकटाक्षवीक्षणालङ्कारादिनदिनप्रवर्ध-मानशाश्वतैश्वर्यजिड्डुवंशपयःपारावारराकासुधाकरस्य हरितसगोत्रोद्भवस्य ब्रह्म-श्रीनारायणय्यनामग्रभुवर्यस्य तस्य धर्मपत्न्याः सौभाग्यसौशील्यवत्याः सञ्जीवम्म-नामधेयायाः गर्भाम्बुधौ सत्पुत्ररत्नं आविरास. १८९५ मेमासे एकादशे दिवसे स्थिरवासरे रात्रौ १२–३०. (*1895, May 11th, Saturday.*)

तत्कालग्रहसम्पत्तिः

ग्रहसंचारनक्षत्राणि	नक्षत्रपादाः	ग्रहाः
कृत्तिका	१	रविः
मूलम्	१	चन्द्रः
आर्द्रा	४	कुजः
कृत्तिका	४	बुधः
आर्द्रा	३	गुरुः
मृगशिरः	४	शुक्रः
स्वाती	१	शनिः
पूर्वभाद्रा	२	राहुः
पूर्वफल्गुनी	४	केतुः





TRANSLATION

[*May there be Good Fortune !*]

On Saturday, the 3rd day of the dark fortnight of the month of Vaisākha, in the year Manmatha :

Ghaṭikās. 55-6. Constellation Jyeṣhṭhā, ghaṭikās 33-6. Sivanāmayoga, ghaṭikās 25-50. Vaṇikkaraṇa, ghaṭikās 24-41. Viṣhaghaṭikās-night 22-0. Length of daytime 31-42 ghaṭikas. Amritam 10-11.

Mercury enters the fourth quarter of the Constellation Kṛittikā at 41.

Venus enters the first quarter of the Constellation Ārdrā at 56.

Rāhu enters the second quarter of the Constellation Pūrvabhadrā.

Ketu enters the fourth quarter of the Constellation Pūrvaphalgunī at 5.

The 30th day of the Solar month of Mesha (Aries).

Bhukti (already passed) 3-46. ghaṭikās.

This the position of the Calendar.

On this auspicious day, at 16½ ghaṭikās after sunset, in the Zodiac sign of Kumbha (Aquarius),
during the Sūrya-hora of Shani (Saturn),
" " Drekkana of Tula-Shani (Saturn in Libra),
" " Navāmsha of Tula-Shukra (Venus in Libra),
" " Dvādashāmsha of Kumbha-Shani (Saturn in Aquarius),
" " Trimshāmsha of Kuja (Mars).

At this harmonious time (Sāttvika), endowed with the above six vargas was born the gem of a son to the great man Brahmasri Jiddu Narayaniah of the Gotra of Harita—the full-moon to the ocean of Jiddu family, endowed with everlasting day by day growing prosperity, blessed and adorned with the

grace of the Lord of Lakshmi ; in the womb-ocean of his wedded wife—Srīmatī Sanjīvamma adorned with good luck and pure character.

The Position of the Planets at the Moment

Constell. which the Planet Leaves	Quarter of Constell.	Planet
Krittikā ...	1st ...	Sun
Mūla ...	1st ...	Moon
Ārdrā ...	4th ...	Mars
Krittikā ...	4th ...	Mercury
Ārdrā ...	3rd ...	Jupiter
Mṛigashira ...	4th ...	Venus
Svātī ...	1st ...	Saturn
Pūrvabhadrā ...	2nd ...	Rāhu
Pūrvaphalgunī ...	4th ...	Ketu

Born at 12.30 a.m. on the night of Saturday the 11th May, 1895.

	Sun	Mercury	Mars Jupiter Venus
Rāhu Lagnam			
			Ketu
Moon		Saturn	

Mars Mercury	Moon	Rāhu	
Jupiter			
Saturn			
Sun	Venus Ketu	Lagnam	

N.B.—Ghaṭikā=24 minutes=60 Vighaṭikās.[1]

[1] The day is divided into 60 Ghaṭikās of 24 minutes, and each Ghaṭikā into 60 Vighaṭikās, and each Vighaṭikā=24 secs.

THE LIVES OF ARCOR

(*Continued from Vol. LIII, Part I, p. 668*)

ARCOR'S sister and Arcor often talked about home and the life there, and gradually they instilled into the Egyptian the idea of disgust with piracy. The subject came up in conversation when Arcor was fourteen, and the Egyptian said pirates were marked men and the others would kill him if he tried to go away; but evidently he did not like the whole thing, for by teaching Arcor and his sister he had brought up the best side of himself and would be glad to take Arcor, his sister and the small children to a better place.

Age seventeen. The Arab captain thought Arcor ought to go and raid. His protector, the Egyptian, opposed this and prevented it, but he saw that he could not long protect Arcor from going, and contrived to propose in a tentative way that he should retire with his wife and belongings. The pirates did not take it well. They said that a man who was in their secrets could not be spared; they were afraid of treachery, so he laughed it off, but he was confirmed in his intention. For a long time he did not see how to carry it out; but eventually he succeeded in making his escape during festivities in honour of the return of the crew from that raid in which Arcor did not go. Persian rugs, etc., had been brought back as loot. The Egyptian took his wife, children and Arcor (Knepht or Ktesius) and they all went in a small ship, without much provision, and got off that night. The

Egyptian took with him his share of the plunder, which was enough to set him up as a rich man.

The pirates pursued them next day, but not knowing which way to go they wasted time. There was no wind, and they overhauled the Egyptian as he was making his way to the mainland of Greece. He was looking for a place to run his boat ashore when they overhauled him, and he got his boat fixed fast amongst the rocks a little way from the shore. The pirates being two hundred to one massacred them. Arcor escaped. He was very fond of the first baby of his sister, though he had cared for none of the younger children; and seeing the massacre, this baby, then about nine years old, jumped overboard. Arcor was wounded, but he got a place clear around him for a moment and jumped overboard after the child with a javelin in his hand. The pirates threw things after him and two of them jumped after him, and as he was wounded they caught him up just as he reached the baby. Arcor killed one pirate with a fortunate thrust, but the other seized the spear and seemed to be having the best of it, when a shark seized him and Arcor and the baby escaped to the shore. There were many sharks about.

The pirates yelled from the ship, but the child helped to bind Arcor's wounds and they hid amongst the rocks. The pirates landed and searched for them, but could not find them. The two got into a "chimney" in the rocks and wriggled along a ledge and found a way out through a hole with water coming down. When the pirates searched the cave they could not see the two, who got above and lay hidden among the rocks until night. Next morning the pirates searched again, but gave it up and then the two, who were in a bad way, came down to the coast in a sheltered spot and got shellfish and ate them raw. Arcor was feverish from loss of blood, and the child was most helpful. After resting, they made their way inland and went along the coast. There

were coniferæ growing as on the Riviera now and larches amongst them. It was rugged and difficult going, but they eventually came upon some fishing village, and at last got to Eleusis.

At Eleusis there was a big procession going on. Sirius, then about thirteen, was there taking part in it with his father and his mother. He came because an uncle was going through an initiation ; and he saw the child, who was starved and weak. There was a pressure in the crowd and she was pushed over a ten feet high rock and was hurt. Sirius was quick and agile and picked her up. Arcor came and bewailed that he could not get the child's shoulder put to rights as he had no home. Sirius said, " Oh ! come along to my father," and they put the child to bed. Sirius catechised Arcor, as boys will, and thought his story a fine one. They waited till the child was better, put her in a litter and carried her back to Athens, to the beautiful house overlooking the bay, where the father of Sirius lived.

Arcor in those days was scrupulously honourable. There was much joyous immorality amongst the Greeks ; he was very rigid in that. He was an extraordinarily restless person. Sirius and his family felt they did not understand him, but Sirius and his brother Agathocles (Erato) did all they could to make him happy. Arcor was a Greek, and what the Greek did, did not matter—except drunkenness. That was considered to disgrace the nation and was a slave's action. They did not tell social lies, but—somewhat on the lines of the Indian and Irishman,—they said what they thought would give pleasure. Public opinion was like that in America in the present day ; a successful lie excused itself. It was written : " a lie is a shield for a wise man, but a spear for a fool."

Arcor had at first a subsidiary position in the household, but afterwards was something like the bailiff of a large estate. Difficulties sometimes arose in which Arcor was right, but

the family felt, with so many nationalities about, it was wiser to shut one's eyes. Arcor always did what he did on behalf of the family, but on the whole they sometimes thought it had been wiser not to see. Some of the people were devoted to Arcor, because he was kind when they were ill, but some things he set up as fetishes they could not understand. Curious fits swept over him, as in the next life the Berserker influence swept down on him, and he would go off when the grapes were ripe for picking—which was certainly inconvenient. Spasms came when Arcor almost hated the family because they did no work and were nobly born.

Sirius and his brother did not divide the estate, but lived very well together. When Arcor was aged eighteen, Sirius was fourteen, his brother Agathocles twelve, and Arcor's niece twelve. Sirius and Agathocles played with the niece, and Arcor had rooms at the back of the house, looking on the second court-yard. There was a fountain; but Arcor felt confined, and preferred the seashore and would sit there and dream about the past pirate times. He hated the pirates. The boys, Sirius and his brother, looked up to Arcor as a great hero, one who had done most gory and gaudy deeds. He was some time recovering from the effects of the journey.

Sirius' mother was very kind to Arcor and would have been glad for him to remain in the household, but it was difficult to find something suitable for him to do. Clerk's work, connected with the disposing of the produce—wine—was the first work given to him. They got rid of their surplus olive oil in ships. Arcor felt the work a tie. He liked to listen to the philosophical talk and drank it in eagerly.

After three years of clerk's work, Arcor wanted to go on a voyage, so he was put in charge of the selling of the cargo. Usually the captain of the ship sold, but the family had a small fleet of ships, and Arcor was sent at his own request to see after the selling and, by luck, came back with a quantity

of silk, and it was sold at a high price. This voyaging Arcor did several times a year, or a year and a half would be spent on a voyage. This filled up many years, but he stopped at home now and then to see his niece.

This went on till the time when Sirius and his brother were sent on their grand tour, on board one of the trading ships, and Arcor went with them. They discussed philosophical questions with him, but the basis upon which they went was not the same. Arcor heard philosophy talked when the whole household sat round—he amongst them—about the time of afternoon tea, in the portico. Then the philosophical conversation was heard by all; visitors came in and discussed. There was a good deal of gossip in Greece.

Kleinias (Uranus) came and settled in Athens, and founded a school of philosophy there after the death of Pythagoras. Arcor heard him when he came, and talked with him and heard some of his lectures.

Arcor certainly saw Pythagoras. He talked with Kleinias, and took philosophy up enthusiastically and went in for it, the social virtues side; but mathematics he could not understand and rebelled at. He worked hard at the philosophy and tried to apply it. He was self-tormenting. I see now a side of his life which we did not suspect then.

Arcor appeared to get on in life, without falling in love, to a later stage than usual. Then his past came before him and he felt his origin. He was rather curious! And I should be inclined to say he did not behave quite well. It never came to anything, and ought to have done; it was hard on the girl. Arcor took the love fever badly, because he took it late, and then set himself to feel that the young person despised him. She was much younger than he was, and very much attached to him; but she did not like to show it and was too flighty and off-hand in manner in consequence, though she did not mean it. Arcor flung off; she tried in a

timid way to show him she liked him. He misunderstood and thought her heartless, and then she snubbed him, and there was much unnecessary suffering. Finally she got over it, and Arcor, finding she had transferred her affections, went off.

Sirius and the family generally did not know of all this. The girl was a relative of his wife whom they had practically adopted. She was in fact the half-sister of Sirius' wife Phillipa, and she had noted the possibility of marriage, but it came to nothing. Arcor went away with all kinds of expressions of esteem. He wanted to go back to the place he was born in, "to make up for something". He got there, and the place was all different, and he left it with an accession of disgust.

Arcor was aged 45 at Salamis and was wounded badly in the battle. He was in the galley or boat with Sirius's family, and Vega as a small child was down below. The family would have been glad if Arcor would have remained, but after Salamis he would go; there was no reason why he should leave, but he would go.

I don't for the moment see why Arcor is going inland to the mountains . . . Oh! he heard of some people—a vague account of hermits in the mountains—men of great wisdom and power and he determined to go to them. Arcor was rather misanthropic. He had plenty of money and need do no business, but he thought he would devote his life to the hermits. He fitted this into Pythagorean teachings.

Brigands on the way killed him because he would carry all his worldly wealth with him.

In Kama Loka the White Lady as a man (Herakles) came in.

The philosophy and the Athens life came in the Devachan.

I am not sure that it was not the White Lady who tried to get Arcor and the child to Eleusis to Sirius' family.

(*To be continued*)

BANNER OF PEACE[1]

BANNER of Peace! we raise
Your triune circled spheres,
Out of the world's bewildered ways
To lead the coming years.

Floating on tower and fane
Where Truth and Art abide,
Destruction's threat you shall restrain,
And turn its rage aside.

But not alone your seal
Shall stay the hand of strife:
To searching hearts you shall reveal
The way to worthier life.

Truth, Beauty, Righteousness,
Wrought out in Unity,
Shall change our deserts of distress
To wonderlands to be.

Flag of our faith! go forth!
Affirm to every wind
Beauty's regenerating worth:
The joy of kindled mind:

High deeds that liberate
Wisdom and loveliness,
Transforming ignorance and hate
Into the will to bless.

Banner of Peace! march on!
Halt not your pilgrimage
Till to the world's glad warless dawn
You lead the coming age!

JAMES H. COUSINS

[1] Read at the dedication of the Roerich Banner of Peace on December 27th, 1931, at the Roerich Museum Hall, New York.

THE OBJECTS OF THE THEOSOPHICAL SOCIETY

A SYMPOSIUM [1]

First Speaker: The objects of the Theosophical Society are threefold:

(1) To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

(2) To encourage the study of comparative religion, philosophy and science.

(3) To investigate unexplained laws of nature and the powers latent in Man.

If we consider the third object we find it is chiefly personal in its application. For we can begin any line of investigation only from the basis of our own knowledge and experience, and it is our re-actions to the world around us by which knowledge is gained. An understanding, therefore, of our individual mechanism is necessary to those who are seeking a solution to the problem of existence. The workman needs to become familiar with his tools if he is to be successful in his efforts, and our tools are the powers and capacities we evolve as we go through life. In the degree that we learn to use these tools effectively, will be the measure of our attainment of that third object, which is chiefly a personal one.

[1] Wimbledon Lodge, London, December, 1931. First speaker, Miss Helena Sare; second speaker, Miss Evelyn Clements; third speaker, Mrs. Stables; fourth speaker, Mrs. Trenerry.

If we turn to the second object we find it is of a more general character. From the knowledge we have gained of ourselves we now proceed to investigate the systems of philosophy and culture already in the world. No longer confining ourselves to personal experience, we seek in combination with the thought of others to find a synthesis which shall assist us in the understanding of life. The analytical and synthetic qualities of the mind thus come into play in our approach to those subjects which may be said to be general to all.

As to the first object, that of Brotherhood, we find that it is universal in its application, for all things come within its scope; all forms of activity and of thought can find a place therein. There is no need really to make separate and distinct the second and third objects of the Society, for they have their rightful place within the all-embracing range of the first object. I like to think of Brotherhood as a beautiful mosaic picture, each fragment having its own particular quality or colour, and every fragment being necessary to the perfection of the whole. Brotherhood does not imply equality or sameness, but includes the whole gamut of diversity from the simplest and least evolved to the highest.

Second Speaker: I agree that the third object—to investigate unexplained laws of nature and the powers latent in man—is more a personal one and so more defined, more limited in its scope, but I do not think it can be included in the first. In my opinion its importance comes first, for it stresses the present, our immediate task, and it is only through the immediate that we can understand the universal. Also I think we must admit that the first object is of the future. We, as a Society, believe in the fact of universal brotherhood; many other societies and organizations believe in brotherhood, yet we cannot say that we have brought it down into expression in our own affairs, nor do we see it expressed in world

affairs. There is a striving for it, but very little realization at present.

We have built a civilization on the basis of competitive rivalry, from greed, envy, hatred, desire for riches, pride of power and of domination, so that its foundations are rotten, its core is weak, its heart is cold and feeble, its head is confused and anxious. Unless we can permeate it from top to bottom with the spirit of brotherhood, it will topple over on top of us. It is of very little use trying to alter the system, unless we, at the same time, try to alter ourselves, the units which form the system. This is why I suggest that the third object, and especially that part which refers to man's latent powers, is of supreme importance. By latent powers, I am not now referring to super-normal powers, powers of clairvoyance, clairaudience, etc., in realms subtler than the physical. Until we are more ready for them, these powers are only a hindrance; I am referring to those powers which give us mastery over our physical environment.

Man is truly a microcosm of the macrocosm, and if we try to get some idea of the universe, of the Absolute in its triple manifestation of Being and Non-Being — Spirit and Matter — and the relation between these, identification with form, and withdrawal or negation, the eternal rhythm of life, we shall have some idea of the working of our own consciousness. We can set out on a voyage of discovery to our inmost selves, and try to reach the point or centre within ourselves which is unchanging amid a changing world. Everything around us changes, our physical bodies change, our feelings and thoughts change (at least let us hope they do, for change means growth), but through all change there persists that inner self, that "I am" consciousness, ever still, complete, the absolute ruler. It is a part of the One Consciousness, and in identification with form, with our acts, feelings, thoughts, thinking "I am this, I am this," and again in

negation, "I am not this," we express our life, continually opening out the forms through which we seek expression. It is, at first, as if we had to push and crawl and creep through a form something like a shut-up box, or a darkened cellar, and ever the outlet grows, evolves, as the life pushes through, and everything we use becomes more spacious, more responsive; the senses of our physical bodies become subtler, more responsive to the life within, more sensitive to the life without; our feelings become bigger, more intense, alive and vital; our thoughts become broader, purer, deeper, until our whole house is illumined, is large and spacious and we sweep away the cobwebs, open the windows, and the light of the absolute ruler streams through.

I would like to suggest one way which is very simple of realizing our latent powers. It is by questioning all things; not the analytical, sifting, sorting, arranging, re-arranging method, exchanging one thing, one quality for another, trying to make a pattern, but with the "why" of wonder of the child, plus the knowledge and fearlessness of the man. Take pain, for instance, physical pain or emotional pain; find out what it really is, get right into it, indulge in it for a while, be it, feel the nature and quality of it. We shall find that it will merge into its opposite and disappear; we touch the centre of our consciousness, where the opposites do not affect us, for they do not exist. Or take thought: find out first whether it is really our own thought, if so, test it, find out whether it is true, get into it, really think it—what is this thought? And so with all experience, with pleasure and happiness it is the same. Only here we do not repress but readily identify ourselves, taking them as our birth-right, for the nature of the self is bliss; here we really want to practise withdrawal, and so realize that pleasure and joy are only truly our own as we share them and use them with others. Let us test all experience with three questions: What is it? What am I?

What is the Universe? In seeking the wonder of it, in holding that thought, we shall touch the One Life.

In this way we shall reach the centre of our consciousness, the point within the circle of our own manifestation, find freedom for that consciousness, freedom within the circle, and so release the powers latent in all of us, which, with dynamic force, will not only change us and our whole outlook, but help to change the world around us, and to build up the civilization which is to rest on the sure and firm foundations of universal brotherhood.

Third Speaker: I agree that the first object is, in its fullest sense, the outcome and culmination of the other two, the universal embracing the general and individual; and that what is of most importance at the present moment in the history of the Theosophical Society is the realization of the Oneness of Life.

I fully appreciate the emphasis laid on the part played by the third object, but, in my opinion, the second is equally necessary and instructive. It inculcates the pursuit of knowledge and the study of the growth of ideas and ideals throughout the ages; it is a record of vast experiences in the past, of what man has discovered with regard to the laws of nature and of his own being, the state of consciousness to which he has attained, and the steps by which he has come to be what he is.

Throughout the history of mankind we can recognise the great urge of the soul to reach out towards something it has lost, something greater than it can express down here, to the man himself intangible perhaps, yet forcing him to seek until he finds, not knowing what it is he seeks, but nevertheless constraining him to study the laws of the universe and of himself, as portrayed in the many forms and aspects of religion, philosophy and science. By this study he learns how he may unfold and use his own abilities, and understand his relationship to men.

In religion we can trace the progressive pathway of the soul's unfoldment from the superstitious fears and rites of primitive races to the magnificent conception of the Divinity and Godhead of man. We find in each religion great Teachers who have embodied its highest ideals, and laid bare for mankind its infinite possibilities shown in many different ways of approach and from many aspects. As the many facets catch and in turn reflect the light, yet are one diamond, so the many religions are but different facets of universal religion.

While this study perhaps represents the emotional outlook, in manifold philosophies we find various methods of search after truth based on a line of approach which is rational and satisfies the mind; in studying them life becomes intelligible, and throughout man steers his course by the light of reason within. The great philosophers of all ages have by this means glimpsed the Archetypal Plan, and imaged it for us in the many systems of philosophy, by the study of which we may reach out to the Universal Mind.

Science in days long past was the outcome of man's inner development, of self-knowledge, from which point he approached what we now call science, which is the study of physical organisms and developments from the atom to the solar system. The present-day student works from the physical plane with his physical equipment, but, using the proven facts of the scientists of the past, he is led to seek ever deeper and deeper into the cause of things until he finds himself in the realms of super-physical science, the knowledge of which has long lain in abeyance, and which at present has hardly been touched. In these upper realms he finds at work the same laws which govern physical science; the causes and prototypes of his results are here. Comparing science at the various levels and in the various realms, weaving together his own deductions and the scientific discoveries of the past, he contacts universal science.

These three records of accumulated knowledge and experience are available for our study and research, but to know the facts only is not true knowledge; we must test and experiment with it ourselves, laying aside for the moment what does not appeal to us. That which has for us a sense of truth finds within us instant response, then it becomes for us a living truth, part of ourselves, part of our daily life, part of *our* religion, *our* philosophy, *our* science of life.

Fourth Speaker: What you have all said seems to me most interesting, and you seem to have made each of the three objects of equal importance. Personally I cannot help thinking that the time has come when there might be a slight alteration or enlargement of the objects to suit the changing times.

For instance, the first object runs: "to form a nucleus of the Universal Brotherhood of Humanity." But why only humanity? It seems to me that many of us are getting more and more to understand and to love the animals. Others again are almost childish in their affection for plants. Many of us feel that some kind of co-operation is even possible with the mineral kingdom, and others assert quite definitely that they are already working with angels, fairies and elementals. Why not be bold and alter the first object to read "to form a nucleus of Universal Brotherhood," and add "without distinction of kingdom"?

Another point: from time to time we have had splits in the Society, each set of rebels considering themselves thoroughly justified. One of the latest calls itself, "The Young Theosophists." But if we are to have a section of young Theosophists, why not one for "middle-aged Theosophists," another for "married Theosophists," and a fourth for "aged or infirm Theosophists"? A "wounded soldier" section would be rather thoughtful; and a nice homely department wherein no one need be afraid and where everyone would

be thoroughly comfortable and at home, could be called "the charwoman's section"! Friends, I think the time has come when the first object might read: "to form a nucleus of Universal Brotherhood without distinction of race, creed, sex, caste, colour, *age* or *kingdom*."

Second Speaker: I am quite at one with the ideas behind your suggestions; we might stretch our object to the high ideal of the Unity of all Life, but I foresee difficulties in practice. Just imagine a Lodge, for instance, composed of humans, animals, vegetables, minerals and fairies, sitting round in a ring. It would have to be, at least, a silent communion, or the humans would get the best of it with their chatter, chatter, chatter. This might certainly be an advantage to the majority of committee meetings, though.

As to age, I do think the distinctions mentioned are all comprehensive as they stand. They represent causes of great cleavages in humanity, making for thick walls of separation, and age does not. There is always a conflict between youth and age, but the link is too strong there, for after all one merges into the other, so even "Young Theosophists" will become old some day.

Fourth Speaker: Very true, but in a human family even the babe in arms is a part of the brotherhood, although he does not know it. Those of mature age form the executive unit, younger ones co-operate as they become able.

In pursuance of this idea, it seems to me that the second object might be altered to advantage. Why study only comparative religion, philosophy and science? Doubtless in time we shall find it expedient to study comparative art, sociology, language. But the most pressing need of the moment seems to me to be the study of comparative morality. Our prisons are full of those who have a different standard from our own. Directly we disapprove to any great extent, we put the offender in prison and punish

him. Of course, on behalf of society as a whole, it is necessary to restrain those whose conduct menaces its safety, but surely it should be understood that we cannot all have exactly the same standard at the same time,for even the general standard changes, thus showing that morality has comparative values. When the action of anyone is widely different from the general standard, surely he should be educated, trained or coaxed to improve himself a little, but not punished. And so I would like to add comparative morality to our objects of study.

Third Speaker: I agree that the study of comparative art and comparative language [1] is very illuminating and tells us a great deal of the history of past races and civilizations, sometimes being the only record of a long gone, almost forgotten era, and as such of infinite value; but I must say that comparative morality seems to me to be included in religion.

First Speaker: Well, it seems we all disagree as to which is the most important of the three objects of the Society —but perhaps the truth of the matter is they are all equally important. For when we begin to try to put brotherhood into practice then our difficulties begin. It is quite easy to be brotherly to the person we like and who likes us, but it is quite another matter to be brotherly towards the person we do not like, and whose interests seem to be diametrically opposed to our own. And when we seek to find the reason for this difficulty it is usually because of the absence of that quality of universality implicit in brotherhood. This of course brings us back again to the third object, for if we had succeeded in getting our own personal reactions right there would be no difficulty in being brotherly towards all.

[1] [I demur to comparative language. I had four years of it at the university and so can speak with feeling.—C.J.]

So when the third object (the personal one) is accomplished with the aid of the second object (the general one), the first object, that of brotherhood, will just arrive of its own accord. It will appear spontaneously, the outcome of the fulfilment of the other two. Perhaps we might say that the three objects resolve themselves into one object with three aspects; and that when those three aspects are fulfilled, there will be the beautiful mosaic picture, diverse, many faceted, but built upon the foundation of a triangle, and extending to the circumference of a circle.

PEACE MANTRAM [1]

I

DEEP Peace is within them,
May it shine, let it shine;
Deep Peace is within them,
May it shine.

Deep Peace is within them,
May it shine, let it shine;
Deep Peace is within them,
May it shine.

II

In the deep stillness
Of the Eternal Life,
Where the One is all
And all are One,
There is infinite Peace
And measureless Power—
In the deep stillness.

[1] May be repeated individually or in groups with deliberation and earnestness. Added power is noticed when the natural rhythm is observed in a sing-song way. Thought to be directed to the Vice-regal group of governmental power and authority.

EINSTEIN AND THEOSOPHY

(A POPULAR EXPOSITION)

By C. HAEGLER

Now and again, as lightning flashes through roofed darkness, an idea is born, a concept of concepts, and such an one we might call Evolution. In the dim dawn of time the birth of another may be traced, that of Reincarnation. Now in the 20th century, shall we not add Relativity? The principle of Relativity, of course, is as old as philosophical thought, for it denies the possibility of measuring absolute time or absolute space.

Some readers may think that Einstein's Theory of Relativity cannot have much bearing on the study of Theosophy. But Mr. Jinarājadāsa once pointed out that there is no better preparation for a clear comprehension of Theosophy, than a broad general knowledge of modern science. Einstein's theory is certainly very modern, in fact, like all great pioneers, he is far ahead of his time. It must not be forgotten that the scientist's task is to extend our sense perceptions whilst that of the philosopher is to widen the sphere of thought.

According to Einstein, what we see as straight lines are really curved ones. Suppose we draw on a piece of paper a straight line between two points. To us, the point of the pencil has travelled, say, one foot, but to an observer on the sun, for instance, our pencil will have travelled, not

only with the motion of the hand, but with the sweep of the earth round its axis, and also the much wider curve of the earth's orbit round the sun itself. This observer (on the sun) would, therefore, see a curved line some forty miles in length. So that the straightness or curvature of a line really depends on our relative position in space.

The same idea holds good for Motion. Take two trains, travelling side by side at different speeds. To the person sitting in the faster train, the slower one will appear to recede from him, it will seem to be moving backwards. All motion is relative. Now Space is also a matter of relativity. There is no such thing as absolutely empty space, for how could we measure it? Our measures are distances, taken between one body in space and another. These measures depend on our relative position to those other bodies.

Then we come to Time. Has it any reality outside our consciousness? Mrs. Besant has told us that Time belongs to consciousness, while Space belongs to form. With regard to consciousness, Space has no existence. Consciousness changes its *state*, not its place, and embraces more or less, knows or does not know that which is not itself. In *Early Teachings of the Masters* given to A. P. Sinnett, we are told that "time is something created by ourselves": that, while one short-second of intense agony may appear, even on earth, as an Eternity to one man, to another more fortunate, hours, days, and sometimes whole years may seem to flit like one short moment: and that finally, of all the sentient and conscious beings on earth, man is the only animal that takes any cognizance of time, although it makes him neither happier nor wiser. Say the Masters:

> Time is not a predicate conception, and can, therefore, neither be proved nor analysed according to the methods of superficial philosophy. Space and Time may be, as Kant has it, not the product, but the regulators of the sensations, but only so far as our sensations on earth are concerned, not those in Devachan.

To come back to Einstein, he tells us that on the physical plane, measures create space, so do clocks create time for us. The Masters say it is *we* who create time, not the mechanical clocks of man! Now the interval between two given phenomena will not be the same for every observer. This interval of time will be quite relative, and will depend entirely on where the observer is situated, and the speed at which he is travelling through space.

Size, the apparent dimensions of an object, or the space it occupies, depends on the velocity with which it is travelling through space. Larmor suggests that matter is contracted in the direction of its motion, by an amount which increases as the velocity of these bodies approaches that of light. Einstein also prophesies that a mass of matter, say a pound weight for instance, increases in mass as it travels faster. At the speed of light, its mass is infinitely greater.

Now Einstein says that gravity is not a force, but a property of space itself. He believes that gravity may have more than the one explanation we have all heard of, *i.e.*, attraction of bodies between themselves. Newton taught that gravity, heat, light, magnetism, were not the final causes of the visible phenomena, including planetary motion, but were themselves secondary effects of other causes. Herschel also spoke of the existence of causes that act for us under a veil, disguising their direct action. Newton said that the apple fell because the earth attracted it, but Einstein considers that it falls because our space itself is curved wherever there is matter. The more matter present, the more space is curved, and so it happens that the light from a star just behind the Sun, will come bending round it, and it will appear to be shifted from its true position—how far shifted, Einstein worked out. At the last eclipse, as we have all heard, the stars appeared where he had predicted.

I have often wondered if it is not here that we have the actual physical basis for the facts of astrology. Light is life, and at the hour of birth, the light from the stars in the various constellations reaches us, after having been knocked about, as it were, by various planetary systems, whose sphere of influence it invades. These spheres of influence must be different for every set of stars (*i.e.*, constellations) so that the horoscope may be an actual reflection, as it were, of the interplay of these various rays or life-forces at the hour of birth. If we could, by some means, photograph these rays, some sort of geometrical pattern would be presented, distinctive of the soul just taking birth on the physical plane. Pythagoras taught that number is the Law of the Universe, and that the Cosmos was produced not through or by numbers, but geometrically, *i.e.*, following the proportions of numbers.

Now we are asked to believe that space is curved, that all things moving through space move in curved lines, including light. Einstein's theory asserts that the actual reality, which underlies all manifestations in the physical universe, is a blend of three factors: Time, Space and Matter. There is one reality behind this trinity, so that the symbol of the Trinity we hear so much about, is reflected in our everyday life, and science here goes hand in hand with the great Mystics, who assert the Existence of One, Eternal, Infinite, Incognizable Reality, behind the manifested God, unfolding from Unity to Duality, and Duality to Trinity. In metaphysics, we have again a trinity—the self, the not-self and the relationship between them. This interplay shows itself as the ever-changing universe.

The curvature of Space. One of the great difficulties of Einstein's theory is the assumption that there are no straight lines such as Euclid talks about. Imagine intelligent creatures, existing in two dimensions only, *i.e.*, they have length and breadth, but no thickness, they live on a plane. Their

geometry will be like Euclid's. They will find that space cannot be enclosed by two straight lines, there must be at least three. They will say that a straight line can go on for ever and ever. Now suppose these creatures are transferred to the surface of a sphere. What sort of geometry will they construct? They have no idea that they are on a sphere. They cannot go inside or outside of it, but must remain on the surface. What will they call a straight line? Always keeping to their surface of the sphere, their straight line, *i.e.*, shortest distance between two points, will be the arc of a circle, from our three dimensional point of view. Now a straight line drawn on the surface of a sphere will go all round the sphere and come back to the point it started from. It cannot go on for ever and ever. And yet, these two-dimensional creatures, using Euclidean geometry, would say that a straight line goes on for ever and ever. But the space these creatures live in is finite space, from our three dimensional point of view. These two-dimensional creatures, moving over the surface of the sphere, are only limited by their two-dimensional *consciousness*, for there are no boundaries or barriers of any kind.

Theosophy tells us that the phenomenal spirit and matter of any universe are finite in their extent and transitory in their duration, but the roots of spirit and matter are eternal. The root of matter has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence.

Einstein uses the analogy of creatures, living in two-dimensions on the surface of a sphere, to point out that our space too is finite. A ray of light from a star would go all round the universe and then come back to its starting point. Our space is unbounded, that is, there are no barriers to it; we may wander about in it as long as we like, but we cannot get outside of it. When we have wandered far enough through the stars, going quite straight ahead (so it would

appear to us), we shall come back to our starting point. (Consciousness, of course, knows of no such boundaries of space, for *its* increased expansion admits us into higher and higher realms of space.)

Einstein's Theory of Relativity is probably the most profound and far reaching application of mathematics to the phenomena of the material universe the world has ever known. Although a very complicated theory (and I do not even pretend to understand it), it gives us a far simpler view of the universe than heretofore. It asserts that the actual reality which underlies all the manifestations we experience is neither spatial, temporal, nor material, but a *blend of all three*, time, space and matter. It is our consciousness which has split up the original unity into three entirely different things. Is not Manas, the Thinker, a blend of the Father (Will), the Son (Wisdom) and the Holy Ghost (Creative Activity), the three aspects of the Logos? Or as Pythagoras taught in his philosophy: "The number three reigns everywhere in the universe, the Monad is its principle."

(*To be concluded*)

INFORMATION without understanding is of no value whatever, because only information comprehended is raw material assimilated and spiritualized by man—and comprehension proceeds from within to the outside, not vice versa.

KEYSERLING in *America Set Free*

THE HEAT OF LIFE

By E. BENNETT

As far as we can understand, God's great plan is concerned mainly with the evolution of that consciousness which is found unfolding itself within physical bodies. This being so, such bodies are a necessity in the plan, and so are places where they may develop. This being granted, there appears a need for many planets fitted for our homes.

Astronomic research has arrived at a different conclusion. We are told that life like our own is not widely distributed. Only two worlds in our own Solar System may have life. The first need for life is the right heat. Life-forms are built from groups of tiny cells having aqueous interiors and a denser skin. In those fluids life is active—destroyed by approach to boiling point, brought to a standstill by freezing. Life has a range between 80 and 96 degrees. Not more than 2 planets can have climates normally within this range.

Absolute zero lies 273 degrees below freezing point. There is no known limit upwards. Temperatures of many millions of degrees are found in the stars. Forms like our own are only developed within a single millionth part of the scale of possible temperatures.

Delicate electrical instruments can measure the heat of stars and planets. These show Mars and this world alone to be fit for life. Yet if physical life is not the function of those other worlds, what can be their use? We know it not!

If these planets are centres of life, they must be specially adjusted for that purpose at their varied distances from the warming Sun. That adjustment, if proved, also proves that there is a great mind behind all creation. Proof of life in other worlds becomes proof of the existence of our Creator. The heat problem assumes a vital importance for this reason: it is hard to find a more important investigation. Careful study of the four small inner planets shows that these are so adjusted that any exchanging of their positions would make life infinitely less probable. Of the three of which our Earth occupies the middle place, Venus, the one nearest, is protected from too great heat by a perfect canopy of cloud, whilst Mars, the more distant one, has so clear a sky that it gets more of the weaker sunlight than our own world's surface, our sky being more cloudy.

According to scientists, the bigger a planet, the better can it retain a complete atmosphere of gases and water-vapour. Why then has Venus a far denser atmosphere than our Earth being 15 per cent less in weight? Much smaller Mars has lost so much of its water that its clear sky constitutes no problem.

Mercury, the innermost, receives a heat sufficient to melt lead. It is shown by actual measurement to have a higher heat than anticipated; this indicates the presence of an atmosphere. Life is impossible there under ordinary planetary conditions, but this world is so small that the Sun has been able to slow down its rate of spin to equality with the time of circuit around the Sun. This makes one side have all the light and the other darkness and cold. The dividing belt is a twilight land having a greater darkening for winter, more light for summer, but never a full lighting. This is the only condition possibly habitable, if there be no guidance in their creation. It is a puzzle that this first planet and Mars, last of the four, should both be smaller than the others, and that both need this smallness to support life conditions.

More complex is the problem of the giant outer planets, too far from the Sun to have much warmth in their sunlight. The measurements show them to be frozen worlds, yet they have every other sign of being hot, only just solidified in parts, islands of solid matter drifting on a still liquid sea of lava, little beyond the glowing stage. There are features of these worlds too permanent to be cloud, yet not fixed as on our continents. Jupiter's surface is divided into zones with marked difference in their rate of drift. The clouds are far too turbulent to shroud a cold surface, for it is heat which dictates their movements. The material of these worlds is far denser nearer the centre in that it is more kin to the Sun than to the inner planets.

If these great worlds are as hot as lava, they will radiate enough heat to give some one of their many attendant moons a temperature such as we enjoy. In each case, the moon which comes closest to our own world's size, is the one found at the calculated distance where such heat would be found. Can we ignore this clear indication of intent? I believe this heat is the reality, while the measurements showing its absence are the illusion. Yet both higher and lower temperatures are shown with great accuracy by the same instruments.

The light and heat in a beam of sunlight can be sorted out by a prism into the different wave-lengths which comprise it, the visible part spreading into a band of coloured light. Beyond this extend invisible waves registering as heat and as chemical effects. The visible spectrum is crossed by many dark lines and bands which represent blanks, missing wave-lengths, which have been absorbed by the atmosphere of Sun and Earth as the light passed through these layers. Each element has the power to absorb a set of waves of special lengths, peculiar to itself alone. In the invisible part of the spectrum these bands of absorption grow more frequent, so

that there can be no direct measurement of the heat found there.

At four times the length of the visible octave of light waves, travelling into the infra-red, is found a clear part of the invisible spectrum. From the amount of low intensity heat, which passes through this section of the spectrum, the total amount is estimated. In this section may be found the solution of the problem.

Our atmosphere stops all these waves of low intensity heat save those over the one section. May there not be some element of the giant planet's atmosphere which cuts off those rays that would pass through ours in that one clear section? It is already known that there is some element common to this group of planets, and to those alone of the planetary family, which element creates heavy absorption bands in the visible spectrum. May it not also cause the fault in the low temperature readings? It is possible in theory; it is hard to prove, as that element is unknown here.

If there be this interference, these planets can be semi-suns, hot to more than 1200°C. and there will be moons heated to the right degree. This is what we should expect if the principal work of the Logos was the evolution of the various kingdoms leading up to Man. It is the only view which suggests a good use for the other planets.

Proof there is that such life-conditions can exist, and this becomes an indication of the existence of a fore-seeing and all-powerful Mind behind the planetary creation. To-day, scientists view the Universe as a place where life appears as a rare accident: when this error of the planetary temperatures has been proved to exist, it will be viewed as a place where life will be found in every conceivable place, a mighty workshop for the evolution of souls.

STUDY NOTES FOR A THEOSOPHICAL UNIVERSITY

BY G. E. SUTCLIFFE

THE line of study in a Theosophical university need not be a model of existing universities. It should have distinctive lines of study of its own, otherwise the necessity for its formation is not apparent.

The object of these notes is to lay stress on some possible lines of distinction. One of these may be the following. Up to the present time in existing universities the teaching of physical science has, in general, carried the assumption that the prime movers of the Universe are matter, force and energy, and that life is an accidental excrescence scantily distributed throughout space and time. It is here suggested that a mark of distinction between the Theosophical university and others shall be the postulate that Life is the prime mover, and that other phenomena, such as motion, force, and energy result from it. This distinction has a Theosophical basis.

Support for this fundamental postulate will be found in the Proceedings of the British Association for the year 1931, where General Smuts puts forth the thesis that matter, life, and mind are three grades of the same thing. This has greatly interested the worlds of science and philosophy, especially as Sir James Jeans in the second edition of his popular work, *The Mysterious Universe*, has concluded that the

Universe is the creation of a mathematical Mind. Some comments on the Presidential address will be found in *Nature*.[1]

One writer[2] argues that Life is the prime mover in some particular phenomena. Another, W. D. Lighthall,[3] argues that the atom is a Life, a truly Theosophical teaching, and observes that:

> If such a view should find acceptance the notable juncture would occur that the two greatest lines of modern thought—the evolutionary biology of Darwin, and the physics of Newton and Faraday—would find a common meeting-point in the atom.

Sir Daniel Hall writing in the *Nineteenth Century*[4] gives his conclusions as follows:

> The one ultimate reality is mind; the proximate realities of the material world are perceptions; the laws according to which they operate are modes of thought inherent in our minds. These modes of thought are only consistent up to a point because our minds are only fragments of the whole mind; they are aspects of reality, not reality itself.

From the above, it is evident that "the world is now ready for Theosophy," and it were a pity for the Theosophical university not to enter it. Students are probably aware from the popular works of Sir James Jeans and from the Supplement to *Nature* of October 24th, 1931, that the physical universe has now been explored to its limits,[5] but they may not be aware that physicists have achieved this not by laws of physics and mathematics alone, but by these in combination with a law of life. This law of life is given by Jeans[6] and is as follows:

> According to the well-known physiological law of Fechner, the effect which any cause produces on our senses is proportional to the logarithm of the cause . . . Our senses do not supply us with a

[1] Vol. 128, pp. 906-7, Nov. 28th, 1931; see also a letter by Professor Boycott, p. 727.

[2] *Ibid.*, p. 907.

[3] *Ibid.*

[4] December, 1931, p. 720.

[5] [This is surely a rash conclusion. It is wiser to remember Newton's parable of the pebble on the seashore and the great seas still to be explored.—C. J.]

[6] *Astronomy and Cosmogony*, p. 30.

direct estimate of the intensity of the phenomenon which is affecting them, *but of its logarithm.*

At first sight students may not realize the significance of the above law, and this significance only becomes apparent when coupled with the Theosophical thesis that Life is the prime mover of the Universe, and that all the suns, stars and planets are separate masses each having a life as its prime mover, and each acting on the other in accordance with Fechner's Law.

If we examine a plan of our solar system in which the distances of the planets are drawn to scale, we shall find that it is not possible to draw the whole solar system to one scale. Two scales are required, one for the nearer planets, and one for the more distant; but if we choose a plan in which the logarithms of the distances are given to scale, we have no difficulty whatever in showing the whole of the solar system to scale on one plan.

In fact, without any difficulty we can construct the whole Universe to scale with the Sun in the centre, and the planets around the Sun to exact logarithmic scale, so that this single plan would show to scale the forces of the Universe operating on the Sun in accordance with Fechner's Law. Thus the whole Universe becomes as compact as, say, Piccadilly circus, whilst all details are given to scale. On a logarithmic scale, if we represent the diameter of an atom by unity, the diameter of a pea would be 9, the earth's diameter 18, the sun's distance 22, the distance of Sirius 28, and the diameter of the Universe 39. Hence in less than 40 logarithmic steps we can pass from the diameter of an atom to the diameter of the Universe. Thus whilst the subjective universe of life, the microcosm, advances in arithmetical progression, or 1, 2, 3, 4, 5, etc., the objective universe, or macrocosm advances in geometrical progression, or, 10^1, 10^2, 10^3, 10^4, 10^5, etc.

This fundamental law operating between subject and object, or between life and form, is extremely important both to science and the Theosophical university. By means of it science has recently probed the Universe to its outermost limits and to its innermost depths; it gives a common basis on which the orthodox sciences and the occult sciences can meet. It affords an opportunity to the Theosophical university to win its spurs, and compel recognition from the world and its brother universities. Although men of science use the law, and are surprised to find it gives true results, they have not yet realized its universal importance. Only students of *The Secret Doctrine* and kindred works can realize that.

Let us consider this law in connection with an unsolved problem of science, say the cause of the sunspot period. Many scientific men are convinced that this is due in some way or other to the planets, but although they have sought for the true connection for more than a century they have failed to find it. We can now see why they have failed. They have used the astronomical masses and distances and applied Newton's Law. In other words, they have applied the law operating between object and object, and not the law operating between object and subject. Let students of the Theosophical university take up the investigations and apply the law between object and subject. If they achieve, they will at once gain honour and recognition, both for themselves and the university.

They must regard the Sun as a Life, and the spots as due to subjective changes in the solar life. These subjective changes they should regard as responding not to the masses, distances and varying positions of the planets, but to the logarithms of these; the formula is given by Jeans [1] and is a very simple one.

[1] *Astronomy and Cosmogony*, p. 32.

Another group of students might investigate in the same way, the problem of terrestrial weather changes; this problem has made little progress although the best minds have been applied to it. It is regarded as the despair of modern investigations, and a solution would be acclaimed as the greatest achievement of the age. There are very big prizes awaiting alert students in the Theosophical university.

BEAUTY

I SOUGHT for beauty, in a face,
A human form, a human love,
Yet never sought for beauty's trace
In aught above.

I sought for it in things without,
I made of earthly beauty God,
Till beauty made for me a knout,
A scourging rod.

I sang its praise in pæans wild,
To passion's note I tuned my lyre,
I scorned true love—'twas far too mild
To feed *my* fire.

I sank myself in seas of sin,
In idle pride, in folly vain,
Yet far it fled me, till within
I sought, in pain.

With anguish sore and aching heart
I strove to feel that burning Breath
Beneath the blinding woe, the smart
Of life—and death.

When lo, within a little flower
In every human heart hid deep,
I found the ever-living Power
That there doth sleep.

M. BRIGHT

THE SUFI'S QUEST FOR GOD

BY LILARAN PREMCHAND

MAULANA RUMI, the prince of Sufi poets, and one of the greatest of seers and saints, opens his marvellous poem, *Masnavi*, with the wailing of the reed-pen :

Bishnau az nai chūn hikāyat me kunad
Waz judāhīā shikāyat mē kunad

Hear from the reed-pen, what a tale it tells
In separation moans, in sorrow melts.

The plaintive note, the poet says, that issues from the reed flute is due to its separation from the reed-bed—its original home.

In these lines is represented the longing of the soul to be re-united with God, its original home. Everywhere, whether in the East or in the West, we find this deeply rooted thirst of man for God. Dr. Besant compares this seeking of man for God to the effort of water ever to regain its own level.

> As water ever seeks to rise to the level whence it falls, so does the human spirit ever seek to rise to the divinity whence he came.
>
> Philosophy is, properly speaking, home sickness ; the wish to be everywhere at home . . .

The Sufi's desire for union being strong, and his spirit daring, he sets out on his quest to discover the beloved, and after years of toil and trouble, of trials and

tribulations, finds Him. Where indeed? Listen to Maulana Rumi:

I measured intently—I pondered with heed,
(But ah, fruitless my labour!) the Cross and the Creed.
To the Pagod I rushed and the Magian's shrine;
But my eye caught no glimpse of a glory divine!
The reins of research to the Kaaba I bent,
Whither, hopefully thronging, young and old went.

Kandhar and Hirat searched I wistfully through;
Nor above, nor beneath came the loved one to view.
I toiled to the summit, wild, pathless and lone,
Of the globe-girding Kaf—but the Anka had flown!
The seventh earth I traversed—the seventh heaven explored,
But in neither discerned I the court of the Lord.
My glance I bent inward; within my own breast,
Lo, the vainly sought elsewhere! the Godhead confessed.[1]

Dr. Besant says the same:

Do not go in search of Him to the scientist, for he can only tell you that there is law in nature, which never alters. Do not go to the theologian, for he will give you arguments, while you want conviction. Do not go to the artist, for though he may take you a little nearer, he can only tell you of the beauty which is God's, and that is not all. Do not go to the philosopher, for he can only give you abstractions. Go then within, and not without, plunge fearlessly into the depths of your own being; seek in the cavity of your own heart the hidden mystery, and there, and there only, you will find Him.

"Within you," yes! But then, what makes the union so very difficult? What is it that divides? The idea of one's own self, the personality, is the greatest barrier between the seeker and the beloved. There must be total cessation of the self, complete freedom from egoism, before the union is possible. "Be simple and wholly bereft of self."

Shah Abdul Latif, the greatest poet of Sind says: "*Khudi* and *Khuda*," *i.e.*, "I-ness and God" cannot be contained in the heart, just as there is no room for two swords in one and the same scabbard. This idea is very well illustrated in the following story of Maulana Rumi, which, though oft quoted, bears repetition.

[1] Translation by Prof. F. Falconer.

One knocks at the door of the beloved and from within comes the voice, "Who is at the door?" "It is I," says the lover. "This house cannot hold me and thee," came the reply. The disconsolate lover goes back into the desert, and after a year's fasting and prayer returns to the door once more, and in reply to the voice from within, "Who is there?" says: "It is thou." The door opens and the lover and the beloved are united.

The poet says:

Khēsh rā sāfi kun az ausāf i khud
Tā bi bīnī zāt i pāke sāfi khud

From the attribute of self be free, so that you may see your own pure essence.

Selfishness being the cause of all sin and suffering, the Sufi practises love; for love, even towards an earthly object, if whole-hearted, eradicates all sense of the self. The key to the return of the Sufi to his original home, and his merging once more into the Divine is *love*, which makes the mind free from all earthly desires and purified from all passions. "Love is the sovereign alchemy, transmuting the base metal of humanity into the divine gold." Love, the Sufi believes, is the sole remedy of all life's ills and sorrows. Having sought God and found Him within, he sees that the whole creation is the output of the All-Beautiful, and he sees Him everywhere.

Jamāle oost har jā jalvah kardah.

His beauty everywhere doth show itself.

He then sees, in the words of Dr. Besant, the Hidden Life vibrant in every atom, and the Hidden Light shining in every creature.

Yak zarrah nadīdam ba ālam ki darān
Khurshed i rukh i tura na didam ayān.

Not one atom in the world did I see,
In which was not your splendour seen by me.

With the idea of the immanence of God is, of course, linked inevitably the idea of the solidarity or brotherhood of all living beings. Hence the Sufi's conception of love includes universal charity. The easiest way to reach divinity according to him is through the brother-man.

Rāhe bisyār ast mardum rā be kurbe hak vale
Rāhe nizdīkash dile mardum ba dast āvurdan ast.

Many a road to Godhead has been
Of them the easiest—men's hearts to win.

Sad khānai agar ba tāat ābād kunī
bih azān nīst ki khātare shād kunī.

Hundred houses with devotion you may fill,
To gladden a single heart is better still.

The following is in the same strain :

Az hazāran kaab yak dil bihtar ast,
Dil badast āvur ki haje akbar ast.

What matters if to Mecca a thousand times you go,
The greatest pilgrim he, who to man does kindness show.

According to Hafiz, " the art of being kind " contributes to the happiness of both the worlds.

Āsāyashe du gītī tafsīr īn du harf ast
Bā dūstān talatuf bā dushmanān madārā

The merit of two worlds in two words doth lie,
To love the friends, no enemies to vilify.

The Sufi, like the Theosophist, extends tolerance to all ; he is called *La-Kufi* (without any particular creed), and, like him, believes that the source of all religions is one and the same.

Yeh subh adyāno milal hai shākhahāe yak darkht
Ek jarah sen hai nikle dāliyān sabh phūt phūt.

All these religions and creeds are branches of one tree,
From one root have sprouted forth different branches.

Therefore says he :

Khāhī ba kaabā rā kun khāhī ba Sāmnāt
Az ikhtalāf i rāh chi gham rahnamā yakīst.

Whether you turn your face to Kaaba, or towards Somnath,
What matters the contrary roads, when the director of the way is the same.

Maulana Rumi's story of Moses and the shepherd is a very good lesson in tolerance. Moses once vehemently scolded a shepherd for worshipping God in his crude and childlike manner, so that the poor man gave up uttering the name of God altogether. Thereupon a voice from above came to Moses, saying :

Why did you separate my creature from me ? You have been sent out to bring about union, not separation.

The Sufi poets, now and again, point out what has been very well expressed by Pope in the following :

For forms of faith, let graceless zealots fight,
His can't be wrong whose life is in the right.

The Sufi, believing that the fundamental truths of all religions are the same, is against converting people from one faith to another ; he recommends comparative study of religions, for that is likely to remove all religious antagonisms. He says :

Hamchu parkārim yak pā dar sharīyat ustavār
Pāi dīgar sair haftād du milat mīkunad.

We are like a pair of compasses, with one foot firm in our own faith, and with the other we traverse through seventy-two sects.

To sum up: the Sufi says that man is an ever-living essence of intelligence, but by identifying himself with the body, he has lost his real self.

Ānch mā kardim bā khud, hīch nābīnā nakard,
Dar miāne khāna gum kardim sāhib i khāna rā.

What we have done with ourselves, no blind man has ever done, for in our own house have we lost the master of the house.

Man can know his real self by controlling nature, external and internal, by giving up and separating himself from the lower nature that is present in him. By contemplating the real Self, one can be free from the bondage of matter and hence free from all pain and misery. Every one has therefore to identify himself with the Divinity within and work through the body for the benefit of the world.

THE MAGIC OF GREAT CATHEDRALS

BY THE REV. HAROLD MORTON

THE Cathedral in Sydney had always seemed to me saturated with devotion, but the charm of St. Mary's[1] was tenfold more when I stood for the first time in the western porchway and looked down the full length to the High Altar. The golden sunlight streaming through the high clerestory windows, the long shadows of the splendid columns, and the flickering candle light, all combined to draw the thought from the harsh strident call of the material world to the world of light of which this is the dark shadow. I thought of St. Mary's humble beginnings and now of this vast structure. How Australia has been enriched by its erection! I felt its magic sweeping through my veins. As T. E. Brown said of gardens, so would I contend that the very beauty of this edifice eloquently testifies to the ever-living God.

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contends that God is not.
Not God! in gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.

'Tis very sure God moves in spirit through the Cathedral.

[1] The Roman Catholic Cathedral in Sydney.

A Gothic cathedral is essentially dynamic. It is more like a gigantic engine working at full speed, more like an athlete straining every muscle in a great race, more like flames rushing skywards in a forest fire, than a building which has position but no movement. No doubt thousands of people have gone, and still continue going to services in the great Gothic cathedrals with eyes fast closed. In the presence of a masterpiece where artists have toiled and wrought for God, some prosaically go to sleep. Human nature is like that. I pass backwards and forwards over the loveliest harbour in the world, an ever changing picture of beauty confronts me. I read a book, my fellow passengers have their heads buried in the morning paper, or hide themselves in a cloud of tobacco smoke. We pass heedless of Nature's offerings and so too do we ignore great human work.

Yet no one can be entirely unaffected by the spell of art, whether it be a Raphael Madonna or a hideous tortured form so favoured by some of the moderns. A couple of years ago London was stunned by the sculpture of "Dawn". "How dare any man produce such a monstrosity and call it art?" cried the outraged public fulminating against this so-called abomination. "It is ugly, brutal and grotesque," shouted others. The image had a magic which chilled. It was a stab at all recognized beauty and culture. No man could look at that work and remain unmoved, and for good or ill it burnt itself into the very soul.

How different is the influence of the immortal Passion Play. A friend of mine went to its last production, somewhat grudging the time it took from her European holiday. The hope of a race longing for a Saviour, the rage with which He was greeted, the Hero's *Passion* facing the day of glorious death, the tender scenes of the Virgin—could anyone remain unmoved as these scenes rolled by? To this member of the audience the story might have been written in words of fire,

for by a subtle mystery of art the experience was transferred to her. *She* was the actor, *she* the sufferer, *she* the triumphant spirit above defeat.

The magic of a great cathedral is tremendously potent. One cathedral lover says he sees every such building as "the stretching out of human hands for things divine". Leaving all theological ideas out of consideration, a Gothic church is a mnemonic of progressive life. As an expression of the Christian life, it is superb. It points to a goal. Its message is "Upwards and Onwards"! Raised up to pierce the heavens, the very stones seem to cry out with praise and aspiration. They tell the story of man's ascent.

The perpendicular age in Gothic architecture is especially significant. We reach a time when every slender shaft of uprushing power expends its energy, and like a rocket which soars skywards and bursts, throwing down a shower of stars, so does the Gothic force expend itself and come downwards again. Some students see in this the decadence of the Gothic spirit, ascribing to one of the great plagues the loss of the former knowledge of Church building. To others it is the proof of its success. For the perpendicular age in Gothic architecture, when the arches are lower and the lines spread out, is an excellent symbol of man having attained, and returning to the earth which bore him. Great souls may battle to the summit of the Mount, may stand there transfigured with heaven's gates wide open for their entry; but they come down again and endure a greater glory than Transfiguration in the depths of Crucifixion. So with this style of architecture. It has come down from the Mount. But it is glorious and radiant as it tells truly of Transfiguration.

Whoever then is seeking in life around him stimulus to creative action, will find it without doubt in these great structures. I contend that no one can enter a Gothic Church without some stream of magic coursing through him, a thrill

which shakes him into awareness of a larger life. While it does this for every individual in some measure, it can be a revelation of deep mysteries to any who will enter into it already prepared to read the symbol and share the life. What we owe to the architects who captured this design from the archetypal world, who can say? But we can affirm that to-day, as then, we too feel and succumb most willingly to the magic of great cathedrals.

BELLS

THE God who made denial
Has made fulfilment too,
And failure falls for trial
Of what success should do.
I heard church-bells one morning
In answer to my need,
And half their song was warning,
And half was just "God-speed".

And now I know disaster,
And shames beyond recall,
And hopes that wither faster
Than any flower at all—
But still the bells are chiming
Their message to my mind:
"Are hills too high for climbing?
Are seas too far to find?"

Gerald Gould

PUNCH [1]

By F. H. ALDHOUSE

THERE are few professions that have more ups and downs than a farmer's. A few day's steady rain may ruin crops. An outbreak of foot-and-mouth disease—the germs of which were carried to your cattle by a hare, and which no precautions or foresight could have prevented—may wipe out your livestock. Farmers need steady nerves and clear minds. I am pretty successful in my business, and am generally credited with both those qualities. I am a married man with two boys, the eldest of whom is sixteen. I am forty years of age. As I am engaged in mixed farming, I raise both crops and livestock and have to be a good bargainer, as well as a judge of lands and beasts.

Next to my wife and lads my best friend was a dog called "Punch". He has never varied in his affections. When I was nearly ruined just before the War, and my neighbours, who knew of what the weather had done to me, were buttoning up their pockets for fear I might try to borrow from them, Punch was just the same; though by some uncanny power he knew I was in a state of deep depression. He came one night when I thought all was lost, and laying his head on my knee, looked up in my face with nearly human eyes, full of sorrow and affection for me. When prices rose later and my affairs were booming, he was

[1] This story, told by Mr. M—— of Co. Mayo, Ireland, gentleman-farmer, an exceptionally hard-headed and efficient man of business, an Anglican Church-warden, sober and discreet, is stated in his own words.

still the sympathetic friend, and frisked and barked his joy that I was happy. Human beings are seldom as reliable, but one of the tragedies of those who love dogs is the comparatively short lives of their pets, and Punch at seventeen was manifestly failing.

I was called suddenly to Dublin by the death of a relative, and before going sent for the Vet., for though I knew he could not cure old age I still hoped Punch might be helped to live comfortably for a little longer. I hated to part with one who was tried, and true and loving. The veterinary was late and I had to leave to catch the train in a hurry. I had only reached Dublin when I was laid up with a bad attack of "flu," which made me for a while very ill indeed. After settling my Uncle's affairs it was three weeks before I returned home. As I got out at C. station, Derrin the eldest of my boys, was waiting in my trusty Ford to drive me home.

"You do look pulled down, Dad," he remarked.

"Aye! I'm hoping there will be nothing to worry me at home, Derrin," I answered, "the least thing since I took that sickness keeps me from sleeping. Is everything all right, did anything die?"

"All is quite right, Dad, and nothing died," the boy answered.

I thought he put rather an emphasis on *died*, but as he began to tell me the excellent price we had obtained for some bullock that had been sold at Ballina, the subject dropped. When we came to our gate, I got out of the car and telling Derrin to drive over for old Mr. Morrisy, who had written he wished to buy a ram from me and whom I had promised to send for as soon as I returned, I walked up our long avenue. What was this coming bounding to meet me? Why thanks be to goodness, it was my Punch himself, but so transformed and rejuvenated that I hardly knew him.

"Well, me sporting fella'," I called to him, "I'm more pleased to see you so gay and bold, than if I had a fist full of sovereigns. But don't jump on me, there's a good dog, the mud is very sticky. That Vet. shall get all my custom in future. He must be a living, walking wonder to make a new dog out of an old one!"

Punch looked up in my face, he grinned at me, he wagged his whole body, but in all his excitement and happiness he obeyed my command and did not fawn on me. For an eighth of a mile he ran with me showing the utmost happiness in our re-union, but when we came near the door of my house, rather to my surprise, he wheeled off and ran into a small plantation on the right. He gave me such a wistful, human look of affection and he was gone. My wife and Dessy, my other lad, gave me a warm welcome, and finding that all was well, I sat down to lunch with a light heart. The arrival of old Mr. Morissy and Derrin turned the whole conversation on to rams, till I had effected the sale and the old man had departed again.

"By the way, Honoria," I said to the missis, "the thing that pleased me most on my return was not hearing what we got for the bullocks, good as it was, or selling that tup to old Morissy at the price he gave, but to see my poor old friend Punch so wonderfully improved. I must make that Vet.'s acquaintance. I want to know what he gave him. I wonder, did he do some gland-grafting on him, as Voronoff does, the foreign surgeon who goes in for giving his patients renewed youth? I call it a miracle whatever it was."

The evening was falling, but I thought I saw an expression of uneasiness pass over my wife's face.

"Yes, Dermot," she answered, "so you saw Punch? Where? and when?" I told her and she began to cross-question me about my health.

"Do you sleep well, dear? Have you found the illness has affected your sight at all? Have you strange dreams?" I was quite annoyed.

"I don't know what you are driving at, Honoria, one would think you imagined I was getting deranged! I wish the doctor could make me as young and bouncing as Punch, but I'm getting better, though slower than he did."

My wife said no more and I went out to see how things were going on the farm. When I came into tea I found Dr. Parr was with my wife, he took his tea and after it was over he said: "This is not a professional visit, Mr. M—— but as a friend I'd just like to see if that Dublin physician set you all right before I go back home."

I let him examine me, and then he began to cross-question me just as Honoria had done about dreams, sight, etc. "The wife must have coached you, doctor," I said, "did she tell you I was getting demented?"

"Certainly not, Mr. M——," replied Dr. Parr, "and I'm glad to say that though pulled down by your recent bout of "flu," I find you generally quite normal. But I want to tell you something. You say you saw Punch in broad daylight, that he did not touch you, but ran about you and went into the plantation. Well, the day you left for Dublin, before the Vet. came, he took a fit and I shot him with my own hands—as your boys had not the heart to do so. I called in to see the herd's wife, who has had a baby you know, that's how I came to be here. Punch was buried in the plantation you say he went into now. I got your family not to write to you about it, knowing the kind of illness you had, and I warned Derrin not to give you bad news when you came. Influenza often causes serious depression. I wanted you to have a rest before you heard what happened to your old friend. It must have been just a very vivid memory of your dog, and the remains of the illness that produced the

delusion—a mere temporary optical error. I have come upon similar cases before, though not so distinct as your vision."

I thanked the doctor and I did not argue with him, for good and sufficient reasons. But after five years I wish to say that I was as clear, as I am this minute, and that I am as sure as I see you this minute, that dear, faithful, old Punch could not go to wherever the true and loving do go, without wishing me a last farewell.

TO THE FAIRIES

THE waters are the undines' home,
In fire the salamanders dwell,
The earth is haunted by the gnome,
The winds obey the sylph's sweet spell.

Oh! kindred spirits you are near,
Though hiding from our selfish sight,
Our life is very drab and drear,
Show us your world of love and light.

Your hands the clouds of evening dye,
You shape the blossom as it grows,
You in the gentle zephyrs fly,
You are the perfume of the rose.

The dreams of childhood you make gay,
The baby laughs when you appear,
You play, wherever children play;
Yours the sweet whisper in lovers' ear.

The elements which are your home,
Filled by your vital presence, live,
Give us your joyance when you come,
Your own immortal laughter give.

F. H. A.

GOETHE'S FAUST

By C. JINARĀJADĀSA

THIS year all over the world men will celebrate the 100th Anniversary of the death of Johann Wolfgang von Goethe. Many a discourse will be delivered describing the aspects of his personality and his creations. For he was, to the modern world, the first world-citizen. He took for his field of enthusiasm the cultures of all peoples, while not ceasing to be all that was best in German culture. Such a unique combination of poet, artist, dramatist, scientist and philosopher is indeed rare, and therefore men of all types find a profound interest in all that Goethe produced.

Among all his many works there is one which is pre-eminent for its philosophical message as to Life's purposes. This is his great work "Faust". From the day it was published, it has focussed the attention of all philosophical and artistic thinkers. Unfortunately most people know of *Faust* only by its first part, out of which a French opera was made by Gounod. Never did a great work suffer in its world-wide message for all mankind as did Goethe's *Faust*, when out of its magnificence a sordid drama of love was extracted and presented to the world as Goethe's *Faust*.

The sole reason for writing this brief essay on *Faust* is that in it Goethe discovered, to my mind, one of the greatest principles of the Occult life. Curiously enough, he himself did not consciously know what was the moral or message which *Faust* was intended to give. Long years afterwards he said about it: "People come and ask, what idea I have embodied in my *Faust*? As if I knew myself, and could express it! *From Heaven*,

across the World to Hell[1]—that might answer, if need were; but it is not an idea, only the course of the action." This is characteristic of all great works, for each author, under the impetus of creation, contacts a higher world which he can reveal, but whose significance he does not necessarily understand.

The form in which *Faust* is written is both attractive and repellant. It is the former for its most beautiful poetry, which naturally in German has an artistic intensity which cannot be reproduced in any translation. The work is like a casket of jewels of all sizes and colours; but at times there are too many of them, and it is a little difficult to see the beauty of them all because the loveliness of their setting has been obscured by the plethora of jewels. One hardly knows where is the thread of the story as events move from the natural world into the fantastic, from that of fact to that of the imagination.

The drama covers such a vast theatre of events, particularly in its second part, that the reader's attention gets confused and tired quickly. But it is just this vast congeries of events that is fascinating to the Theosophist, because there we find the method which the genius of Goethe found to survey a man's life as it would be lived in several incarnations. Goethe of course knew of the theory of Reincarnation but it did not appeal to him, except once when his profound attachment to Frau von Stein made him think that the only explanation for their mutual understanding was that he and she must have known each other intimately in a previous life.

The commentators and exponents of Goethe's *Faust* hitherto naturally see all the events of the great drama as occurring in the course of one lifetime, that of the hero Faust. But a careful observer of human nature will see quickly that the psychological transformation of the principal character in the drama is very unlikely to have taken place in one lifetime. Whereas if we presume that the different

[1] A line in the Prologue.

episodes are as a series of separate lives, we see a natural sequence in the character transformation following upon events. I do not mean at all to say that Goethe ever had such a conception, but I think that with such a conception of *Faust*, as the history of the several lives of one individual, we shall see its philosophical message more clearly.

The great problem opens, as in *Job*, with a Prologue. The Lord surrounded by His angels is in Heaven. The heavenly hosts, Raphael, Michael and other angels hymn the glory of God and His works. Mephistopheles is among them. He is the "fallen angel," and is now permanently the critic of God. His presence in Heaven is inexplicable on the orthodox Christian idea of the "devil," but is understandable in the light of the conception of the Mysteries that "evil is the dark side of good". Yama, the King of death, in Hinduism is not the King of terrors but a kindly God, nor is Māra the tempter in Buddhism depicted as a terrible and evil entity, though his business is to put barriers in the way of the aspirant. Mephistopheles explains his function in the cosmic scheme as follows:

> I am the spirit that evermore denies,
> And rightly so—for all that doth arise
> Deserves to perish—this, distinctly seeing—
> No! say I, No! to everything that tries
> To bubble into being.
> My proper element is what you name
> Sin, Dissolution,—in a word, the Bad.

Mephistopheles remarks drily, in contrast to the praise of the angels, that all that he has observed regarding God's handiwork, Man, on whom the Lord has bestowed Reason to distinguish him from the animals, is that "thence his powers increased to be far beastlier than any beast". His criticism of God's work is that:

> Of suns and worlds I've nothing to be quoted;
> How men tormented themselves, is all I've noted.

The Lord then mentions Faust, His "servant". All Mephistopheles notes is that Faust is tormenting himself with a search

for something. The Lord replies, in four lines of Goethe which are famous in European literature:

> Though still confused his service unto Me,
> I soon shall lead him to a clearer morning.
> Sees not the gardener, even while he buds[1] his tree,
> Both flower and fruit the future years adorning?

Finally, the Lord gives Mephistopheles the chance, as in *Job*, to tempt Faust away from his final goal, with the sole proviso that Faust must not be killed. The Lord does not mind that Faust should blunder; it is a part of His scheme, and so He says:

> While Man's desires and aspirations stir,
> He cannot choose but err.

And the Lord mentions that the evil or the restless part in man is necessary, as a counterpoise to the natural *Tamas* or sloth which is inseparable from human nature:

> Man's active nature, flagging, seeks too soon the level;
> Unqualified repose he learns to crave;
> Whence, willingly, the comrade him I gave,
> Who works, excites, and must create, as Devil.

The drama proper now opens, with Faust as an old man. From youth to old age he has sought satisfaction, or "realization," as the mystics would say, in knowledge. Truth that seemed, at the beginning of his search, so near, evermore recedes, and disappointments and disillusions are found on all sides. Faust determines on suicide. But as he lifts the goblet to drink the poison, Providence intervenes, according to the plan made. Memories of childhood's happinesses are evoked, and Faust determines to live.

Here we can well presume that one incarnation of Faust ends. For, the next part of the drama introduces Mephistopheles to Faust, and by drinking a draught which the former gives, Faust the old man is transformed to what he was in his days of early manhood.

(*To be continued*)

[1] Prunes, cutting off shoots and branches, an apparent injury to the tree, but which his science shows is necessary for the tree's real growth.

POINT LOMA'S OFFER TO ADYAR

I

THE THEOSOPHICAL SOCIETY,
International Headquarters,
Point Loma, California,
January 25, 1932.

DR. ANNIE BESANT,
President, The Theosophical Society,
Adyar, Madras, India.

MY DEAR DR. BESANT,

I am writing to you by request of our Leader, Dr. de Purucker, and also on behalf of all the members of our Headquarters' Staff here at Point Loma, to express to you the concern that we have felt in regard to the reports of your health; and also the pleasure at the most recent report that you were better, and were able again to attend and to speak at meetings of the Society at Adyar.

We feel indeed that there is still work for you to do, and it is our hope that this improvement of your health may continue.

We have felt much concern also over the general unsettled condition in India; and indeed, while we hope that

a peaceful solution may be found, and that there may be no resorting to violence, still all this is in the balance. We know the deep interest that you have in India, and that the present time must be quite an anxious one for you.

It is our hope, as just said, that there may be no outbreak of violence which may sweep over the whole country, but if this should be imminent, and the political conditions in India should become so unsettled as to make it impossible or inadvisable for your Headquarters at Adyar to continue to carry on its work, we here—and I write, as said above, on behalf of our Chief, Dr. de Purucker, and the Headquarters' Staff—would be glad to offer you personally a peaceful and more central home for your activities, here at Point Loma. Furthermore, in the event that the General Council of the Adyar Society might deem it advisable, on account of conditions in India, to remove your Theosophical Headquarters from India, and if they would agree to transfer your Headquarters' activities here also to Point Loma, we would be most happy to offer to your General Council two hundred acres of our present estate of some three hundred and thirty acres at a very modest price.

We hope, of course, as said above, that a peaceful solution may be found for the difficulties which at the present time are so acute in India, and indeed all over the world; but in case of serious eventualities that may make a change appear inevitable, we should be very happy to have you yourself personally, and also the General Council of the Society, give consideration to this letter.

Indeed, dear Dr. Besant, in this connexion I am strongly reminded of something that I heard several years ago; namely, that on more than one occasion you yourself had said something to the effect that you looked forward to the time when our Point Loma Headquarters and

your own work would be closely associated. The remarkable thing about this, my dear Dr. Besant, is that Katherine Tingley many times during past years stated that it was her conviction that Point Loma—not necessarily our own Headquarters—would some day likewise be the seat of your Society, as well as our own. Truly would not this contiguity or juxtaposition of the two Headquarters, if it can be brought about, be one of the noblest efforts towards unification of the two main bodies in the Theosophical Movement?

With fraternal and affectionate greetings,

Most sincerely yours,

JOSEPH H. FUSSELL,

Secretary-General.

II

THE THEOSOPHICAL SOCIETY,

Vice-President's Office,

Adyar, Madras, India,

March 7, 1932.

DR. JOSEPH H. FUSSELL,

Secretary-General, The Theosophical Society,

Point Loma, California.

DEAR DOCTOR,

I have pleasure in acknowledging your most fraternal communication of January 25th, addressed to the President, Dr. Annie Besant.

It has been many months since Dr. Besant has been able to attend to business of any character except at rare intervals, and then only for a few minutes when she appeared to be least in a state of fatigue. Even her correspondence has had to be answered by others authorized to do so. Hence the present reply by myself to your letter.

I am sure Dr. Besant would wish me to express her sincere appreciation to Dr. de Purucker and all the members of your Headquarters' Staff at Point Loma for their sympathetic feelings of concern in regard to the reports of her health. At the same time we, her co-workers here, regret we cannot confirm "the most recent report" that she is "able again to attend and to speak at meetings of the Society at Adyar," although one incident of the most unexpected nature occurring at the late Convention, as published in THE THEOSOPHIST, does tend to give coloring to that view. Since then she has kept closely to her room, save for an occasional drive.

The concern you feel "over the general unsettled condition in India" is no doubt being felt by all the friends of India throughout the world. But to us here on the spot, so to say, the outlook does not seem so very dark. There are no signs to me of anything akin to such an upheaval in the country as will put the life of the ordinary citizen in jeopardy. Moreover, The Theosophical Society has from the beginning eschewed all politics as a Society, and we here do not see any danger at all to its routine activities.

Nevertheless your thoughtful and generous offer to provide our Headquarters with asylum in case of trouble is met with a hearty and understanding appreciation. Moreover your willingness to sell to us a portion of your beautiful estate at Point Loma in the unlikely event that conditions in India should become permanently forbidding, is deemed here to be a gesture of great brotherliness such as our Foundress, H. P. B., would have rejoiced to see expressed by any of

her faithful followers. That our membership may be informed of all this, we shall take the liberty of publishing both your letter and this my reply in an early number of THE THEOSOPHIST.

But, as to Adyar, there is to my mind no more favored spot in all the world for the headquarters of a spiritual society. It was to Adyar that H. P. B. and Colonel Olcott were sent by the Masters to found the centre for Their outer use. It is Adyar that bears the powerful imprint of Their sacred influence. It is Adyar that is near to Them, geographically considered, and to that august spiritual capitol of the world, Shamballa, whose primary channel of influence it long since came to be.

And it is India, Adyar's home, that embodies the most uplifting and dynamically spiritual atmosphere of any land; for it is here that great Rishis, Avatars, Buddhas, Masters and Adepts, have lived and labored as nowhere else, and the power They exerted and impressed upon this land can never be erased, even by the distracted conditions that have existed on lower planes during centuries of decadence, and from which, like another Phoenix, India is rising once more to take the lead in the world's spiritual regeneration.

With fraternal greetings to all, I am,

Most sincerely yours,

A. P. WARRINGTON,

Vice-President.

LOVE THAT LIVES[1]

By LEO FRENCH

In our time men understand love as a *common, every-day* manner of life . . . but all idea of the cosmical content of love is atrophied in them . . . Perhaps love is a world of strange spirits who . . . take up their abode in men, subduing them to themselves, making them tools for the accomplishment of their inscrutable purposes . . . an alchemical work of some Great Master wherein the souls and bodies of men play the role of elements out of which is compounded " a philosopher's stone or an elixir of life ". P. D. Ouspensky.[2]

" ALL on paper ? "

Yes. Four hundred and sixty odd pages filled with lines, on, and between which, so much is written of " glory, beauty, truth, knowledge, virtue and abiding love "—to quote the quintessence of Shavianism from the preface. In that preface the *personality* of the writer stands revealed for him who runs psychologically, to read. With that we have no concern, here, at any rate ; but with the *individuality* of G. B. S., *le vrai homme*, as all good (or bad) Theosophists must believe ; we are concerned with Ellen Terry's, and rightly, as befits two great individuals who were used by Anteros (assuredly not by his younger brother) to produce a series of unique, inimitable Love-Letters, the capitals used advisedly. Some idea of the gamut can be imagined by the two following quotations :

Tell Elly that the two things that worthless people sacrifice everything for are happiness and freedom, and that punishment is that they get both, only to find that they have no capacity for the happiness and no use for the freedom . . . Tell her to go and seek activity, struggles, bonds, responsibilities, terrors : in a word, " life ".

You must die before me and get my rooms ready for me in heaven, and tell the cook about my vegetarianism.

Between these no gulf is fixed, that is a part of the triumphant emergence of this correspondence.

Consistency is the bane of little minds. Let none of the latter approach this book then, in which Bernard the Lover refutes G. B. S.

[1] A Review-article on *Ellen Terry and Bernard Shaw ; A Correspondence.*

[2] *Tertium Organum.*

the sedulous ape of his personal disillusionment-experiences, from boyhood onward, not once and again, but again and again, etc.

"How are the lowly risen"—we exclaim, on reading the innumerable refutations, self-enunciated, of this dramatic scorner of sentiment.

> Ellen Terry is the most beautiful name in the world: it rings like a chime through the last quarter of the nineteenth century. It has a lovely rhythm in it.

Is not that a voice which breathes of Barrie, yet is the hand that wrote the same that signs its name immediately after:

> I am, and always have been and ever shall be, by pre-eminent brevity and common sense, simply Shaw.

And when SHAW is at his simplest, throughout these letters, then he is most inspired, and does not directly give the lie to other selves of his which, by the grace or command of Anteros, do not intrude upon this hallowed ground. The truth is that in these letters the bush burns yet is not consumed, because it is the inconsumable that same bush enshrines. But if individual psychological leads and clues to fixations and conflict-complexes, some of which we dare swear, still remain unremoved and unresolved, in G. B. S., though "Bernie" doubtless used some for fuel, what about such artless self-revelations as:

> My love, my friendship are worth nothing. No thing for nothing. I must be *used*, built into the solid fabric of your life as far as there is any usable brick in me, and thrown aside when I am used up. It is only when I am being used that I can feel my own existence, enjoy my own life. All my love affairs end tragically because the women *can't* use me. They lie low and let me imagine things about them; but in the end a frightful unhappiness, an unspeakable weariness comes; and the Wandering Jew must go in search of someone who can use him to the utmost of his capacity. Everything real in life is based on need.

Writing of his childhood—

> Though I was not ill-treated, my parents being quite incapable of any sort of inhumanity, the fact that nobody cared for me particularly gave me a frightful self-sufficiency, or rather, of starving on imaginary feasts, that may have delayed my development a good deal, and leaves me to this hour a treacherous brute in matters of pure affection

The truth is, the loving friendship and friendship-love of these two is worth perchance as much as (dare we write—more than?) the dramatic contributions of both: one "our most eminent playwright," the other—incomparable is the only word, and that futile enough, to those to whom seeing was loving. For Ellen Terry was pre-eminently *not* one who must "just be *known* ere she would e'er be worthy of your love". Some take hearts by storm, others by brains.

Here are two who took the respective kingdoms of their arts by violence, and by enchantment respectively.

This is not a book for the pompous or the sterile-minded, any more than for those who know not how to season love with laughter and condiments and spices of wit and humour.

But it is an Olympian book—one to go to for rare enjoyment of quality—quality in life, love, work and a glorious sanity concerning human relationships, mingled with occasional very human "prickings," even cruel thrusts. But then life is like that—and if love is not too—so much the worse for love experiences, and by so much will they fall short of the real thing—passion, that is neither decadent lust, nor sloppy invertebrate sentimentality.

These two are true lovers. They belong to the kingdom of love. It matters not one jot, how many husbands, wives, adorers, hangers-on, parasites of the love-tree, either of them had, nor that one is *dead* and the other *living*. She being dead yet liveth. He will live in these pages perchance, more as a lover than as a writer of romance, one of his poses, which in reality comes from conjuring sentimentality with romance, the colour of life. Here is true pure colour and good drawing.

Here imagination's journeys enabled two to meet continuously, until, perhaps, Those who brought them together, for the purpose of these letters, a continual delectation for any lover, saw fit to part them, for what cause or reason, the Gods alone know. They won't tell, and why should we produce arbitrary anti-climax in the world of our own delectation by an attitude of . . .?

Rather, let those of Theosophical persuasion who follow Beauty thank and bless the Gods for this book, which may even (to borrow G.B.S.'s words) bring tears to the eyes, not because of any tears imaginary or realistic, of the writers of the letters, but because the thing is *done beautifully*.

* * * *

The Vancouver Sun, November 11, 1931, writes:

Whether the struggles of Mrs. Annie Besant against serious illness in far-off Madras result in a few more years of life or in her death, the world can look to her memory as a fine symbol of accomplishment by a woman in a world built for men.

Far away back in the years when women were struggling for the franchise and for a recognition of their equality with men, Annie Besant was forging her way by sheer intellectual ability and spiritual understanding to a high place in a religious society noted for the keen mentality of its members.

The principles of theosophy may be right or they may be wrong. But theosophists are neither fools nor charlatans. And it is no slight honor for a woman in her eighty-fifth year to find herself at the head of an order famed for its intellectuality.

Mrs. Besant's position was gained without the help of organizations or of propaganda. She is eminent in her own right.

Her full and useful life is a compliment to all womanhood, an ornament and an inspiration to the sex to which she belongs.

THE THEOSOPHICAL FIELD

DR. A. KAMENSKY writes from Switzerland:

"Geneva is full of activity at present. The Conference for Disarmament meets every day; there are many schemes and points of view, but all are unanimous in saying that a new war would be catastrophic, and that the peace problem *must* be solved. One plan is the formation of a kind of international police for the security of the nations who wish to disarm; often, too, the question of moral disarmament is discussed as an essential condition.

Very impressive was the meeting at which women, delegated by many Peace Associations, representing Christian Churches, working-classes, students, the Society for Man's Rights, etc., asked the Assembly to vote for disarmament.

A public meeting was held at the Theosophical Centre; Dr. Kamensky lectured on the disarmament problem in the light of Theosophy. There was a large audience who, after the lecture, took part in a meditation on peace.

The Swiss Section meets weekly for a collective meditation on peace, and the World-Peace Union continues its group-meditation. The Christian Churches join every morning in the American church in a prayer for peace, and there are special services and prayers for the same object in the cathedral St. Pierre at Geneva. The idea that the atmosphere of the city must be influenced has now become far-spread."

* * * *

APPEAL FOR BOOKS

The Russian Federation within the Finnish Section of the Theosophical Society is composed of refugees full of enthusiasm for Theosophy, but not endowed with much of this world's goods. They have made a special appeal to the Executive Committee for help in connection with the supply of books. They ask especially for THE THEOSOPHIST, *The Golden Book of the Theosophical Society*. *The Laws of Manu*, *The Science of Peace*, and *Krishna*, by Babu Bhagavan Das,

Esoteric Writings, Hints on the Study of Bhagavad-Gita, by T. Subba Row. *Old Diary Leaves*, by Colonel Olcott, *The Secret Doctrine*, by H. P. B., *The Science of the Sacraments, The Astral Plane, Glimpses of Masonic History*, by Bishop Leadbeater.

The Executive Committee cannot undertake to buy these for them, but is providing THE THEOSOPHIST regularly, and it desires to give publicity to this matter so that any readers of THE THEOSOPHIST who feel inclined to do so may fill the need of our Russian brethren in Finland. Gifts should be sent direct to Mr. Nickolas Efimof, Kellomaki, Finland.

ERNEST WOOD,

Secretary Executive Committee, T.S.

QUICK KARMA!

You know, a lot of folks believe sea-gulls are the souls of fishermen and sailors who have been lost at sea! Tell you a queer one about the sea-gull, mister. Down on the Eastern Maine coast, where I come from, a fisherman-farmer had a big patch of fine blueberries. Gulls are mighty fond of blueberries, and they used to make this feller mighty mad with their raids.

There's a law against shootin' the gulls, you know, so he went and set a snare on the quiet. Fin'lly he managed to catch a lone bird, a big gray one. What do you think that feller did? 'Twas a cruel act, let me tell you. Pulled the feathers out of the poor thing until it was naked as a picked chicken! Then he turned it loose.

Well, mister, the gull waddled off down to the shore squawkin' and squawkin' in its sufferin'. Prob'ly died before a great while—which would have been a mercy, of course. Do you know, I've sort of always felt that a feller'll get about what's comin' to him in this world accordin' to the way he behaves. Now, you may not believe this, but it's gospel.

Seems that fisherman-farmer had a head of thick brown hair. Two days after he had plucked the gull it commenced to come out by the handful! In a week's time he didn't have no more hair than a chiny egg! How do you account for that? Sort of looks as if it ain't safe to injure a sea-gull, I'd say.

REVIEWS

Peoples of Antiquity, by Cæsar de Vesme. Translated by Fred Rothwell. (Rider & Co., London.)

This book is the second volume of a *History of Experimental Spiritualism* but the treatment of the subject is complete in itself and it can be read without reference to the first volume.

What constitutes the chief interest of this work is the examination and discussion of the facts of experimental spiritualism considered in the light of modern science and more especially in that of "paranormal" psychology. Its range includes the whole domain of psychological, physiological and physical phenomena through which the peoples of antiquity, especially the Hebrews, Greeks and Romans sought for proofs of the existence of a world beyond the material one, or by which they sought to raise the veil which hides the future.

In the section dealing with the Hebrews the chief points of interest are the discussion of the hostility of the doctors of the Law to the belief in the survival of the soul; a study of the prophets, from the standpoint of modern psychology; and an examination of the systems of divination in use amongst the Hebrews; it is noted that Moses did not forbid divination but sought only to regulate it.

Under the section entitled "Greeks and Romans" are included an inquiry into the secrets of the mysteries, and a discussion of the official divinations of the Romans. A considerable portion of this section is devoted to a study of the Oracles, and of miraculous cures in sanctuaries; all are examined in great detail and by the aid of the information supplied by modern science.

The reason put forward for the prohibition of experimentation in spiritualism by orthodox churches is novel and convincing, and one of the most arresting statements in the book is, that:

> Scientific people admit or reject facts by the same psychological processes as do followers of religions, that is, they admit or reject them according as they are included or remain outside the compass of their beliefs.

The examination of Dr. Léhut's pathological study of Socrates is by no means the least interesting chapter in a book written from an entirely modern view-point.

There are some errors in the table of contents, which should be corrected.

I. M. P.

Fate, Free-Will, and Providence, by Leonard Bosman. (The Dharma Press, London.)

The process of harmonizing the respective operations of Fate, Free-Will and Providence has taxed human minds from the early beginnings of philosophy; the present book successfully attempts to present their correlation in a rational manner. The writer discusses the place of astrology in helping man to understand the limitations of destiny which his past lays down for him in the present: this destiny is being overcome more and more by the freedom of Will which is the divine heritage of the Ego who can master its limitations by determining how he can react to them. When the Ego becomes one with the Monad, perfect service is perfect freedom, and there is oneness with the Divine Will; then the "Entanglement of Fate" disappears.

As Madame Blavatsky says in *Isis Unveiled*, astrology is a Science as infallible as astronomy but it needs equally infallible interpreters; that infallibility to a large extent lies in appraising aright the inner growth of the ego. The book is full of valuable thoughts and suggestions on what the author terms the triple factors in man's growth *e.g.*:

> Man, *as a bodily being*, is bound by Necessity and subject to Fate. *As an Ego*, he has "Free-Will" within the limits of that Fate. *As himself*, the Monad, one with that Life, which men term God, he is free on his own plane.

A. R. A.

The Crux of the Indian Problem, by R. P. Paranjpye, M.A., D.Sc. Watts & Co., London.)

This booklet has been issued on behalf of the Rationalistic Press Association and depicts the evil effects of want of reasoned and scientific thought in the various divisions of the Indian, chiefly Hindu, life. With the main conclusions of the book no fault can be found, though it must be stated that the attitude taken is that of a materialist of some 60 years ago, who in his enthusiasm for his views, sees no good at all in the other side. The author would

like to wage war against the whole system of popular religion and caste. According to him baptism and communion are mere meaningless mummeries. These are the views of one who can have made no effort to understand or investigate the evidence on the other side. Yet it is true that in the name of religion many more cruelties and evils have been practised than for any other cause, and that the introduction of reasoned thought in the various fields of man's activities will be all to the good. The real remedy however lies in the spread of education.

P. B. N.

The Dragon of Revelation, by Frederic Carter. (Desmond Harmsworth, Ltd., London.)

This is a sort of companion,' or complementary volume to D. H. Lawrence's *Apocalypse*, the inspiration for which came largely, it seems, from Mr. Carter, who had interested his friend in his own line of research. The object is to prove the *Book of Revelation* truly a treasure-house of ancient wisdom, astrology, alchemy and mystic symbology. It is not easy reading, but repays some intensive study. Perhaps the most interesting section is that devoted to the much discussed number of the Beast, 666. Very forcibly and convincingly does Mr. Carter argue this to be derived from an astrological magic sigil of the Sun, in which the numbers 1 to 36 were arranged in a six-sided square, so that all verticals and horizontals, as well as the two diagonals, amount by addition to 111 (666÷6). This is quite a fascinating puzzle to work out, and not so baffling as it at first appears. 666 also is the sum of the numbers from 1 to 36, and is half the product of 36 and 37, and Mr. Carter argues that this product was used by the Chaldeans to express the sun's annual revolution, namely 365 days, or between 36 and 37 decans.

A most interesting chapter is the last, on Spirit and Soul, which the writer calls the "I" and the "Me" in each of us, but it is impossible to do it justice by any short quotation. It should be read and pondered.

H. V.

The Cost of English Morals, by Janet Chance. (Noel Douglas, London.)

Judgment on Birth-Control, by R. de Guchteneere, M.D. translated from the French. (Sheed & Ward, London.)

These two books stand at the opposite poles of the opinions held on the question of the morality or non-morality of the practice of birth-control. Mrs. Chance's book is chiefly concerned with a criticism of the point of view of those who are against birth-control, while the second writer carefully goes into the arguments against birth-control, holding that the Roman Catholic point of view is the right one. To be able to judge of the different views held on the medical side of the question the critic would have to be a Solomon well-trained in medicine, for even able medical men hold opposite views.

Sir Thomas Horder, M.D. writes an introduction to *The Cost of English Morals* and one can but agree with him when he writes:

> There are in these pages courage, strength, intelligence and great human sympathy: a combination that cannot fail of its purpose.

Books on this subject may be, to many, unpleasant or uninteresting, but does it not behove us as citizens of the world to form an opinion on a question which affects the whole of humanity? It certainly would seem that eventually the judgment of what is, and what is not moral belongs to each individually, yet surely many a time, for many an one, the best plan would be to conform to a certain standard of morality, if not for himself then for the sake of the community.

Laws are necessary for the many, although there may be some few for whom laws from without are no longer necessary. May we not suggest to writers on birth-control the view that freedom in these matters should come, not from outside authority, but from within ourselves, because we have learned self-control and have become balanced?

J. v. I.

Tales of the Cochiti Indians. (Smithsonian Institution, Washington.)

Bulletin 98 of the Bureau of American Ethnology is a voluminous collection of primitive American Indian folklore, comprising the weirdest compendium of classical mythology relics, interwoven with the crudest animistic derivations. To anyone familiar with "native" tradition, and methods of reiterated recital, these faithfully recorded religious and tribal origins are obviously authentic. *Tales of the Cochiti Indians* contains valuable evidences of ethnological interest.

H. F.

Something Beyond—A Life Story, by A. F. Webling. (Cambridge University Press.)

Sincerity is the distinguishing mark of this book.

It is not the story of a mystical quest but the record of the religious progress of a lover of nature, faced with the problems presented by Christian doctrines in the light of modern science and historical research, during the last fifty years.

The main interest of the story lies in the fact that it is so truly representative of the experience of a large number of the author's contemporaries.

Brought up under Nonconformist influences, but not impressed by either the beliefs or practices of Nonconformity the writer was led to accept Anglo-Catholicism " through the emotions of the heart rather than by a national compulsion ".

Some chance reading introduced him to the attitude of the scientist. This led him to embark upon a prolonged and earnest study of modern Biblical Criticism which produced in his mind " a paralysis of uncertainty and a painful bewilderment," from which he was rescued by the proofs of the survival of the soul, established through psychic research.

Not merely as a background for his spiritual life, but purely as a lover of nature, the author has introduced into the story many vivid and delightful descriptions of English scenery. The story closes on a note of joy, that the writer's sense of wonder and delight in Nature has not been " dimmed by the passing years," but rather is becoming deeper as all he sees is linked to increasing knowledge and wider experience.

I. M. P.

The Wheel of Life—A study in Palingenesis in its relation to Christian Truth, by the Rev. A. Henderson. (Rider & Co., London.)

This scholarly little book opens with the statement of the case in favour of palingenesis as declared by Hume to be " the only doctrine of immortality worthy attention by a philosopher ".

In support of the theory the author has collected a large number of quotations from the works of the philosophers of all ages, and he points out that the objections to the theory are based upon a misunderstanding of it.

It is shown that the doctrine is not inconsistent with the recorded teachings of Christ, and that it has been held by some of the early Fathers of the Church and also by many learned and devout Christians throughout the whole Christian era.

The author thinks that mediæval scholasticism founded more upon Aristotelian than on Platonic philosophy was probably the principal reason why the doctrine fell out of Christian teaching, and hopes that with the resurrection of Platonic philosophy it may be restored. He acknowledges that there is no scientific proof of the doctrine, but that being guided by the wisdom of the ages we are entitled to draw conclusions, and moreover, it is a "gospel of hope" which seems of all others to be the most probable.

I. M. P.

The Words of Jesus, by Robert F. Hall. (The C. W. Daniel Company, London.)

Mr. Hall, who proclaims himself an admiring disciple of the Rev. Holden Edward Sampson, in the book under review gives a mystical interpretation of the "Words of Jesus" declaring them to be different from the "Speech" which conveys them.

> His Word is Spiritual and dynamic, requiring a corresponding spiritual faculty in those who "hearing" understand His "Speech". This Spiritual faculty is regenerated by Christ Jesus in those who unequivocally believe on Him.

The book is specially addressed to the followers of the Lord Jesus on His Mystic Way, and the author invites any who "respond to the call," presumably on the lines of the interpretation given in this book, to join the "little flock". This interpretation runs parallel in many respects to that which is commonly held by Theosophists, who would also find in the *Appendix* some interesting pages on "Reincarnation," "The Virgin Birth" and other familiar topics of discussion. Mr. Hall shows confidence in the powers of concentration of his readers since the main part of his book consists of 247 pages without any division into chapters.

E. M. W.

WANTED

To complete set of Convention Lectures in the Library of THE THEOSOPHIST Office, one copy of *Laws of the Higher Life* (Convention Lectures, 1902).

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The Temple Artisan	Nov.-Dec., 1931.
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The Maha-Bodhi	March.
Madras Christian College Magazine	March.
Wonderlands and New Light	January.

BOOKS AND PAMPHLETS RECEIVED:

The Crux of the Indian Problem, by R. P. Paranjpye, C. A. Watts, London.
Tales of the Cochiti Indians, by Ruth Benedict, U. S. Government Printing Office.
The Orient, Ed. H. D. Sethna, Orient Post Box, Bombay.
Light on the Anand Yog, by Murari Lal, Malhotra Printing Press, Lahore.
Drinking Exposed, (Tamil Booklets) Medan.
The Words of Jesus, by Robert F. Hall, C. W. Daniel, London.
Fate, Freewill and Providence, L. Bosman, Dharma Press.

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EDITED

BY

ANNIE BESANT, P. T. S.

May, 1932

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20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LIII No. 8

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, MAY, 1932

	PAGE
On the Watch-Tower	113
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	121
Letters of H. P. Blavatsky to Annie Besant. (*Continued*)	125
The Teachings of Krishnamurti: IV. Desire an Instrument of Attainment. C. S. TRILOKEKAR	129
Advent (*Poem*). B. W. CASSELBERRY	134
The Lives of Basil Hodgson-Smith. (*Illustrated*)	135
The Lives of Arcor. (*Concluded*)	144
Goethe's Faust. C. JINARAJADASA. (*Continued*)	147
The Masters, The Theosophical Society and the World. GEOFFREY HODSON	153
Einstein and Theosophy. C. HAEGLER. (*Concluded*).	159
Science and Scientific Method. L. C. SOPER	165
The Half-Caste and the Racial Problem. J. GRIFFITHS	169
The Challenge of Utility. HAROLD MORTON	179
"The Gothic Spirit". KARL SCHEFFER	184
To the Students' Mother (*Poem*).	191
Bridge-Building at Geneva. J. L. DAVIDGE	193
Seas and Skies (*Poem*). D. R. DINSHAW.	196
Eithlinn: Our Lady of the Shadows. F. H. ALDHOUSE	197
World-Salvage. LEO FRENCH	199
In Memory of Barbara Poushkine	201
Disarmament	202
A New Zealander's Letter Home	205
Correspondence	206
The Theosophical Field	207
Torturing Babies	211
Some Findings of a Seeker.	212
Reviews	214
Magazines and Books Received	217
Supplement	vii

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ON THE WATCH-TOWER

The President.

THERE is no great change to report regarding the health of Dr. Besant. On the whole she is slightly stronger than she was last month. On April 23rd, she desired to go for a drive, and went for a short one accompanied by Mr. Jinarājadāsa. Though the drive was only for forty minutes she was much fatigued at the end of it. Many friends and admirers of Dr. Besant in India have asked for regular notices in the papers with news of her health, but often there is scarcely any news except that she is much about the same, and is "carrying on" with patience.

***

Social Service Conference.

A striking and most enthusiastic Social Service Conference was that which was held in Madras on March 28th. The call for the Conference was signed by Mrs. D. Jinarājadāsa, Mr. A. Ranganatha Mudaliar as Secretary of the Young Men's Indian Association, and Mr. V. Venkata Subbiah of the Servants of India Society. The statement issued by them said: "The object of the Conference is to bring together persons engaged in Social Welfare work and furnish an opportunity for an exchange of views between the workers, and to consider the lines of useful Social work and the possibilities of its development. All engaged in Social Welfare work as well as the General Public are cordially invited to attend."

The distinguished veteran, one who may respectfully be called "one of the Old Guard", Sir P. S. Sivaswami Aiyar, K.C.S.I. presided all through the three hours' meeting. The speakers were: Work of Seva Sadan—Mrs. Venkatasubba Rao; Vigilance Association—The Lord Bishop of Madras; Night Schools in Madras—Mr. T. N. Seshachalam; Libraries and Adult Education—Mr. S. R. Ranganatham; A Social Service programme for a City *Chery*—Rev. C. W. Ransom; Work in Slums—Mr. A. Ramanjulu Naidu; Health Problems of the Poor—Dr. Vasudeva Row; Public Health and Conditions in *Cheries*—Mr. H. G. Jackson; Work among the Depressed Classes of Malabar—Mr. Manjeri Ramaier; Houses for the Poor—Mr. R. Dann; Child Welfare—Dr. (Mrs.) Chinnappa; Social Work for Industrial Workers—Mr. K. O. Anthony; Work among the employees in *Beedi* (cigarette) factories—Afzul-ul-Ulema S. A. W. Bukhari Sahib Bahadur.

All the speakers described the work which they were actually doing, and so were both vivid and full of fervour. The Conference resolved to organise itself into a more permanent body to unify Social Service activities in Madras. Among the speakers, only Mr. Manjeri Ramaier was a Theosophist. Yet all the same the Conference was mainly due to Theosophists. And the way it all happened is both instructive and illustrative of the way things can happen, provided there is *Will* behind them. One day, a Muhammadan brother, Ghulam Mohammed Sahib, F.T.S. interviewed Mr. Jinarājadāsa concerning the need to co-ordinate the social service activities (few in number) of the Theosophists of Madras City. A few days later, at a meeting of Theosophists, Mr. Jinarājadāsa developed the idea further and suggested that, at the time of the Easter gathering at Adyar, where in past years a public meeting has been held in George Town in the city of Madras, a Conference of all Social Service

organizations in the city might be arranged to wake up the somewhat sleepy conscience of Madras citizens. When the time came for arranging the Easter Theosophical Conference Mr. Jinarājadāsa passed the idea on to Mr. Ranganatha Mudaliar, the Joint General Secretary of the Indian Section, asking him to do what he could with his remarkable talent as an organiser. As Mr. Ranganatham is a member of the Legislative Council and has been a Minister of the King as Minister for Development, he knew everybody in Madras. He then asked Mrs. Jinarājadāsa to assist him, and together they spent much time and energy "working up" the affair in the course of two weeks. We must not here forget Dr. Besant's part in all this, which was silent but most effective. For she lent her Rolls Royce! In these days, one of the most effective ways of service (as some of us who have no motor cars can testify) is to lend one's car. The final result was a most successful Social Service Conference, illustrating exactly what a popular myth of Mysore narrates.

"The quail and the boar, the she-buffalo and the elephant, the teacher and the performer,—these six went to Svarga." The explanation given is that a quail once scraped a hollow in the ground to nestle in; a boar came and made it large; a buffalo and an elephant each in turn enlarged it some more; and a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried it out. For their shares in this work of merit they all went to Svarga.

***

Birth Control

A new work by Mrs. Margaret Sanger, the foremost worker in the field of Birth Control in U.S.A., called *Motherhood in Bondage* has reached us at Adyar. The book will be reviewed in due course. The subject, which has almost passed the stage of controversy in some countries at least, was brought before the British public somewhat violently when Charles Bradlaugh and Annie Besant re-published the famous "Knowlton pamphlet" in 1877. These two leaders of the Secularist movement took their stand

then not on the truth of Dr. Knowlton's statements but on the right of the law-abiding citizen to discuss any ideas whatsoever which do not incite to rebellion and violence. It was for freedom of thought which they fought when they came forward to be prosecuted. Then it was that Annie Besant, after she knew for herself the tragedy of the poverty-stricken mothers of the East End of London, advocated Birth Control in the book *The Law of Population*. When she joined the Society, she withdrew the book from publication, at H.P.B.'s request. The book however still continues to be published in many lands in cheap unauthorised editions.

Since those early days, much information has been gathered and published, and violent controversy rages in some countries whether Birth Control Clinics, to give advice to women, should be recognized by the Government as allowable or not. That the subject is one of the most vital to every nation everyone knows. In some ways, the kernel of the whole matter has been more tersely put by Bernard Shaw than by all the writers on Birth Control. In a little skit of his called " Press Cuttings," an uproarious farce dealing with the opponents of Women's Suffrage, there occurs the following instructive dialogue between " Mitchener," a typical " die-hard," and his charwoman, the very Irish Roman Catholic Mrs. Farrell.

MRS. FARRELL. If they could only see the seamy side o General Sandstone's uniform, where his flask rubs agen the buckle of his braces, theyd tell him he ought to get a new one. Let alone the way he swears at me.

MITCHENER. When a man has risked his life on eight battlefields, Mrs. Farrell, he has given sufficient proof of his self-control to be excused a little strong language.

MRS. FARRELL. Would you put up with bad language from me because Ive risked me life eight times in child-bed ?

MITCHENER. My dear Mrs. Farrell, you surely would not compare a risk of that harmless domestic kind to the fearful risks of the battlefield.

MRS. FARRELL. I wouldnt compare risks run to bear livin people into the world to risks run to blow dhem out of it. A mother's risk is jooty : a soldier's is nothin but divilmint.

MITCHENER [nettled]. Let me tell you Mrs. Farrell, that if the men did not fight, the women would have to fight themselves. We spare you that at all events.

MRS. FARRELL. You cant help yourselves. If three-quarters of you was killed we could replace you with the help of the other quarter. If three-quarters of us was killed how many people would there be in England in another generation? If it wasnt for that, the men'd put the fightin on us just as they put all the other dhrudgery. What would you do if we was all kilt? Would you go to bed and have twins?

MITCHENER. Really, Mrs. Farrell, you must discuss these questions with a medical man. You make me blush, positively.

MRS. FARRELL [grumbling to herself]. A good job too. If I could have made Farrell blush I wouldnt have had to risk me life so often. You n your risks n your bravery n your self-conthrol indeed! "Why dont you conthrol yourself?" I sez to Farrell. "It's agen me religion," he sez.

MITCHENER [plaintively]. Mrs. Farrell: youre a woman of very powerful mind. I'm not qualified to argue these delicate matters with you. I ask you to spare me, and to be good enough to take these clothes to Mr. Balsquith when the ladies leave.

Bernard Shaw stresses a point more poignant than the one often emphasised by writers on the subject. One argument is the suffering entailed on the children in large families, since they cannot be adequately provided for. But the other argument is that of Mrs. Farrell above.

Not infrequently in past years Dr. Besant has touched upon the disaster awaiting mankind when the *wrong persons* practise Birth Control. For as all are well aware, it is among the masses where poverty, unthrift and a weak social conscience seem as if endemic, that there exist the large families. If those least able to produce the higher types in a nation multiply, and those most able to do so insist on reducing the number of their children, the outlook is dark for a rapid advance in human evolution. Hence the supreme need to stress another phase of Birth Control speculations—that Fatherhood and Motherhood is one of the noblest offerings of service to God and man by those whose means enable them to provide adequately for their children's rearing.

It is the educated and the cultured, when their means permit them, who should *volunteer* to be the parents of the large families in the nation, so that the more advanced types of Egos may be drawn in larger numbers to birth in the nation. Such parents will offer a higher Patriotism than that of the soldier on the battlefield.

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Matrimony and Parentage.

Now and then one comes across the idea that Theosophists proclaim teachings whose logical result is celibacy and asceticism. What "Theosophy teaches" is somewhat hard to say, for just as it has been said that Equity in English law has been apt to vary almost as the variations in the size of the feet of successive Lord Chancellors, so "Theosophy teaches" very much varies according to the individual Theosophist who claims to be the spokesman of the Divine Wisdom. There are however two occasions when two Masters have spoken on matrimony and motherhood. The first occurred in 1875, when the Adept signing himself "Serapis" wrote to Colonel Olcott. We must presume that Colonel Olcott on some important occasion took a narrow and rigid view on a matter which affected two workers in the cause of the Masters. He received the following letter.

Know, O Brother mine, that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmal reflection of the first condition of Creation. On such a union angels may well smile! But they are rare, Brother mine, and can only be created under the wise and loving supervision of the Lodge, in order that the sons and daughters of clay might not be utterly degenerated, and the Divine Love of the Inhabitants of Higher Spheres (Angels) towards the daughters of Adam be repeated. But even such must suffer, before they are rewarded. Man's Atma may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two.

SERAPIS

The second occasion when an Adept touched on these intimate human problems was when the Master K.H., when adding footnotes to articles in THE THEOSOPHIST under the initials O.E.—" Eminent Occultist," referring to some allusion by Mr. Sinnett or Mr. Hume—wrote as follows in a footnote to Eliphas Levi's work *The Paradoxes of the Highest Science.*

Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in the ocean of Truth, but the post Mahabaratan India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like " the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition.* Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own powers* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

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Golden Jubilee Nellore Lodge.

Since 1925 when the Theosophical Society celebrated its Golden Jubilee, some of the Lodges that were formed after the beginning of the Society are celebrating their Golden Jubilees one by one. The London Lodge, formed under the name " The British Theosophical Society ", should have celebrated its Jubilee some years ago, but failed to do so. After that Lodge comes Bombay, and its Golden Jubilee was duly celebrated in 1930, with meetings and festivities. Among the Lodges chartered after Bombay, the next that still exists is that of Nellore, 107 miles north of Madras. This Lodge was organized in 1882, when Colonel Olcott and Madame Blavatsky paid a visit to the town.

It was, too, during the same visit that H. P. B. suggested to the members of the Lodge that they should organize a Sanskrit School. This was done, and the School lived on for a few years when, owing to the transference from Nellore of Brother B. Ranga Reddy, it lapsed. When he came back to Nellore, he revived the School, and remembering H. P. B.'s desires in the matter, slowly year after year he built up the Sanskrit School till it became a College. The double Golden Jubilees of the Theosophical Lodge and the Sanskrit College were celebrated on April 23 and 24. As a matter of fact, the proper date is May 8th, but as that happens to be White Lotus Day, and the Adyar workers could not leave Adyar on that day, the Nellore Lodge advanced its celebration in order that Mr. Jinarājadāsa, Mr. A. Schwarz the Treasurer, Dr. C. Kunhan Raja of the Adyar Library Board, Mr. G. Soobbiah Chetty and others might be present.

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Fifty Years a Member.

Two of the oldest workers at Adyar are Bro. Soobbiah Chetty and Bro. Ranga Reddy, who both joined the Society in 1882. The former celebrates his 50th year of membership on April 27th, and the latter on May 8th. Bishop Leadbeater's Jubilee falls next year. Older in membership than these is Bro. N. D. Khandalawala, who joined the Society in 1879, and who is still with us and still a member of the General Council of the Society. But the record for membership in the Society is still being held by Bro. John W. Lovell of New York, who paid his $5 as a member of the Society on September 23, 1875, nearly two months before the official birthday of the Society, which is celebrated on November 17. Fifty years faithful to the Society! Would not H.P.B.'s heart rejoice, and "the Colonel" express his joy, as of old, in a hearty brotherly embrace?

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 18*)

March 25, 1891

Dreams. We may have evil experience in dreams as well as good. We should therefore train ourselves so as to waken directly we seem to do wrong.

The Lower Manas is asleep in sense dreams, the animal consciousness being then guided towards the Astral Light of Kama; the tendency of such sense dreams is always towards the animal. If we could remember our dreams in deep sleep, then we should be able to remember all our past incarnations.

Nidānas. There are 12 Nidānas, exoteric and esoteric, the fundamental doctrine of Buddhism.

So also there are 12 exoteric Buddhist Suttas called Nidānas, each giving one Nidāna.

The Nidānas have a dual meaning, they are:

(1) The 12 causes of sentient existence, through the 12 links of subjective with objective nature, or between the subjective and objective natures.

(2) A concatenation of causes and effects. Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has an Upādhi, basis, one of the sub-divisions of one of the Nidānas and also an effect or consequence.

Both basis and effects belong to one or another Nidāna, each having from 3 to 17, 18 and 21 sub-divisions.

The names of the 12 Nidānas are :

1. Jarāmarana.
2. Jāti.
3. Bhava.
4. Upādāna.
5. Trishnā.
6. Vedanā.
7. Sparsha.
8. Shaḍyātana.
9. Nāma-rūpa.
10. Vijñāna.
11. Sankhārā.
12. Avidyā.

(1) Jarāmarana, *lit.* death in consequence of decrepitude. Notice that *death*, and not life, comes as first of the Nidānas. This is the first fundamental in Buddhist philosophy. Every atom, at every moment, as soon as it is born begins dying. The 5 Skandhas are founded on it; they are its effects or products. Moreover in its turn it is based on the 5 Skandhas. They are all mutual things, one gives to the other.

(2) Jāti, *lit.* birth, that is to say, birth according to one of the 4 modes of Chaturyoni (the 4 wombs):

1. through the womb, like mammalia,
2. through eggs,
3. ethereal and liquid germs: *e.g.*, fish, spawn, pollen, insects, etc.
4. Anupādaka: Nirmānakāya, God, etc., that is to say, that birth takes place by one[1] of these modes. You must be born in one of the 6 objective modes of existence or in the 7th which is subjective. These 4 are within 6 modes of existence, *viz*: exoterically: (1) Devas; (2) Men; (3) Asuras; (4) Men in hell; (5) Pretas, devouring Demons on Earth; (6) Animals.

(3) Bhava=Existence karmic, not life existence, but as a moral agent which determines *where* you will be born, *i.e.*, in which of the Triloka, Bhur, Bhuvah, or Swar (7 Lokas in reality).

[1] So in MS., but surely it should read "by none of these modes".—C.J.

The cause or Nidāna of Bhava is Upādāna, that is, the clinging to existence, that which makes us desire life in whatever form. Its effect is Jāti in one or another of the Triloka and under whatever conditions.

April 1, 1891

Nidānas are the detailed expression of the law of Karma under 12 aspects, or we might say, the law of Karma under 12 Nidānic aspects.

Skandhas: are the germs of life on all the 7 planes of Being and make up the totality of the subjective and objective man. Every vibration we have made is a Skandha. The Skandhas are clearly united to the pictures in the Astral Light, which is the medium of impressions, and the Skandhas, or vibrations, connected with subjective, or objective man, are the links which attract the reincarnating ego, the germs left behind when it went into Devachan which have to be picked up again, and exhausted by a new personality. The *exoteric* Skandhas have to do with physical atoms and vibrations, or objective Man, the esoteric with the internal and subjective man.

A mental change or glimpse of spiritual Truth may make a man suddenly change to spiritual truth even at his death, thus creating good Skandhas for the next life.

The last acts or thoughts of a man have an enormous effect upon his future life, but he would still have to suffer for his misdeeds and this is the basis of the idea of a death-bed repentance. But the Karmic effects of the past life must follow, for the man in his next birth must pick up the Skandhas, or vibrating impressions that he left in the Astral Light, since nothing comes from nothing in Occultism, and there must be a link between the lives, new Skandhas are born from old parents.

It is wrong to speak of Tanhās in the plural, there is only one Tanhā, *the desire to live.* This develops into a multitude or we might say a congeries of ideas.

The Skandhas are Karmic and non-Karmic. Skandhas may produce elementals by unconscious Kriyāshakti. Every Elemental Essence that is thrown out by man must return to him sooner or later; since it is his own vibration, they thus are his Frankenstein. Elementals are simply effects producing effects. They are dis-embodied thoughts good or bad. They remain crystallized in the Astral Light and are attracted by affinity and galvanized back into life again, when their originator returns to Earth life. You can paralyze them by reverse effects. Elementals are caught at like a disease and hence are dangerous to ourselves and to others. This is why it is dangerous to influence others. The Elementals which live after your death are those which you implant in others: the rest remain latent till you are re-incarnated when they come to life in you. Thus, H. P. B. said, if you are badly taught by me, or incited thereby to do something wrong, you would go on after my death and sin through me, but I should have to bear the Karma. Calvin, for instance, will have to suffer for all the wrong teaching he has given, though he gave it with good intentions. The worst Booth does is to arrest the progress of truth. Even Buddha made His mistakes; He applied His teaching to people who were not ready, and this has produced Nidānas.

(*To be continued*)

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

[*Continued from p. 23*]

STRICTLY CONFIDENTIAL
and Esoteric

17, LANSDOWNE ROAD,
Holland Park, W.,
[Date undecipherable from postmark].

MY DEAR, BLESSED "PENELOPE,"

You *must* know why I have been so miserable for the last 10 days. Better you should; as most of these miseries are connected with yourself.

My dear, I have acquired almost a conviction that I am:

(1) the biggest fool on earth for all practical purposes;

(2) that my friendship and sincere love for a person (very rare with me) leads that person astray from his right and correct ideas and fills him with *maya* of all sorts. This, in Occultism is *but natural* and has to be expected by me, because, no sooner does a person feel friendly to me,—and the more friendly the more likely to be led astray by influences adverse to myself—than these terribly subtle powers begin to work. Even YOU, honest like day, sincere and true, you could not escape the thing. It is the more dangerous because you do not seem even to realize the danger. Well,—

time will show. On Herbert *it* works in one way; on you, in another. May the Masters protect you and open your eyes *before it is too late.*

And now from apocalyptic to plain sayings.

My dear child, we are both to be blamed for doing business as we have, or rather *for not doing it at all.* When you had the idea of making of your house the Headquarters, and live all together, and when I consented—you know I did so merely *for your sake*, not to disappoint you, though now I have conquered almost all the adverse influences that made me at first refuse to accept your offer—I ought to have first consulted with all of those concerned in it, instead *of forcing upon them my decision.* But since I have done so, and once I have, I ought to have acted on securer lines and not only told you what people said, but insisted that things should be done properly, legally, guaranteeing *you*, as well as ourselves from any future losses and complications. We (you and I) have done nothing of the kind. You, a clever and cool business woman were *blinded* by the "adverse influences" I spoke of; I, the flapdoodle of the ages in business matters never gave it a thought. But I now find that while carrying out my wishes and keeping silent, most of our Theosophists[1] (besides the staff) were all the time thinking of our *illegal modus operandi*, and they burst out at last.

My darling, you and I have opened ourselves to the accusation of asking for, and accepting money from our Fellows authoritatively and *autocratically* and giving the payers no security, let alone returns in value for their money. We have a *building fund*, and spent it for show of lecture room and pretty comfortable house, but neither lecture room nor house nor even furniture belongs *to the Society*, nor to any one in particular—save to your heirs if you come to die. Mrs. C. O. has taken quite a delight, in repeating constantly

[1] "Theosophists" with capital "T" in MS.

and taking the Countess to task for *unfairness* toward you. "The Old Lady *may die at any moment*" she said, and "Annie's rent of the house is not guaranteed by you." So it is; but she failed to add, that (if Annie was *not* "Annie") she had the legal right to turn us out of her house, at any moment, and leave the T. S. and Theosophists[1] *minus* their money and their property.

Now (this by parenthesis) I wish Mrs. C. O. would not meddle in the Society's business and pay more attention to her own, which does affect the E. S. and even the T. S. more than she is ready to admit.

The fact is that Sturdy one of my chosen *advisory* councillors spoke of all this 3 months ago, spoke of it again a fortnight ago and last night when Arch and Bert and Mead and the Countess and all—even Edge, represented to me how *carelessly I dealt with the Society and our Fellows' monies.* It is MY DUTY they said to guarantee immediately the Fellows and Society from any possible loss, etc., and call in a lawyer to do the thing legally and—as I know from other and *higher* sources—they are right. LISTEN, we have the dugpas against us, as Esotericists and Theosophists[2]. The Masters can protect us so far only as we do not bring upon us mischief Karmically. Both you and I have made bad Karma from the first by such a transaction. You travel weekly on railroads. Suppose a misfortune, an accident would happen to you,—Master's protection notwithstanding? Where would be the Society at Avenue Road, what Theosophists[3] would have a right to the lecture room, the money sunk in the buildings, and even their furniture in *your* house? £1,000 collected penny by penny would thus be lost, and our Fellows those who gave to the Fund would have the right to

[1] "Theosophists" with capital "T" in MS.
[2] "Theosophists" with capital "T" in MS.
[3] "Theosophists" with capital "T" in MS.

accuse yourself and me and call us bad names. This is what was brought before me last night.

My dear, this is *one* of my miseries. I hate business, but it is my bounden sacred duty to see that our heavy Karmic mistake should be repaired without delay, without putting it off and to the satisfaction of those who donated the monies. *We must do it*, Annie, for your own sake, for my sake and chiefly for the sake of the T. S. You must think over it for the next 24 hours, and see how you can do it or would do it. I propose that you should transfer the lease of the house to trustees representing the Society (as it is not registered) subject of course to the morgage [1] which we would pay; you to have your two rooms secured to you without pay to the end of the lease. Trustees to be—say the Countess, Arch, Bert, yourself and myself, the first three having money and *rentiers*, the last two having none, but great potentialities for the same [2]. You will thus be released of your mortgage which bothers you, be the proprietor for 18 years of your rooms and trustee for the Society. This will be fair all round, for I have been thinking of this all night and thought and talked over it. But you may perhaps, suggest something better still.

Bert and Arch will come down and bring you this letter and you can talk with them [3]. And whatever you do, Annie, let it come to a decision and have Oldfield—a theosophist [4] and the deepest of lawyers, therefore—do the legal thing at once, and thus deliver *me* from this one great misery. Then we may think of removing the others.

Ever yours in
love and sincerity,
H. P. B.

[1] So in MS.

[2] This is one H.P.B.'s cleverest sayings, which Dr. Besant has often quoted.

[3] As the letter is in an envelope and addressed "Annie Besant, 63 Fleet Street, E. C." and was posted, presumably H. P. B. changed her mind about sending it by hand.

[4] "theosophist" with small "t" in MS.

THE TEACHINGS OF KRISHNAMURTI

IV

DESIRE AN INSTRUMENT OF ATTAINMENT

By C. S. TRILOKEKAR, M.A.

(*Principal, Theosophical College, Madanapalle*)

A STUDENT of the writings and utterances of Krishnamurti is at once struck by the importance which he attaches to desire, and notices that its treatment occupies a very significant place in his teachings. The whole question is very briefly put by him thus :

"Being is but the pure awareness of effortless existence. To arrive at this being you must look to the desire caused by self-conscious existence. When you understand desire, whence it springs, and whither it is going, desire becomes a precious jewel to which you cling, which you are continually chiselling and refining. Such desire is the source of true discipline that varies progressively until you arrive at pure being."

In the multiplicity of desires, amidst their babel of voices, in their tug and pull, in this labyrinth and maze, in this continual divers, multiplex going out of ourselves we lie panting, perplexed, confused. Hence Krishnaji's caution at the very beginning, that we must be aware that we are slaves of our desires. Discrimination, therefore, is necessary to note this, to mark this, to be on our guard against it. To know that we are bound is the first step towards freedom, and this is equally true as regards our desires too.

The question of questions now is: to be or not to be—to desire or not to desire; that is the dilemma, in other words, to live or not to live, that is the problem. The answer that Mr. Krishnamurti gives to this is: Do not kill desire—even if you wanted to kill it, you cannot do so. He says: Please do not stop desires. You cannot stop desire; that is, if you try to stultify desire you are dead. Do not be afraid of desires. You must develop your desires and not repress or throttle them. This point is made still clearer in the question and answer form of an interview:

Q. "You say that we should not be afraid of desires, nor repress them and that the more desires we have the better.

A. "The better, yes.

Q. "But how does that work out in practice?

A. "It does work out in practice. If you have a great many desires, you will gradually eliminate them one by one, until you allow certain desires to dominate and the others to die away."

Now what is this desire?

"Desire, contrary to general belief, is the most precious possession of man. It is the eternal flame of Life, it is Life itself."

This desire must be given right direction:

Q. "Desire must be directed, must it not? By what?

A. "By its own aim. It is by virtue of its aim that desire becomes discipline.

Q. "What is the purpose of desire?

A. "It is the same as the purpose of Life. What then is the purpose of Life? What is all the experience which knocks at your desire, continually working for? What is that you are continually seeking through experience? Desire is seeking freedom from limitation, seeking freedom with a purpose; not just licentiousness, which is as a weed thrown into the water and that is buffetted about. To break down limitation, desire is fulfilling itself in every experience. Desire is life, and that life which is in you as an individual, is struggling to break down barriers so that it shall be all

inclusive instead of exclusive, because in exclusiveness lies corruption. If you include everything in that life, which is yourself, there will be no superstition and hence no strife."

This desire has a distinct aim and goal:

"Desire is constantly seeking an outlet. Desire is constantly striving against limitation. Desire can only fulfil itself in experience, can only grow through experience, can only be made vast, immense, unlimited, immeasurable through experience. That is the only law—and Life has no law, no philosophy."

Krishnaji further developing his doctrine of desire states:

"In the heart of everyone is the desire for happiness and liberation. If you follow that desire, if when you have made up your mind, you steel your heart against all petty unessential things, you will attain your goal; that of which I speak is, I maintain, the desire of everyone."

That being so, he enquires of all of us what we are making of our desires—how far we are trying to find out our secret desire. Desire is the urge behind all change, all evolution—it is the greatest creative force. Hence:

"In order to discover what is the essential, one must look at desire. Desire is all the time trying to free itself from delusion. So desire goes through various stages of experience in search of this balance, and can either become a cage or an open door, a prison house or an open way to liberation."

How does desire lead to illusion? If you cling to the unreal, desire will grow and overwhelm you. The illusions which desire throws up in its efforts to grow are due to fear:

"Once you have attained to fearlessness, then you will understand clearly what desire is really seeking and how it may attain its end."

Then in its growth towards liberation through the cessation of fear, we have to wear down the egotism in desire by contact with Life itself. Only in this way can reality be reached, which is the

true consummation of desire. In another place again, Krishnaji explains the creation of illusions and how to get rid of them:

"The problem is to keep and intensify desire, while preventing it from seeking satisfaction in illusion. Once you can do it, your desire is free.

"To strike at the root of illusion, you must first know what its root is. It is desire. Find out what your secret desires are and you will know what it is that is creating illusions. But do not seek to kill out desire, for desire is Life. Seek only to desire truly—that is, to desire from the point of view of the Universal Life, not of the separate life. When you can do this, you will have attained the kind of desire which does not breed illusion."

The causes of limitations set on desire are very succinctly and clearly given by Krishnaji:

"Man being free is limited. That is, man having no outside authority to guide him, no divine control, is free to do exactly as he wishes. And in his lack of wisdom, in his limitation, in his freedom, which is a limitation to him, he is struggling through that limitation to free himself, though he is intrinsically free. By a process of acquisition, of rejection, because he is free, he is growing by limitation to freedom. Because you are free, you are limited.

"As you are free to make your choice, as your choice is limited, therefore your desires, your thoughts, are limited. Through being free, you are limited; and through this limitation, by acquisition, by renunciation, by gathering and by rejecting, you grow towards that freedom which is Life itself, of which you are unconsciously a part. Being free, you gather experience through desire, desire demands experience, that is, its outlet. And through experience you grow to that condition, to that state where you are beyond all desire, hence beyond all experience, because you have been through all experience, through your desire."

In the list of desires Krishnaji does not draw the distinction between higher and lower desires, pure and impure desires, right and wrong desires, but he does distinguish between the desire which is false and the desire which is true, the former leading to illusion, the latter to Truth. He, however, mentions three stages in the evolution of desire :

"In the first stage a man thinks that he will be happy if he has a house, a car, books or money. I am not condemning this stage—it is a natural first attempt to formulate a true longing, which the person concerned does not yet understand. What he is seeking is a beauty and a happiness which are impersonal. This in its turn brings its disillusionment.

"The second stage of desire, is the transference of longing for possessions into the realm of subtler things. This also in its turn proves illusory.

"The third stage seems at first like pure negation, because it is the giving up of all attempts to find happiness in anything outside oneself."

When one enters it he finds it not negative but positive. In this gaining of freedom of desire—by desire itself—Krishnaji goes into the question of suppression, repression, and control of desire.

In his opinion, " desire is its own discipline ". He explains this as follows :

"True discipline is different. The moment you have no fear, you are disciplined ; because desire is its own discipline. For example, if I want to become a painter or a poet, I train my capacities along those lines. If I am to be a painter, I must observe light and shade, proportion, right perspective ; if I am to be a poet, I must study the rhythm of words. So I discipline myself, I watch, I observe, because I am dealing with Life. I discipline myself because I am in love with Life ; this is what I mean by desire becoming its own discipline."

Krishnaji defines control and suppression thus :

"Suppression is annihilating, holding down without understanding, subjugating the violence of desire without

understanding it. Control is the intending direction of desire towards a purpose. Suppression is a futile waste of energy, whereas, control with a purpose becomes spontaneous action towards experience.

"Repression to me is conscious effort through fear; control is through understanding of the purpose of individual existence. So, from the very beginning, self-discipline, which is true control, is born out of the understanding of Life itself—not out of the fear of Life, which is but repression and involves the external imposition of discipline. Control is self-discipline imposed upon yourself by your own understanding, and that understanding comes through the love of Life: and in the care of that love is the surety of true self-discipline."

Thus Krishnaji, through the right understanding of the origin, the nature and the goal of desire, leads us to that final attainment of Life which is Liberation. In his own words, when desire is thus freed, Life itself is freed. For such desire is nothing else than Life. True desire is pure being, it is the highest truth, the highest spirituality, the absolute. It is the blending of love with intuition, it is God, it is everything.

ADVENT

In an age of much learning and many temples;
In the midst of great complexity and micrometered precision of thought;
In the hot ecstasy of speed and the confusion of machine-fed sensation, he is born—
He of the simple heart.

Like the tranquillity of a mountain lake is his thought;
His love, mild and infinite as the summer sky.
A stranger to their temples, unlettered,
Without knowledge of their science and a knower of their souls.

He speaks to the mind unburdened with religion;
He is known of the heart unclaimed by gods;
He is love, he is life,
The warm sun and the cool rain;
The joyous agony of self-knowing,
And the peace of dawning fulfilment.

Life walks with men
And the heart of the world is glad.

B. W. CASSELBERRY



CAPTAIN (BREVET MAJOR)
BASIL HODGSON-SMITH

THE LIVES OF BASIL HODGSON-SMITH

INTRODUCTION BY C. JINARĀJADĀSA

MEMBERS of the Theosophical Society who took part in the Society's activities during the years 1901—1906 in the United States, Australia, New Zealand and Java, will all well remember Basil Hodgson-Smith. He will also be remembered by most of the elder members in Europe, and particularly in England, where during the years 1913-1914 he worked in the Library of the English National Society in London.

All who remember him will also remember his extreme charm, and particularly his eager desire to serve everybody in any way that he possibly could. I have not known any one who had a more sunny nature as a boy and youth.

I met him first when he was nine years old; he was born in 1887. Both his father and mother were staunch Theosophists, and the father, Mr. A. Hodgson-Smith, is still one of the workers for the Society in the north of England. I do not think I have come across any other boy who, under Theosophical influence, particularly that of his comrade and friend C. W. Leadbeater, developed more rapidly with the spirit of service. The boy was nine years old and the elder nearly fifty when they met. A very close bond developed at once between the older worker and the boy. From the occult standpoint the boy had high possibilities of Discipleship, as he had



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INTRODUCTION BY C. JINARĀJADĀSA

MEMBERS of the Theosophical Society who took part in the Society's activities during the years 1901—1906 in the United States, Australia, New Zealand and Java, will all well remember Basil Hodgson-Smith. He will also be remembered by most of the elder members in Europe, and particularly in England, where during the years 1913-1914 he worked in the Library of the English National Society in London.

All who remember him will also remember his extreme charm, and particularly his eager desire to serve everybody in any way that he possibly could. I have not known any one who had a more sunny nature as a boy and youth.

I met him first when he was nine years old; he was born in 1887. Both his father and mother were staunch Theosophists, and the father, Mr. A. Hodgson-Smith, is still one of the workers for the Society in the north of England. I do not think I have come across any other boy who, under Theosophical influence, particularly that of his comrade and friend C. W. Leadbeater, developed more rapidly with the spirit of service. The boy was nine years old and the elder nearly fifty when they met. A very close bond developed at once between the older worker and the boy. From the occult standpoint the boy had high possibilities of Discipleship, as he had

already made strong links in past lives with the Master K. H. Instructions were given to C. W. Leadbeater when he was at Harrogate in 1896 that the Master would visit astrally on a certain night, so as to examine the boy's finer vehicles, and to give the instructions necessary for a rapid unfoldment.

The following is the account written by C. W. Leadbeater for the parents on the morning after :

May 4th, 1896

Basil was taken to the upper room in order that the Master might make a thorough examination of his etheric double. When he [C. W. L. first] saw Basil he recognised that he had known him before, and went into the matter on the way to Manchester with the result of identifying him with Euphrosyne[1]. Master K. H. asked after him, and said, "See what can be done." D. K. also asked after him once or twice and suggested things to say to him. C. W. L. kept up correspondence with him, and was planning what could be done for him. The Master said if a time could be fixed He would make an exhaustive examination and see whether Basil would be fit for work at once. The time was fixed for midnight and Basil knew that visitors were expected.

They arrived at 12, a flood of light flooding the room. The Master held out his hand to Basil, who hung back for an instant, then moved forward, knelt and kissed it very gracefully and prettily; then the Master raised him and put his arm round his neck.

D. K. was there also. Greetings over, A. B. arrived and also a friend from Tibet. The Master directed the proceedings, very carefully looking over the various bodies, calling up an image of the Euphrosyne aura to compare with them, and explaining which centres needed special attention. Then He said, "I must return; bring him over to see me." A. B. had gone, but C. W. L. and another took him over. H. P. B. noticed him, and the Master gave him a beautiful blessing before the return. There was much work to do, some of it very horrible, but he acquitted himself very well, and comforted some children. A large elemental, apparently about the size of a cow, was dissipated by his will, and after a night's work he was taken back to his body. As he woke he started up saying, "I have seen the Master—what a beautiful face", but only a few minutes afterwards the memory began to fade, and he seemed a little shaky and uncertain about it.

Some of the boy's work as an "invisible helper" is recorded in the book *Invisible Helpers*, where Basil appears as "Cyril".

[1] The name of Basil as a girl in the life in Athens.

One of the most eventful incidents in Basil's life was his receiving as a boy the gift from the Master of His miniature. The Master had two miniatures painted on ivory by one of His pupils who was an English lady, a portrait painter. He sat for the painting, which was done in Tibet. The two miniatures were exactly similar ; one was intended for Basil, and the other for myself. After the miniatures were ready, they were both transferred phenomenally to London on February 7, 1898. Basil was in London, at the London Headquarters. I was in Cambridge at the time and came down the next day to London to receive my miniature. Mrs. Besant has noted down the incident in her diary briefly : " Pictures came ". She gave us the silver cases in which they are now.

Basil came and lived at the Theosophical Headquarters at Avenue Road in London till its lease was sold by Mrs. Besant. In 1900 the American Section planned a long tour for C. W. Leadbeater, and Basil accompanied him. Though he was a boy, he learnt shorthand and typing in order to be of particular service to his elder comrade, and the services which he rendered were most able in every possible way as secretary and as companion. At the end of the tour they returned to London, but a second tour was organized in August, 1902. This tour covered not only the United States but also Canada, New Zealand, Australia, Java and India, and the long tour ended in May, 1906. Then followed a period of preparation in order to enter Oxford, and in October 1909 he went to the University.

Basil at this period was acutely conscious of the handicap of not being able to study as rapidly as he would have liked for the various examinations. Sometimes he felt that perhaps it might have been better if he had been sent to an ordinary school, where he might have been ground in the usual fashion to pass examinations. The difficulties of

examinations worried him considerably, and I think at times he did not realize that he had had such a rare opportunity as Karma seldom gives to boys, which was of going round the world, and seeing peoples and countries, and that he was learning greater lessons than any teaching which schools can give. Though his mind certainly was not brilliantly equipped for the higher examinations, he passed his examinations, and he took an ordinary degree, not one with honours. Then he worked for a while as assistant in the Theosophical Library of the London Headquarters. The events of his life after then are briefly summarized in the following notice which appeared in the London *Times* at his death in 1929. Probably due to debilitated health after the War, serious trouble developed in the sinuses, and he passed away after three operations.

CAPTAIN W. B. HODGSON-SMITH

Captain W. B. Hodgson-Smith, secretary of the New University Club, died yesterday at the age of 42.

Walter Basil Hodgson-Smith was the son of Mr. Alfred Hodgson-Smith, of Harrogate, where he was born on March 8, 1887. The years when most boys are at a public school he spent in travelling all over Europe and round the world. He went up to Worcester College, Oxford, in 1909, and took his B. A. degree in 1913, and his M. A. in 1919. Immediately after War was declared in 1914, having been in the O. T. C.[1] at Oxford, he obtained a commission as Second Lieutenant in the 6th Battalion, The Royal West Kent Regiment. This was one of the earliest of the new Kitchener battalions to be recruited and trained, and he went to France with it at the end of May, 1915. Presently, as second-in-command of his company, he showed both outstanding administrative capacity and that finest courage which springs from complete disregard of self in devotion to duty. The occasion when he was first wounded illustrates both his resourcefulness of mind and his gallantry.

It was at "Plug Street," south of Armentières, at a point where the trenches were only 50 yards apart. Wiring in front at night, even though certain balloon-like balls of barbed wire were prepared before-hand and had merely to be pegged in position, was slow work. He volunteered to peg these at dawn in a half light, when the enemy were as a rule comparatively inactive before starting the daily dose of intensive rifle and machine-gun fire. In three mornings he pegged down in a comparatively few minutes as much wire as it would have

[1] Officers Training Corps.

taken a large fatigue-party many nights to fix blunderingly in the dark. On the fourth morning, when the rapid task was nearly complete, a German bullet pierced his left leg and broke the shin. The wound was serious, and though he fretted at the enforced absence, he was not with his battalion again until the summer of 1916. Thenceforward he was in all its fighting, finally as second-in-command, until November 30, 1917. In that day's attack, which resulted in the recovery by the Germans of ground recently won by the British, near Cambrai, he held stubbornly with a handful of men to an advanced position in a sunk road until he was shot through the lungs and severely wounded in the right hand, part of which was subsequently amputated. He was a prisoner of war until he was exchanged in August, 1918. He was invalided out of the Army in March, 1919.

After the War he became secretary of the New University Club, where he was deservedly popular, and fulfilled the duties of his office with conspicuous ability up to the time of his sudden and fatal illness. Here, incidentally, he organized an annual dinner to which the surviving officers of his battalion were invited, and all of these made a point of attending it if possible.

Basil Hodgson-Smith was a man singularly altruistic and sweet-tempered, and so completely unsparing of effort in the cause of either duty or kindness that it was sometimes difficult to restrain him from wearing himself out with overwork. He has left his mark in the hearts of all who knew him intimately by a quite unusual generosity of nature and a talent for devoted friendship. His loss will be felt by very many, not only because he was dear to them, but because he was so considerately helpful in ways small or great when help was needed. To these his place can never be filled.

He married in January, 1919 a lady devoted to him, and his brief married life was a happy one. It might have been much happier, except for a strange subtle change which came over him after the War. The sufferings which he had undergone as a prisoner seemed to have drained the vitality out of him. When I saw him after the War, he was as affectionate as ever, the same old Basil with instant intuitive sensing of a service to be rendered. But he was tired, less physically (though his mutilated hand still bothered him) and more "inside". It was as if the ego cared no longer to grapple with the struggles which Karma entailed. A sadness enveloped him, and he merely "carried on" with life.

His love of method and precise work is shown in the large mass of his travel letters and diaries which he hande d

over to me. Every letter is in its place, all carefully arranged to save trouble for the historian.

In the year 1896 when C. W. Leadbeater met him, the attraction between the boy and his companion, older by forty years, was so remarkable that the latter used his clairvoyant powers to examine the past lives of the boy. I publish the record of these lives as they were noted down at the time. They have been put away among private papers since then. The "star name" given to Basil Hodgson-Smith in the "Lives" is Vega. Only a few lives of his were examined and recorded. I publish the last life first, and proceed backwards. In some ways, to those who know a character, going backwards life by life makes more understandable the changes in the character of an ego in the process of Reincarnation.

C. JINARĀJADĀSA

I

SPAIN 1504-1527[1]

Enriques del Soto was born in hilly country south of Madrid; good family; intense pride; mixture of blood (Gothic?); handsome face; high rank; father brave, bigoted, religious, hard and stern, one who has led troops, one who is feared and obeyed. At this time there was much disturbance in the country.

Boy about seven: richly dressed in velvet, with jewelled clasp; they think a good deal of him, but yet are not particularly kind to him; he seems out of his element. They live in a great, rambling castle, and see him once each day, for he has his own rooms and servants. They have no real affection for him, but an old nurse is really kind in an erratic sort of

[1] These are the rough notes taken by the scribe as C. W. L. described what he saw. They have not been "written up" by him, as is the case with nearly all the *Lives of Alcyone*.

way, and watches over him. He is fond of her, but bewildered by his surroundings and the want of affection. He is romantic, full of strange stories and legends, and loses himself in day dreams.

He has no education of the ordinary kind up to seven, but already knows military exercises and can ride and fence. The parents had a child some time before who died; there is a grown-up brother living away from home. At fourteen he is enthusiastically taken up with religious views, and wishes to devote his life to higher things, and has other noble aims; always taking the best when he can see clearly. He wanders much about the gardens and woods, in charge, mainly, of a sort of chaplain whose influence is not altogether good nor free from bias; he is a schemer, and always paints the lives of the saints in glowing colours, but always for his own ends.

The boy has strong affection, but no one on whom he may lavish it freely, and a sensitive nature, with much pride, and a tendency to boasting. At eighteen he falls in love, which does not suit the priest's plan; so the latter uses dishonest means to check it, telling him a false but circumstantial story about the girl, and brings apparently irresistible evidence for it. The youth is truthful and straightforward and feels it very much. The struggle is a severe one, but they succeed in making him renounce the young girl and enter the monastic house as a novice.

The life is a very great trial, for he has been proud and imperious, and now he has to submit. He frets at the monotony, and has spasms of desire for freedom, hunting, sports, etc., but on the other hand has times when he feels that the monastic life is the right one. He never forgets the young girl or the old nurse; nor does he forget any one who has injured him. He passes through the probationary period; has doubts about the full vows, but eventually takes them and becomes a full brother. He has hard times now and then,

but fights through them, sometimes breaking out rather rebelliously, and having penances. However he gets through three years. He is about twenty-two. He still has deep religious aspirations and has formed a high ideal. He is very tender-hearted in certain ways, and resents any cruelty strongly, and often unwisely.

A crisis approaches; when out one day he comes upon the young woman. By his vows he should not have spoken, but he asks her why she had done that of which the priest had accused her; she denies it, and a very dramatic scene takes place when he finds that she still cares for him. They have a long conversation, but he cannot believe that the chaplain wilfully deceived him. She is full of fear but is delighted. He goes to his cell and sits thinking many hours, ignoring vespers and matins, and is so torn by his feelings, that he does not sleep that night. His supposed duty to God is far away, while the young woman is near, so he eventually decides to give up the monastic life for her. The abbot sends a man in the morning to see why he was absent; hollow-eyed with his vigil, he goes to see the abbot privately, and announces his intention to give up the religious life. The abbot is furious, for the elder brother is dead and the church wants all the immense wealth which he will inherit, so orders him back to his cell, to be kept under strict guard. Meanwhile the girl comes to the appointed place of meeting, and is troubled at not finding him. She eventually bribes one of the guards to take a message to him.

At the end of two days he is sent for, and the abbot asks him if he has made up his mind; he declines to give his adhesion or to obey the abbot, who thereupon imprisons him in a dark slimy cell in the basement, to be confined until the court shall sit. Vega knows what a court of the Inquisition means, and has a bad time, for his probable fate is horribly real to him. The young woman knows that he is in trouble on her

account, and does all in her power to get something done. The abbot consults the court; they are swayed by the wish to secure his lands and money, and decide that he must be kept at all costs. The girl hearing this feels that he will be killed, so steals jewellery belonging to her mother in order to bribe some of the guards. Though none of them will attempt to release him for fear of the court, they will undertake to keep out of the way and give her a chance to free him.

She accepts, and comes at the appointed hour, but cannot find the place. The jailor comes back, expecting that she has succeeded, speaks roughly, but indicates the place. She finds the key in the lock, enters and finds him an awful object, almost unrecognisable. They escape over a wall, but he gets hurt, being weak from want of food. She brought him another dress, worn under her own. They go down the hill, and hide among some ruins in a thicket. She gets some food from the village, and after they have rested and eaten, they start.

In the meantime their departure has been discovered at the abbey, and bands of men are sent out to search for him, and excommunication pronounced upon any one who should help or conceal them. They are eventually discovered through one who is afraid to shelter them.

There is a great struggle, for he is a brave fellow, and though worn and abused so terribly he defends himself well. He snatches an iron mace with spikes on its iron head from one of the men, and strikes one who is laying hands on the woman. The rest close in upon him, but he manages to strike down another before he is killed. A terrible scene takes place, the girl throwing herself upon his body; but they capture her and lead her away. She was brave and faithful, though beneath him in station, and also in character and mental power, so their union could never have been a happy one.

(*To be continued*)

THE LIVES OF ARCOR

(*Concluded from p. 51*)

Agadé, Asia Minor, B.C. 1500.[1]

ARCOR was born this time at Agadé, a city in Asia Minor, on the shores of the Dardanelles, with a population which was partly Greek and partly Hittite. The Greeks represented the more advanced civilization and centred round the White Temple on the hill, where Heraclitus (Mercury) was a priest; while the Hittites belonged to the conquered race and their temple service had remains of an older and darker form of worship.

The two races were ruled by two Greek Archons or governors.

Arcor was the younger son of one of these governors, Yajna, a fine man, by his second wife, Mona, a Hittite slave woman whom he married. The first wife, a Greek, had three children: Crux, Fortuna, and Aletheia.

The other governor's four children were: a son, Gemini, and three daughters: Herakles the eldest, then Capella and, some years younger, Rhea, who was about the same age as Crux and Arcor.

Vega belonged to a wealthy merchant's family of three brothers, one of whom is recognized as Chameleon who had

[1] These investigations were in 1898. Many of the gaps in the narrative were filled up later in investigations into the lives of other characters. Many characters are here mentioned, as they were noted for the first time in 1898, and more time spent on recording their relations than on following up fully the life of Arcor.—C. J.

two daughters, Flora and Concordia and two sons, Lachesis and Atlas. Concordia married Proteus, and Selene was their son. Atlas married a Hittite and their daughter was Vega.

Another of the three brothers Hebe had Amalthea as his daughter; the third brother, Dolphin, who was wild and too fond of wine and good living, though not ungenerous when it pleased him, married Capella; and their children were a daughter Pomona, who attracted the undesirable attentions of Crux, and a son, Cyrene, who was Arcor's friend.

Arcor comes erratically on to the scene; he was much away and his connection was chiefly with Crux, Chameleon and Herakles; though all our people were drawn closely together and all met, though they belonged to different sets and families.

The White Temple was the point of union and Herakles was a vestal there. On certain days, probably the full and new moons, she sat in a particular place and spoke to the people. On especial festivals they crowned the statue of the goddess Pallas Athene with flowers, and each brought fruit or curious little cakes or oil or corn as an offering with some petition or wish. Then they stood and talked outside, until the time that the vestal took her seat, and then they all flocked in and stood in picturesque groups, or leaned against the pillars. There was first of all a procession of the vestals round the temple grounds, and then the chosen vestal went suddenly into a trance and delivered a general ethical address, bringing in personal allusions. When that was over, but while still entranced, she called up individuals from the crowd and gave them advice. It was a very pure and good religion, and was connected with good priests.

Capella, against the advice of her sister, Herakles, and also against the wishes of her parents, who looked higher for her, married Dolphin, and, as a consequence, was a much disappointed woman, for she had hoped to reform him, and

failed. Dolphin was not particularly vicious, but he loved entertainments and he did not come up to Capella's expectations; she had given a great deal up for him—for as Herakles' sister, she might have gone into the temple also, as indeed her sister wished her to do. Capella, under these circumstances, was more unhappy than most ladies of the time would have been, though she still saw a great deal of Herakles. She was sorely troubled about her children; and Crux, who was the son of the other Archon and lived a free and easy life like her own husband, annoyed her by pressing attentions to Pomona, her young daughter.

Crux had high qualities when he let them have fair play, but he was much courted and flattered by the young men who followed him, and he did not always distinguish between parasites and real friends. He had good chances. He was rich and his father a man of importance and he was deeply interested in Occultism; but he would fall in love and attended the temple "pointedly." The life was a fast one amongst the gilded youth of the period and not all that he did then would he do now. He had great fluency of speech and was a leader of all the young men—often into mischief—for he was a daring person whose imagination did not stop at running off with a priestess or two.

Crux had a younger brother Fortuna, who was very devoted to him and copied him.

The end of it all was that the Scyths (a non-Aryan tribe) came from down the mountains and wiped out the place; there was no standing army, only a kind of Pretorian Guard that attended the Archons, but every man in the city fought when required.

The Scyths sacked the city and destroyed the temples, killing or enslaving all.[1]

[1] No other lives of Arcor were investigated.—C.J.

GOETHE'S FAUST

By C. JINARĀJADĀSA

(*Continued from p. 95*)

Two souls, alas! reside within my breast,
And each withdraws from, and repels, its brother.
One with tenacious organs holds in love
And clinging lust the world in its embraces;
The other strongly sweeps, this dust above,
Into the high ancestral spaces.

IN these words of Faust, we have graphically described the ever-present duality in ourselves of lower and higher, of evil and good. What we call "life" is our attempt to harmonize these two conflicting elements. To be one, a whole not divided into parts, is our inmost craving. When aware of that craving only sub-consciously, man goes recklessly from experience to experience; when aware of it consciously, he uses his mind and seeks the "way".

Mephistopheles comes to Faust, according to the plan made in Heaven, when Faust turns in disappointment from one world of experience—that through knowledge—to look for another. Of course, following the Faust legend, Goethe makes Mephistopheles ask Faust for his soul, as the wage for giving Faust all that he demands. What Faust asks for is the most unexpected and the most significant thing. Were Faust a "young soul," as the Theosophist might phrase it, he might ask for wealth, honour, love, position, power and so on. But Faust is an evolved soul. He has sought and not

found; worked and not achieved. He has lost all faith that there is a "plan," or a "way". But he is willing to experiment again. So his part of the bargain is this strange one: if in all that the Devil can provide, Faust shall find one single moment of utter satisfaction, so inexpressibly sweet that he can say to that moment, "Ah, tarry a while, thou art so fair!", then the Devil can have his soul.

Faust

When on an idler's bed I stretch myself in quiet,
There let, at once, my record end!
Canst thou with lying flattery rule me
Until, self-pleased, myself I see,—
Canst thou with rich enjoyment fool me,
Let that day be the last for me!
The bet I offer.

Mephistopheles

Done!

Faust

And heartily.
When thus I hail the Moment flying:
"Ah, still delay—thou art so fair!",
Then bind me in thy bonds undying,
My final ruin then declare.

Seeking then this single moment of utter satisfaction, of perfect peace, the new incarnation begins. Faust wants "life"; he asks to feel life's torrents as they rush by headlong.

Faust

Hearken. I have not said one word of bliss—
Henceforth do I devote and yield myself,
Heart, soul, and life, to rapturous excitement—
Such dizzy, such intoxicating joy,
As, when we stand upon a precipice,
Makes reel the giddy sense and the brain whirl!
From this day forward am I dedicate
To the indulgence of tempestuous passion—
Love agonising—idolising hatred—
Cheering vexation—all that animates
And is our nature; and the heart, serened
And separated from the toil of knowledge,
Cured of the fever that so long oppressed it,

Shall cease to shut itself against the wounds
Of pain: whate'er is portioned 'mong mankind
In my own intimate self shall I enjoy,
With my soul grasp all thoughts most high or deep,
Heap on my heart all human joys and woes,
Expand myself until mankind become
A part, as 'twere, of my identity,
And they and I at last together perish.

The torrent of "life" is going to be of the emotions. Faust has not known what love is, he will experiment and see if in love of woman he will find the moment to which he can say, "Thou art so fair!" Mephistopheles stages the drama with Marguerite, a woman unknowing love's power, but simple-hearted and ready to give all for love. Faust rushes headlong into the new life; he uses Mephistopheles to procure jewels with which to work upon the child-like nature of Marguerite.

It is interesting to note that Marguerite though unlearned has a deeper realization of what Mephistopheles is than Faust himself has. Instinctly she knows that Mephistopheles is evil. While she is absent from her room, Faust and the Devil enter it to deposit the jewels. On her return, her first words are:

It is so close, so sultry, here!

(*She opens the window*)

Yet 'tis not so warm outside.
I feel, I know not why, such fear!

Later when she has given her love to Faust, she gives the finest, as most accurate, description of the work that evil does to love.

Marguerite

I am so happy on thine arm,
So free, so yielding, and so warm,
And in his presence stifled seems my heart.

Faust

Foreboding angel that thou art!

Marguerite

It overcomes me in such degree,
That whereso'er he meets us, even,
I feel as though I'd lost my love for thee.
When he is by, I could not pray to Heaven.

The inevitable of course happens. Yet Faust knows, though he will not draw back. He takes refuge in fatality, the sign that the finest instincts of the soul are asleep.

Faust

She and her peace I yet must undermine:
Thou, Hell, hast claimed this sacrifice as thine!
Help, Devil! through the coming pangs to push me;
What must be, let it quickly be!
Let fall on me her fate, and also crush me,
One ruin whelm both her and me!

And ruin, calamitous ruin is Marguerite's lot. After Faust has swept her onwards on his torrent of mingled lust and love, he forgets her. For once again the old desire for knowledge takes the place of the desire to feel. In a Walpurgis-Night, in the Hartz Mountains, he contemplates new scenes which Mephistopheles provides him. Witches and wizards, Oberon and Titania, a phantasmagoria of ideas, all these pass before him. The months too pass thus, till one day Faust learns that Marguerite has had a child, and that in a frenzy she has drowned it, and is in prison waiting to be condemned.

Of course Faust turns upon Mephistopheles and blames him—not himself.

And thou hast lulled me, meanwhile, with the most insipid dissipations, hast concealed from me her increasing wretchedness, and suffered her to go helplessly to ruin.

And the Devil replies calmly:

She is not the first.

With the Devil's help, Faust enters Marguerite's prison to rescue her. But her mind has broken under the strain; she is insane and does not at first recognise him. At last the remembered tones of his loved voice bring her back to herself

for a moment. He pleads with her to fly with him, and is just about to succeed, when the Devil enters the cell and urges speed, for dawn is about to break, and with it comes a crippling of his power. But like a flash Marguerite knows that no flight is possible, where Mephistopheles will be of the company.

Marguerite

What rises up from the threshold here?
He! he! suffer him not!
What does he want in this holy spot?
He seeks me!

Faust

Thou shalt live!

Marguerite

Judgment of God! myself to thee I give.
Thine am I, Father! rescue me!
Ye angels, holy cohorts, guard me,
Camp around, and from evil ward me.
Henry! I shudder to think of thee.

Mephistopheles drags Faust away, and disappears with him. Yet as Faust flies away, Marguerite's dying voice repeats: "Henry! Henry!". With these words ends the first part of Goethe's *Faust*. We shall note, at the end of the long long drama as it developed according to Goethe's artistic intuition, how at long last Woman—or rather, what she represents, the Shakti or Femininity of the Divine—is inseparable from Salvation.

So one more incarnation ends. Faust has not found the unity which he sought. But he now proves what once, when in a certain time of pure love of Marguerite, his intuition revealed to him about himself. Then, he saw the future; but it conveyed no message. Now, after his heart is torn in two, he knows the truth, for he has proved it.

Faust

Alas! even now I feel Man's joys must be
Imperfect ever. The ecstatic bliss,
Which lifts me near and nearer to the gods,

This is Thy gift; but with it Thou hast given,
Inseparably linked, this vile associate
Whom I abominate, but cannot part:
Cold, insolent, malicious, he contrives
To make me to myself contemptible;
And with a breath will scatter into nothing
All these high gifts; with what officious zeal
He fans my breast into a raging flame
Of passion, to possess that perfect form
Of loveliness! Thus, from desire I pass
On to enjoyment, and, uneasy still,
Even in enjoyment languish for desire!

It is what in other words St. Paul said:

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

And long, long before the days of Palestine, the same struggle was described in Atlantis and in India in the two wonderful verses of the *Katha Upanishad*.

One thing is the right, while the sweet is another; these two tie a man to objects apart. Of the twain, it is well for who taketh the right one; who chooseth the sweet, goes wide of the aim.

The right and the sweet come unto a mortal; the wise sifts the two and sets them apart. For, right unto sweet the wise one preferreth; the fool taketh sweet to hold and retain.

When, with the instincts implanted in our souls, we long for the Good, the True and the Beautiful, who shall teach us to grasp the reality and not its semblance, the truth and not its mask? Not knowledge, as men know knowledge. Not love, as men know love.

Who that teacher is Faust will discover only when happens what awaits him in other lives to come.

(*To be continued*)

THE MASTERS, THE THEOSOPHICAL SOCIETY AND THE WORLD [1]

BY GEOFFREY HODSON

IF we look out upon the world to-day, we see conditions which appear to be a direct antithesis of those which obtain within that august body known as the Great White Brotherhood. We are divided and at cross purposes; the Inner Government is one in action. We are self-seeking; They seek only to serve. We are in an apparent state of chaos; They dwell and work in perfect order.

Our place as individual Theosophists and as a Society may well be conceived of as midway between those two conditions; our task to display as much as possible of the harmonious inter-relationship, unity of action, self-giving and order, characteristic of the Great White Brotherhood, and as little as possible of the negation of those qualities, apparent in the outer world in which it is our Dharma to live. In the measure in which we can so stand between and link together these two antithetical orders of existence shall we be able to help the world in its present difficulties.

If one studies and meditates upon the Inner Government of the World one is struck by the order, the certainty, and the unity of action which characterise that great Inner Council. Order is perhaps the outstanding characteristic of such of Their activities as are normally observable. There is a plan

[1] The substance of a recent address to the Federation of Southern California Lodges.

for this planet, and They, perfectly comprehending it, work steadily through the centuries for its fulfilment. In this knowledge of, and guidance by a plan must lie in great measure the secret of Their power and of Their purposeful activities. Unity in action They also achieve, for however diverse Their temperament, however much They differ in Their point of view—and we are informed that They do differ —*in action They are one.*[1]

When therefore we turn from the contemplation of Their mighty Order to a consideration of conditions in our world and find, as I have said, the absence of a plan, the appearance of chaos and disunity, our place and our work become clear: our Dharma surely is to stand between as Their messengers, co-workers and representatives in the outer world. Herein I suggest lies the work of each one of us, the very humblest, newest and youngest Theosophist as much as our great President herself, whose life of magnificent service is such an example of the Dharma of the Theosophist rightly fulfilled.

The Great Plan, as far as my understanding goes, can only be worked out with the consent of man. Omnipotent as the Great Architect and Designer of the Plan is, potent as the Brotherhood is, humanity, whether as individuals or nations, cannot be driven to co-operate either with each other or with the higher Authorities. Humanity, it would appear, is never forced, however much it may be inspired. One of the objections brought to the idea of the existence of the Inner Government is: "Why then do the Masters allow us to suffer, to make such mistakes, to be beset by pestilence and to drift into war? If They are guiding evolution from behind and within, why then the chaos of to-day?" And the answer is that our achievement must always be our own. It would not really help the school-boy to pass his tests, if his

[1] For the one reason, that They know who is the Commander, who holds that place by right of His supreme Knowledge and Power; where His fiat is declared, They do not hesitate to act, knowing that in so acting They will reveal Their highest.—C.J.

teacher gave him direct the answer to every question. Humanity must grow steadily and gradually from chaos to order and freedom as the result of its own effort and experience. If the Great Ones were to come amongst us and, as They doubtless could, establish for us in some country or continent a model government and a perfect civilization, what would happen? The moment They withdrew Their guidance, the structure would collapse, as it did collapse in Atlantis, when from necessity They performed that very feat and afterwards permitted humanity to try to walk alone.

The Elder Brethren inspire the consciousness of man, stimulate his intuition, and even instruct him physically, but They leave him entirely free so far as conduct is concerned. So only can the germs of omnipotence develop into the complete manifestation of that attribute. And so humanity is free, and so also we are free in this, Their Society, to co-operate with Them, to work eagerly, to put vigour and enthusiasm into our Theosophical work or not, according to our choice. They know that it is for us as individuals to be moved from within to serve Them, not to be forced from without, and so it is, then, that both the Theosophical plan and the Great Plan depend very much upon voluntary human co-operation. The Masters do not drive us into a state of inter-relationship with Themselves or attempt to bring about phenomenally a particular kind of government and administration.

Although we are wisely left to grow, according to the inspiration of the life within us, the Masters do seek our co-operation, and wherever They get it in however small a degree, They use it in all its fullness. It has been said that for every step we take towards the Master, He takes two towards us, and so for every step that a member, Lodge, Federation or a National Society takes towards the members of the Great White Brotherhood, They take two towards him. As individuals and groups, our work, if we can but realize it, is to

continue to take such steps, thereby drawing Them nearer to the world. Yet we are left free; there is no pressure. It is really a question of our intuition, how much awake we are spiritually to the significance of the time, how much alive we are to the remarkable opportunity of this incarnation.

If we try to look at it from the point of view of the Masters, try to envisage the difficulty They must have in touching the consciousness of man, we shall see the importance of our special relationship to the Elder Brethren. For the most part humanity is still engrossed in self, in separateness, in selfish pursuits. I am not discounting the magnificent people in the world, the splendid altruism, the noble philanthropy to be observed in every city and in every land; but on the whole, I fear, it must be admitted that we are still in the realm of selfishness, in-turned upon ourselves, and therefore practically unresponsive to Their Presence, Their inner appeal, and Their power playing about us. This automatically shuts Them out from our personal consciousness, because the Great Plan for this earth is the apotheosis of unselfishness; it is planetary, international in its motive and scope. It has little interest in the individual. The plan for this planet, as far as man is concerned, is an international plan. The Masters have said that it is the masses, the great "orphan humanity" with which They are chiefly concerned.

People and nations who are still strongly individual offer an almost impassable barrier to the inflow of Their power, the shining through of Their light. And individuals and nations are only important to the Masters as They can help the Plan, and that it seems to me is our opportunity as Theosophists. Knowing Them and the Plan, and living in the world, we can serve as *liaison* officers, as connecting links between the Inner Government and the outer world. There are at least three essentials to our successful tenure of the office of connecting links between the world and the Great White Brotherhood.

They are, first: an awakened intuition to perceive the Masters' wishes; secondly: a clear, impersonal and relatively trained mind to interpret our intuitions and Their wishes; and thirdly: a life of service based upon that interpretation.

The direction in which our thoughts and minds are habitually turned therefore becomes a matter of great importance. Where are our minds habitually turned? Can we respond to any impulse emanating from the Great White Brotherhood? They are broadcasting all the time up there; we ought to be the receivers with our bodies as loud-speakers in terms of action down here. We must tune in more and more to their wave length and try to live nearer to Their consciousness. In this connection I would suggest that we live nearer to the consciousness of the Brotherhood as a whole rather than to any individual Master. We must be strictly impersonal, and if we reach up and into the great ocean of the life and consciousness of the Inner Government of the World, we can hardly be personal and are therefore more likely to intuit correctly.

The world's need to-day is very, very great. It is obviously a most critical, delicate situation in which we find ourselves. India and England, two great key nations, who, according to the Plan, should be living in amity, working in unity to give to the world the combination of ancient spirituality and culture and western modern practical virility and efficiency, are straining apart just now. There is danger to the world in that situation, although we are assured by our President, that, in spite of the danger, the Star of the KING shines over the situation, "the oriflamme of victory". In the far East too there is danger, and on the continent of Europe the financial condition is steadily getting worse. There is so much talk of reparations and of getting, and so little of mutual aid in reconstruction and of world service; so

much claiming of rights, so little readiness to fulfil duties, and nobody able to say with certainty what is going to happen next. Our opportunity as a Society at this moment seems to me to be extraordinarily great. We, with our rallying cry of the Universal Brotherhood of man, can render a service of almost incalculable value at this time, if we are alive to and take our opportunities. We ought to be able to influence the nations in the direction of brotherhood, unity and peace.

Because of this situation one feels that the Masters are seeking everywhere throughout the Society and the world for possible assistants. Our opportunity as individuals and as an organization is very great. Yet, we are left free— free in our intuition, free in our interpretation, free in action, and of course we shall always be left free. The moment any member begins to feel from his fellow members the slightest unwelcome pressure on his intuition, his thought, or his conduct, then the Society is not living up to its ideals. It is freedom that brought you and me into this Movement, and in it we are beginning to learn, very slowly, perhaps, the meaning of that mystic phrase: "In His service is perfect freedom," the full truth of which we shall ultimately discover. As our membership becomes more living, we shall learn that in Their service through this body there is a perfect freedom: freedom to perceive the work to be done, freedom to interpret that vision, freedom in our mode of conduct. We are only asked to be brotherly, to work in a family spirit as far as we can, and part of our work as members is steadily to improve our technique along the three directions of intuition, interpretation and service. In this way our Society may be placed in the forefront of human thought and action where it rightly belongs, since it is Divinely led.

(*To be continued*)

EINSTEIN AND THEOSOPHY

(A POPULAR EXPOSITION)

By C. HAEGLER

(*Concluded from p. 68*)

EINSTEIN states that there is no essential distinction between time and our three dimensional space, except that our consciousness moves along with time, from the beginning to the end of our lives. "Before and after," appear to us much more fundamentally different than "above or below," in "front or behind". But time enters into physical phenomena in the same way as the directions in space, *i.e.*, at right angles[1]. This is also very significant from the Theosophical point of view: to obtain the maximum of any force, we must always be perpendicular to it. The symbolism of Osiris on the Square is distinctive. This idea, whether it be in religion, philosophy or science, runs like a live wire through many systems of thought.

To understand more fully this idea of time entering into physical phenomena in the same way as the directions in space, the analogy of the cinema may help us. Motion pictures consist of a series of photographs which are shown

[1] This simile is allowable, as it is graphic. But time is not the fourth dimension. There is a fourth dimension of *space*, at right angles to all the three dimensions we know of space as length, breadth and height. Time is a factor which enters into all dimensions, and is one attribute of the consciousness of the Logos, while all dimensions of space—the three we know and higher—are expressions of another attribute.—C. J.

in very rapid succession. Each photo by itself conveys a sensation of space, *i.e.*, three dimensions, but one photo rapidly following another gives us the sensation of time and space interlinked. If we think of time and space interlinked, we get a concept which holds good for all bodies in the universe. Time enters into the phenomena of this world at right angles. Yesterday, to-day, and to-morrow are one in reality. This idea has been expounded by Mrs. Besant in *The Eternal Now*. Everything which happens, happens somewhere at some time[1]. Two events are separated from one another, not only by their position in space, but by their position in time. But the space and time interval is not the same for everybody.

Einstein has shown that the time and space factors will be split up differently by observers travelling at different rates of speed, but the difference of motion necessary to make the change appreciable is enormous. Things which happen at the same time for an observer at rest, do not happen at the same time for an observer in motion. Now all observers, however fast they are moving, find the same value for the velocity of light (186,000 miles per second). Think of a bird, flying from one end of a train to another. If the train is at rest, the bird will take a certain time. If the train moves away from the bird, the bird takes a longer time: if the trains moves towards it, the bird takes a shorter time (to the observer of course). But now, instead of a bird, think of a ray of light flying through space. It takes exactly the same in all three cases.

Until now, all experiments have failed to show any variation in the apparent velocity of light. But will they always fail? The waves that produce the sensation of light are not the smallest waves known, yet their length is so small that it would take from one to two million of them to cover a yard. The smallest waves so far known are the

[1] And more interesting still that it is possible to change "the past".—C. J.

famous X-rays. But may there not come a time when the length of the *thought-wave* itself will be measured? Then we may, in some small measure, understand why Time cannot be proved nor analysed according to the methods of superficial philosophy. If, as Kant says, Time and Space are the regulators of the sensations on earth, these will vary according to the state of consciousness of the individual or rather the length of his thought-wave. Let us not forget that thought has many dimensions, as well as space and time. As Sir Edwin Arnold wrote in *The Light of Asia*:

> Shall any gazer see with mortal eyes,
> Or any searcher know by mortal mind;
> Veil after veil will lift—but there must be
> Veil upon veil behind.

The whole point of Einstein's theory is that light is subject to the same laws of gravitation as matter. His theory on gravitation is intimately associated with certain revolutionary ideas concerning time and space. It takes over four years for the light to reach us from the nearest star, travelling at the rate of 186,300, miles per second. If light has mass, and very recent work tends to show that it has, there is no reason why light should not be attracted by the sun. As generally the sun is surrounded with so much brilliancy, it would be impossible to test the rays of light coming from the stars. Therefore tests would have to be made when there was a total eclipse of the sun. Photos of stars round the sun were to be taken during the eclipse, and these photos compared with others of the same region taken at night, when the sun was absent. Any apparent shifting of the stars could be determined by measuring the distance between the stars as shown on the photographic plates. In the famous eclipse of May 1919 Einstein's predictions were fulfilled.

We must remember that Einstein's theory, however strange it may at first appear, rests on experiment. In order

to free our minds from preconceptions of time and space, let us take an illustration from the scientific romance *Lumen*[1] by the famous French astronomer, Flammarion. It relates how the soul of a man on his death in 1864, flew with the speed of thought to one of the stars in the constellation Capella, situated at a distance from the earth which light takes 72 years to traverse. He found the inhabitants, watching with their supernatural telescopic eyes the events of the French Revolution, of which the light rays from the earth were just reaching them. The man's soul, flying further with a speed greater than that of light, so that he overtook the light rays that had long left the earth, saw events occurring backwards, like a cinema film driven the wrong way :

When I recognized the field of Waterloo, I saw at first a number of dead bodies, stretched upon the ground. Beyond them, I saw Napoleon arriving backwards, holding his horse by the bridle. Then I saw the dead soldiers come suddenly to life and spring to their feet. The horses came to life again at the same time, and their riders sprang into the saddle. As soon as two or three thousand men were thus resuscitated, they gradually reformed their ranks. The two armies began to fight with fury. In the centre of the French Army, I perceived the Emperor, surrounded by his soldiers. The Imperial Guard had come to life again. At the end of the day, not a single man was killed or even wounded, not a uniform torn. 200,000 corpses come to life, marched off the field in perfect order. And the result of this strange battle, was not to vanquish Napoleon, but on the contrary, to restore him to the throne!

A question arises : Does matter exist independently of space and time? Are space and time a sort of framework within which matter exists and wanders about alone? Are space and time a sort of prism through which we regard the world?[2] To make the subject clearer, let us go back to Newton, who said in his first Law of Motion, that a moving body, acted on by no outside force, would go on for ever in a straight line, and always with the same speed. Where are

[1] Published in 1866.

[2] Both are only forms of—consciousness! But whose consciousness? Thence begins the real discovery, and by each for himself.—C. J.

we to find such a body? Certainly not on the earth, as the earth would act on it by attraction. The planets do not move in straight lines, as they are acted on by forces. According to Einstein the planets move in curved lines round the sun because that is their natural path, not because they are continually being pulled away from a straight line by forces, as it were. Motion in a straight line is only natural in a Euclidean space. He asserts that our space is not Euclidean (space where the shortest distance between two points is measured by a straight line), that no forces are required to explain the motion of the planets. There is a test. If Einstein is right and the movements of planets are due only to the sort of space they move in, then this space must affect everything alike. A ray of light must behave just as a material body would do in moving through space. It cannot do otherwise. Now part of Einstein's theory is that matter actually influences the space in its neighbourhood. Near a great body like the sun, space is considerably distorted. Einstein predicted the amount of deflection in a ray of light passing near the sun.

Einstein's theory shows that there is something in the nature of an ultimate Entity in the Universe. A certain aspect of this Entity has been selected by mind and called Matter. The mind also partitions out a Space and Time in which this Matter exists. It is not too much to say that the whole material universe has been created by the mind itself. Let us remember the words in *The Voice of the Silence*: "The mind is the great slayer of the real".

Relativity can only be interpreted in terms of an immanent God—a Reality, whose very nature is Life and Consciousness, and essentially spiritual. If Consciousness and Life are spiritual, then we, as conscious, spiritual beings, stand *outside* the phenomenal universe. The fundamental Unity of Life is seen in the curved line of

the circle, in which the beginning and the end are common, and as soon as this Unity is realized, our sense of responsibility is awakened. A true philosophy of life must be essentially scientific, and real knowledge innately religious and spiritual. Have we not our glorious motto: "There is no religion higher than truth"? Theosophy is a synthesis of religion, science and philosophy. It teaches us humility and caution, that evil and good are relative, and depend on the conditions by which man is surrounded. In checking our own stage of evolution, that which lies ahead (our Ideals) is Divine, that which we have left behind is Evil. In judging others, this must always be borne in mind. God alone can have the true angle of vision, for He observes from a higher dimension. Therefore, let us follow the wise words of the Master:

> Put away all that makes for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will.

BEETHOVEN'S PRAYER[1]

BEETHOVEN was brought up a Catholic, but he was not orthodox. Schindler says that it was one of his peculiarities that he never spoke on religious topics, or on the dogmas of the various Christian Churches, nor gave his opinion about them. He was accustomed to writing down short prayers in moments of emotional stress. The following is one of the best known:

> "Spirit of Spirits, Who spreading Thyself through all space and through endless time, art raised high above all limits of upward struggling thought, from chaos didst Thou command eternal order to arise. Before the worlds were Thou wast, and before systems rolled below and above us. Before the earth swam in heavenly ether Thou alone wast, until through Thy creating love that which was not sprang into being, and gratefully sang praises to Thee. What moved Thee to manifest Thy power and boundless goodness? What brilliant light directed Thy power? Wisdom beyond measure! How was it first manifested? Oh, direct my mind! Oh, raise it up from this grievous depth!"

[1] *Beethoven: The Search for Reality*, by W. J. Turner.

SCIENCE AND SCIENTIFIC METHOD

By L. C. SOPER

IT is becoming habitual in circles where the aim of science and the method of scientific research are imperfectly understood, to charge scientists with a measure of responsibility for the impasse in which the world at present finds itself. Scientists are accused of evading moral responsibility for the misuse of their discoveries. This attitude has even spread to members of The Theosophical Society, as is evidenced by recent lectures and articles, and it is suggested that those who have adopted or are inclined to adopt this attitude, should clarify their thought by an examination of the following simple considerations.

Some attempt should be made to understand the real nature of scientific method. The method of scientific investigation is induction. Accurate and repeated observation leads to the accumulation of a number of facts. The next step is the formulation of one or more provisional hypotheses in the form of general laws connecting the collection of facts by some common relationship between them.

There are two kinds of scientific hypothesis, and failure to distinguish between them and their indiscriminate use, leads to serious error. Following Professor Hogben, these may be called the *prospective* and the *interpretative*, and they are distinguished by the test of validity which is applied to them. Several hypotheses may equally serve to relate a collection of facts, but if by one of them we are able to

predict the discovery of new facts, then that hypothesis, the prospective, is given preference. The principle of Genetic Variation, first formulated by Mendel, is such an one. On the other hand, an hypothesis which cannot be so used to predict verifiable consequences is an interpretative hypothesis, and is accepted because it conforms to the criterion of economy of thought. The theory of Evolution propounded by Darwin belongs to this category, because "as yet we are not able to predict with the aid of it any unique consequences which can be made the issue of decisive tests".

The aim of science is to give exact answers to the questions How? Where? When? The "Why?" of things is not its concern. Science, looking at a particular fact, such as the Solar System, states to itself the following questions for answer: How does it work? Where did it come from? When did it come, and how? The meaning and purpose of things lie outside the field of scientific investigation. Science is therefore concerned with the properties of things that can be measured. Its methods are *metric*, and it uses the symbolism of mathematics to state its final conclusions.

The ethical neutrality of science and scientific method is fundamental. Within metric limits the sole aim of scientists is to find out what *is*; their aim is the discovery of (metric) truth. Those who urge that science should concentrate upon attempts to discover facts which are useful to mankind fail to understand the nature of scientific aim and method and also the nature of "Nature". "There is nothing either good or bad, but thinking makes it so" may usefully and accurately be interpreted by changing "thinking" to "using". Much is heard from those who are incapable of adopting an ethically neutral attitude[1] to what they observe,

[1] This presumably means, since Ethics deals with the problem of right and wrong, that Science is not interested in right and wrong. Certainly the scientist must be impersonal in observation, and in his statement of what he observes. But it is just this doctrine that a scientist is to refuse to be involved in the problems of

of the "struggle for existence" and of "nature red in tooth and claw".

The fact is that Nature is a "pre-established harmony," neither good nor bad in itself, as accurate observation unbiassed by emotional considerations speedily and easily shows. Nature, apart from the activities of man, is a delicately balanced and self-adjusting mechanism. Instances of the harmful interference of man will readily occur to the mind. The changing of climates for the worse by deforestation; the introduction of plants and animals into countries where they were previously unknown, to become pests; the destruction of birds and their habitats, leading to plagues of insects; all are instances of unregulated interference by Man, with the result that the balance of Nature is upset, to the detriment of both.[1] It is clear that scientific research is not concerned with "values". These belong to the private world of the individual. Ethics and æsthetics are personal. Since the facts which are the subject of scientific research are ethically neutral, science is necessarily ethically neutral also.[2]

It is legitimate to doubt whether a number of the discoveries of science, which have been used to the advantage of mankind, would have been made if their discoverers had begun their researches with their attitude biassed by the emotional consideration that they were attempting to discover something which would be useful. The elimination of the "personal equation" in the form of ethical and æsthetic considerations is of the essence of scientific method. Science

right and wrong, as those problems shall affect him inside the laboratory or outside it, which is widening the gap between modern science and the modern spirit of humanity, to the infinite detriment of both. So long as men are men they will look askance at scientists as a race apart, not as they should look upon them as among the natural leaders of men. When the scientists insist on being ethical in the laboratory also—which does not hinder them from being impersonal there—not only will they show that science is a power, but all men also will acclaim science as a saviour.—C. J.

[1] And may we not similarly say that the scientist upsets the balance of human relations by divulging formulæ of explosives, poison gases and such ?—C J.

[2] Science may certainly be ethically neutral, *qua* science. But can any human being remain "ethically neutral" ?—C.J.

is not utilitarian, and the scientist, as such, is not concerned with the use to which his discoveries may be put. This is not to say that in his additional capacity as an economist, a politician, a business man or a citizen, he is not so concerned, but while engaged in scientific research he preserves a neutral attitude to the facts he discovers.[1]

Few are willing to relinquish the human desire to be *certain* rather than to *know*, but its abandonment is an essential pre-condition of the experimental temper of scientific research and reasoning.

In Theosophical circles we sometimes hear that science is coming round "to our point of view" (by which presumably the "Theosophical" point of view is meant, whatever that may be); that it will soon be forced to turn its attention to the super-physical worlds. This usually implies that scientific research will make a *sudden jump* from observation of the physical to the non-physical worlds. There is nothing in this assumption. The scientific method patiently adds fact to fact, substituting one hypothesis for another as new facts necessitate the modification of earlier theories. It is quite true that facts may be arrived at by the workings of the "intuition," but the latter belongs to the private world of the individual, not to the public world of science. Those who confidently await the sudden jump of science are really expecting science to abandon the scientific method, and this is necessarily a vain hope.

If these simple issues were understood, there would be less inclination to charge the scientists with the neglect of moral questions, with which, as a scientist, he is not concerned[2], and either to overrate or underrate the validity of the scientific method and the value of scientific facts.

[1] Is a scientist who uses arsenic in his laboratory to preserve a "neutral attitude" when his child discovers some arsenic and begins to eat it? Or is it Mrs. Scientist's business to prevent the child from tumbling into mischief?—C. J.

[2] Yet I think a day will come when more will be discovered of Nature's great truths by the scientist, when he ceases to be "a pair of spectacles behind which there is no eye".—C.J.

THE HALF-CASTE AND THE RACIAL PROBLEM

By J. GRIFFITHS

THE racial question is one of the difficulties which beset mankind that calls for careful consideration. Theosophical students endeavour to bring the light of the Ancient Wisdom to bear upon the problem which confronts so many countries. Does Brotherhood mean that all races are equal, if not then which are the superior? Or are the oldest races superior to the younger? Ethnology has not reached the stage of exact science, and so far has left many great difficulties in the field of more or less well-grounded speculation. The statements of those who have powers of observation beyond the range of the man of Western science, are worthy of consideration.

The work of the Logos of our Solar System is the gradual evolution of mankind, so that certain degrees of unfoldment may be reached by the great mass of egos before the obscuration of our planet. In this scheme for the unfolding of the plan of the Logos there are seven marked stages of human development generally termed Root-races composed of seven distinctly marked types. So far only the first five Races have appeared; the first two have totally disappeared and only degenerate remnants of the third or Lemurian race remain; the great mass of present mankind consists of the

fourth or Atlantean race; while the dominant race is the fifth or Aryan, to which belong most Indians, Persians, Arabians and Europeans. The re-incarnating ego is thus provided with various types of bodies needed for a great variety of experiences. Each Root-race develops one of the senses; the first develops hearing, the second touch, the third sight, the fourth taste and the fifth is developing smell.[1]

A recent writer dealing with the Japanese eugolized their artistic sense, but remarked as an astonishing fact that the Japanese do not seem to be physically conscious of a foul smell. We also have been told that the earlier sub-races of the fourth Root-race, such as the Toltecs of Atlantis, lived amidst the most appalling stenches, although they reached a very high stage of civilization. Evidently their sense of smell must have been but rudimentry; and the Japanese being the seventh sub-race of the Atlantean Race have not the highly specialised sense of smell peculiar to the Aryans.

Experience has taught that it is undesirable to mix a higher type with one that is distinctly lower[2]; for in such cases a great degree of instability results from the crossing of such races. An instability also arises from the budding of new racial characteristics, such as may be noticed in the case of the genius, the sensitive and of some neurotics; but this is the instability arising from the upreaching tendency, or where the life-force is making for higher development.

There is also the instability that arises from degeneracy, which is the invariable result of the crossing of one race with another of a markedly lower type in the scale of development. The instability arising from the upreaching tendency

[1] *The Secret Doctrine*, I, p. 113.

[2] If one knew precisely what is "distinctly lower," the difficulty will disappear. Is the Negro's melodic and rhythmic sense to be ranked "lower"? Though there is a succession numerically in Root-races, are we sure that every physical, astral and mental attribute in a later Root-race is "higher" than that in an earlier one? It is different, certainly; but is it "higher"?—C. J.

of the unfolding consciousness we must not fear, we must face it armed with knowledge, and gradually provide it with newer and higher forms of stability for use. But the instability of degeneracy and half-castism we must guard against.[1] In the past the Guardians of humanity have put barriers between the budding races in order to preserve their purity—the physical barriers of distance, sea or mountain range, that of language, religious difference or even that of racial prejudice and hatred. As mankind develops these barriers are removed, first the physical barriers, whilst still the difference of religion, language and mutual prejudice prevail.

Stock breeders have recorded many well-established facts regarding the up-building of new breeds. It is known that changes of condition favour the outcome of variations. So variations are selected which are suitable for the purpose in view; finally the effort is made to fix these permanently by inbreeding with similar, nearly-related stock for a few generations. When a variation has become a permanent quality, or as the breeder expresses it, when his new variety "breeds true", then he stops inbreeding and infuses new blood. Yet all careful stock breeders avoid indiscriminate breeding—or the breeding of mongrels—knowing by experience, that such methods tend to bring about a degeneration of type. It is widely known that first crosses from pure-bred stock produce most satisfactory results.

Now why should it not be the same with human races? It is true that Half-castes are often very fine physical men and women. Mr. Jinarājadāsa observed during his visit to Brazil that the Brazilians were singularly free from race prejudice, even against the Negroes, and that the children

[1] But how are we to be sure that this type of degeneracy may not be "upreaching" instability? It is when a biological type is unsettled by crossing, that variations "fit to survive" occur.—C. J.

were the most beautiful he had ever seen.[1] In New Zealand the half-caste Maori is a fine physical specimen. But we know that man is more than his physical body and the war of types—the war of the conflicting racial peculiarities—is carried on in the astral body. This is the all important point between first crosses in stock-breeding and intermarriage between widely distinct human races. Probably intermarriage has continued for many generations in Brazil and the Half-caste problem is not so prominent. Olive Schreiner[2] brought forward some strong reasons for racial purity, emphasizing the desirability of keeping the Root-races pure; she says:

> Over 250 years ago the early Boer Settlers found that the native races of South Africa did not make very tractable slaves, so they introduced the Negroid type of Central Africa. Slavery bequeathed to the Boer, and to South Africa through him, its large half-caste population, a population which constitutes at once the most painful, the most complex—and if any social problem were insoluble in the presence of human energy and sympathy we might add—the most insoluble portion of our South African National Problem. For what are the exact physiological, intellectual and moral results which arise from the admixture of *Aryan* with Negroid or other *Non-Aryan* races? Science has as yet no really definite answer to give.
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> The true key to the position is the fact that the Half-caste *is not at harmony within himself* and that he alone of all living creatures despises his own blood. Of that divine content with his own inalienable personality, which lies at the root of all the heroic and half the social virtues, the Half-caste can know little.

Truly the Half-caste suffers from the sense of isolation and separateness; the disintegrating forces of separation are strong within him, his whole nature seems to be against the feeling of unity, for where do we find the traditional social standard of the Half-caste? He is a more or less solitary soul,

[1] This last—the beauty of children—is due to a most strikingly novel factor. Owing to the shaping even now of the Brazilian race towards the seventh Sub-race type, the archetype of that new form has already descended, and its variants are influencing the tender forms of the children. That archetype is as it were hovering about, in a way for instance it does not hover about the children of Portugal who are of less mixed blood than the children of Brazil, but whose type is fixed and rigid. When archetypes begin to descend, then a civilization is "worth while," and all man-made laws and conventions can "go hang". For "when half-Gods go, the Gods arrive".—C. J.

[2] *Fortnightly Review, 1896.* Stray Thoughts from South Africa.

with no national thought-forms to play upon and mould him; he is one who has suffered from a lack of true moral training, for from his very babyhood repression and fear have played the part which should have been filled by love and affection.[1] Although conditions are often so unfavourable it is known that there are cases of a very high standard of moral development amongst Half-castes, for the ego can transcend the conditions of heredity and environment.

There are certain points which may be brought forward as indicative of the contrary to much that has been said, such as the facts gathered by Havelock Ellis, which go to prove that European men of genius in a large majority of cases have been of crossed European descent. Yet most of the Europeans are of the same Root-race and frequently belong to the same sub-race, often racial peculiarities are hardly more than skin deep, for when apparently different races are grouped into a colony the colonial type is much more distinct in a few years than that of nationality.

In the breeding of pigeons it has been demonstrated that the crossing of white "Fantails" with another very distinct variety called "Black Barbs" always has the tendency to bring about reversion to the primitive type—*not* to develop a new variety. This fact would explain the very low state of development shown by some of the so-called remnants of the Lemurian race; they are not pure Lemurians, but have

[1] This argument utterly fails with regards to Brazil. The "Half-caste" is treated as a Brazilian and a citizen, and therefore all these descriptions of inner strife are not applicable to him. What Lord Bryce said in 1912 is what I myself observed in 1928:

"In the mixed race (mestizo or mulatto) the white element seems usually to predominate. I do not state this as a physiological fact. It may or may not be so; nobody seems to have investigated the matter. But it is true as a social fact; that is to say, the mestizo deems himself a white, wishes to be a white, tries to live and think as a white, and is practically recognised by others as a white. This is not equally true of the negro, because he is, physically regarded, further off the white than is the Indian. But in Brazil, when the negro is able to take his stand, so far as education and property go, beside the white, he too thinks and acts like a white man and is so treated". (Lord Bryce, *South America*.)

It should also be noted that in U. S. A. where the antipathy of the white is strong against the Half-caste of white and Negro, it is absent towards the Half-caste of white and Red Indian.—C. J.

intermingled with the Atlanteans and reverted to the primitive type. H. P. Blavatsky writes:

The Third Race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age leaving behind it but a few hybrid races.[1]

The following was written by Mabel Holmes in the *Contemporary Review*:

My informant is the son of a retired naval officer who married a Maori woman of means. This Half-caste son was given the best education to be obtained in New Zealand finishing with Oxford and a continental tour. At thirty-five he told me the following:

"In my opinion the pure Maori, living away from civilization is still a noble man . . . But the Half-caste—there never has been born a Half-caste of any race who could be trusted or could trust himself. Funny isn't it, to say that, when I'm one? But consider, the mixture of white and coloured blood is physiologically and psychologically wrong, and produces a being divided against himself, at one moment despising the black in him, at the next resenting and loathing the white. Take me for an example. My life is a *hell*. I wished to become a doctor but my father, realizing too late the fate to which his marriage had condemned his sons, would not hear of such a profession for me—he could not trust me. So with ample means, I travel for, say, two years during which my white side is in evidence; I am a cultured gentleman, refined in thought and action. I return to New Zealand, drawn by that home hunger to which every man of colour is subject. A wedding, a funeral, occurs amongst my mother's people; the Maori in me is in honour bound to attend. A feast, a dance, a tangi, a war-cry—down goes culture and the white beneath a savagedom, bearing all the vices of civilization to add to its horrors. Afterwards, satiated, debauched, I crawl back to respectability through agonies of remorse and self-contempt. No, I will be the father of no children to endure such tortures as this eternal struggle between my two selves."

It is not to be expected that white men who have not lived amongst coloured races can realize the dreadful importance of this Half-caste question. The Half-caste must ever be unstable; you appeal to the white in him, the black deceives you; you subjugate the black, the white is up in arms against you.

If we alter the terms black and white and substitute Non-Aryan and Aryan the instance becomes clearer.[2] Olive

[1] *The Secret Doctrine*, II, p. 754.

[2] I should like to point out here that in India, except perhaps among a few Kashmiri Brahmans and Afghans, there are, ethnologically, hardly any *pure* Aryans. The

Schreiner in summing up the social and psychological conditions of the Half-Caste says:

> We find that in every country where he is found are causes adequate and more than adequate for all, aye and more than all the anti-social qualities so prevelant amongst his class.

But we may not entirely agree with her when she says that:

> Until science has been able to demonstrate that not these conditions, but a congenital defect has made the Half-caste what we find him, the balanced and impartial mind in answer to the popular accusation against him can bring in only one verdict: not proven.

The case may not be proved, but there seems to be every reason why we should keep the Root-Races pure. How convincing is the case of the Maori Half-caste; does it not show that the mixing of Aryan and Non-Aryan blood accentuates the passional storms which weaken the man and lesson his capability of dealing effectually with the play of the passions in the world around him? For he is not sure of himself.

In writing about Hawaii's "New Race Product," J. Liddel Kelly stated that:

> Caucasian blood was the first to leave its impress on the Hawaiians, the progeny of mixed marriages showing generally good physique and high intellectual powers, often marred by lack of moral fibre. Next came the Chinese, imported in large numbers to work on the plantations. Intermixture with these has been in every way most satisfactory, while the Caucasian Hawaiian inherit very few of their white parents' virtues, the Chinese Hawaiians combine the kindly generous disposition of the Hawaiian race with the honesty, domesticity, perseverance, frugality and business capacity of their Chinese progenitors.

Here we may note that the Chinese Hawaiian would not be a Half-caste, as they are both offshoots of the Fourth or Atlantean Root-Race. Writing about the Sixth Root-Race community, C. W. Leadbeater states that although people from the outside world will be admitted to the colony, it will be

races in India are largely the result of blends of Aryan and Atlantean, and so "Half-caste". But the blending was thousands of years ago, and moreover, in the higher castes, the Aryan predominated. The problem of race mixture is far more complex than my friend Griffiths thinks it to be.—C. J.

only on condition of not intermarrying with the members. Evidently it is even more important that the nucleus of a new race be kept pure, so that the new faculties may be firmly stamped.

In a country where both the Third, Fourth and Fifth Root-races live, it is desirable that they should form their own communities. Booker T. Washington in an address to white men and Negroes said :

> In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

The fact that the aboriginal races in many countries are fast dying out need not alarm us unless they are treated wrongly. H. P. Blavatsky states that :

> The lower races are now rapidly dying out, not merely by cruelties, disease, change of diet and drunkness, but largely owing to an extraordinary sterility setting in among the women from the time they were first approached by Europeans. A process of decimination is taking place all over the globe among those races whose time is up.[1]

The question of the fair treatment of Asiatics in the British Colonies and Dominions is a pressing one. If the British are allowed to live in the Orient, then the Eastern races should be allowed to live in any part of the Empire. A fairly high educational test would probably be quite sufficient to restrict the numbers admitted. If that proved insufficient the quota system could be adopted. Such a controlled admission would not be likely to affect the standard of life prevailing in any country, this often being the root cause of racial prejudices.

Educated immigrants get over the difficulty of language more easily and are not so easily exploited as the ignorant and uncultured. It is also desirable that a country be represented by its better rather than by its undesirable elements.

The work of racial unfoldment or degeneration is ever proceeding throughout the world, and the higher types of bodies

[1] *The Secret Doctrine*, II, p. 824.

are used by the highly developed egos. A nation or an individual is ever determining the part it is to play in the higher or the lower work through the prevailing economic, racial, emotional, and mental conditions, and the higher influences.

A study of the problem leads to two generalizations. First, that the mingling of the sub-races of the same Root-race is beneficial; that being so it should be markedly beneficial between the sub-races and the root stock. Second, that the intermingling of the Root-races produces undesirable complexities and leads to degeneration of type.

Mr. Thomas W. Pond writing on "The Negro Problem in America", says:[1]

> It is a remarkable fact that the Negro is not increasing in the United States[2] . . . As to the present race problem in America it can be definitely stated that the white elements will never assimilate the black. The two races must evolve side by side, for the present at least, and the black should be given full opportunity to assimilate everything it possibly can from the white and add its contribution as its members unfold the consciousness within themselves. The solution lies in the mutual respect of the races for one another.

[1] *New India*, December 31, 1931.

[2] Census statistics reveal exactly the contrary. Negroes in the United States in 1920 Census were 10,463,131, an increase of 635,368 on the Census of 1910. (*Nelson's Cyclopaedia*). In the Census of 1930, the Negro population is 11,891,143 (*Whitaker's Almanack*, 1932, p. 769)—*an increase in one decade of* 1,428,012.—C. J.

Now what is to be preferred, a perfect external civilization which exists by itself and does not necessarily influence the individual, or perfect sincerity of the subject which, considering what men are to-day, leads to a condition of general barbarism?

This question will be answered differently according to whether one's spirit is Catholic or Protestant. The Catholic-minded will stress the fact that the obedience to form which is objectively the best, no matter how external it may be, influences men in the long run, so that it cannot be regarded as a misfortune if he does not appear sincere from time to time, because he will be educated up to a higher condition by this means; and he will reproach the Protestant with the fact that too much emphasis on straightforwardness, although it makes man momentarily free, really robs him of his future, he will maintain that the man who refuses to be determined by what is above him, and what cannot correspond to his being for that very reason, will never get beyond himself.

The man of Protestant proclivities, on the other hand, will judge sincerity to be absolutely superior, no matter how dearly one pays for it, because man can be advanced intrinsically only through his own experience, and that, no matter how imperfect an independently gained insight may be, it possesses more value in all circumstances than the very best activity under the guidance of authority. He will, moreover, maintain that there can be no question of renouncing the future for the sake of the present, because, as success has proved, the Protestant people are precisely the most progressive. The Catholics are to-day exactly where they were hundreds of years ago, whereas the Puritans who, two hundred years ago, were barbarians, march to-day, as every one knows, at the head of civilisation.

That is quite correct. Undoubtedly the culture of sincerity implies the more far-sighted policy, as compared with the culture of perfect form. But regarded from the angle of the given present, the former seems to be the more desirable. For it alone presents a picture of a perfection which has been attained, whereas the other only promises it for the future.

HERMANN KEYSERLING in *The Travel Diary of a Philosopher*

THE CHALLENGE OF UTILITY

By HAROLD MORTON

RUSKIN paved the way for modern art. Doubtless he would turn in his grave could he overhear this charge. For it would be like accusing an innocent child of habitual criminality to hold Ruskin responsible for cubist paintings, Stravinsky's wonders, and Epstein's "Genesis". Did he not stand, throughout his whole intense career, as a scourging prophet warring against the new machine-made world, denouncing with a divine passion all the tendencies towards modern industrialism and the commercialising of art? Undoubtedly he did. But the artistic world was all enraptured with the idea of "art for art's sake". Human life could rot in filthy basements so long as the æsthetes were left free for contemplation of fine points of detail. Hence Ruskin adopted an attitude of energetic action. His slogan might well have been instead "art is service".

Far be it from my purpose to say that Ruskin desired to reduce all things to mere glittering mechanical efficiency. He hated the machine. The new industrial works were belching their clouds of poisonous gas into the air, pouring refuse into England's beautiful streams, casting a black mantle of soot over all. Worse still, the machine was robbing man of human beauty. In earlier days each palace and cottage alike had its cloth made by hand, and each garment bore witness to the skill of its weaver. The very imperfection of homespun hand-woven cloth was far more worth while

than the perfect achievement of the steam-power loom. Men laughed at him as racially atavistic, but Nemesis has overtaken civilization to-day, and though machines are no more inherently "devil-engines" than anything else, we permit machine owners to destroy us and our age.

The Victorian mind abhorred the utilitarian aspect of art. To-day all is changed. Art has been bought by big business. It is the dependent of finance, and is tolerated because of its subservience to money interests. There is no true respect for art, as every modern city proclaims by its very existence. Yet since art is worth exploiting, its name has been used in the most brazen and shameless way [1]. Hollywood for example has gathered all the arts to her service; and what sins have not been committed there in that glistening citadel that money should command art's every charm?

Let us note Oscar Wilde's injunction that "we want to see that you have nothing in your houses that has not been a joy to the man who made it, and is not a joy to those that use it." Here is the first linking together of beauty and utilitarian function. It should be so important a part of the national or racial consciousness that we could not depart from it if we would. Yet I write this article on a typewriter which is hideously black; we travel in tramcars with no pretensions to beauty; and on every side you and I are hemmed in by millions of things turned out at high pressure by machines that cannot vary even once in the interests of art.

[1] The most shameful instance I have ever come across of this prostitution of Art was in a theatre programme advertisement in Sydney. I have it still with me, and it reads as follows:

THE SPIRIT OF HARMONY

Harmony is the soul of all things good—the perfect blending of colour in art; of sound in music, and of sympathy in friendship. And the soul of harmony is found to-day, as it was in generations gone by, in the grand purity and perfect maturity of

DEWAR'S.

Lest our Indian or American readers fail to grasp the true significance of the horror, let me mention that "Dewar's" is a brand of *whisky*.—C. J.

A further striking declaration of the necessity of joining utility and art is made by Luther Burbank. He guaranteed that food cooked by an artist would do one infinitely more good than food cooked by an artistically deficient person. I think there was more than an æsthetic consideration weighing with him, for he further insisted that the cook's personal feeling of friendship, geniality, irritability, and so on would impregnate the whole of the dish[1].

Let us state the proposition boldly: All true art is by its very nature useful. Music, the subtlest of the arts, may have a most utilitarian effect on life. Tolstoi writes of the man who hearing the Kreutzer Sonata was compelled to express his emotions in murder. You can do almost anything with a man under the influence of music, and he warns us that we should never listen to music when unprepared to give it expression in appropriate action. In a Melbourne school this method is employed with deliberate intent to change the dispositions of children, decreasing irritability and increasing calm.

The utility aspect of music is emphasized still more strongly and in a remarkable way by the modern Cyril Scott. To him, all advance in civilization is conditioned by the music played; as is the music, so becomes the world. It may sound far-fetched to consider music as the power behind all progress, but his view is suggestive. On this theory, Handel's oratorios encouraged the courtliness and grand conventionality of the Victorian era, and Bach's mathematical conceptions helped to mould the scientific temperament of Germany; psycho-analysis was introduced by the symphonies of Beethoven, while the operas of Wagner fostered the great movement to liberty so characteristic of this age.

[1] I have for long suggested, especially in Australia, that our Theosophical women members should form a "Cookery League," as improving the modes of cooking for themselves and for others, and also as a contribution to Prohibition. For often the poor begin to drink because their food is badly cooked, and is, in Shakespeare's words, "weary, stale, flat and unprofitable".—C. J.

Architecture, twin sister of music, has its utility psychologically as well as physically. All buildings, the humblest mud-dwelling of a primitive ancestor no less than Westminster Abbey, are crystallized ideas. As such they are exercising an influence upon all in their vicinity. Classical architecture had a profound effect upon the nations of its day, and the three great orders Doric, Ionic and Corinthian represented and encouraged a harmonious development of physical, emotional and intellectual power.

Following upon classical types, and retaining some of the earlier features, the dome was introduced from the east. This marked the time when the philosophy of the East joined with the chivalry of the West, and the dome expressed man's new psychological stage of interest in mysticism and philosophy. Santa Sophia is a perfect example of this style. It calls us to contemplate another world; so also does the majestic Taj Mahal. The rounded arch of Romanesque buildings in Europe symbolized a new type of brotherhood, while in Gothic days an outburst of sacrificial offering was depicted in the pointed arch and spire that ascend in grand arcs to heaven, never to return. The human love of St. Francis and the sacrifices of the Crusades were manifestations of the same psychological conditions. Though it may not be possible to assert that the architecture produced the new condition of heart and mind, it undoubtedly helped to stabilise it.

What then of modern architecture? The use of steel and concrete offer enhanced opportunities for adding ornamentation *ad infinitum*. Does the modern architect take them? Far from it.

He rejects all ornamentation, and maintains there is beauty in line and form demanded by strictly utilitarian function. So the modern house has this in common with the modern factory that it becomes, as Le Corbusier says, a machine for living in. Its features are simplicity, uniformity of style

(either the straight rigidity of the more masculine type or the curved art more expressive of feminine grace), and a craving to capture more light. One remembers that Gothic cathedrals convey the idea that the windows are the walls, and the stonework existed merely to hold them together; this is revived in less ornamental fashion especially in the factory.

And the effect of this on the psyche of the people? The straight lines of modern building are encouraging people always to do things in a straight way—it is even affecting the morality of the world. The absence of ornamentation frees men from the shackles of conventionality, hence the liberty of the new youth. Every public building, home or factory is exerting a strong pressure upon each who comes within its environment. It is utilitarian in the highest degree, for it achieves a psychological work that is constant and never remitted.

The artist is playing a part in the life of every citizen out of all proportion to popular estimate. Plato was emphatic that "the introduction of a new kind of music must be shunned as imperilling the whole State since styles of music are never disturbed without affecting the most important political institutions". We have travelled very far from that knowledge, but it is being borne home to us to-day with the rapid reaction of human consciousness to the art forms surrounding us. Art is utilitarian on some plane and if not on the more obvious material plane, then on the subtler but more potent plane of psychological growth. We may shun art but it will dominate us; we may prostitute her charms to base motives; but whither shall we flee from its influence? There is no retreat where this influence cannot penetrate. The artist leads and the world follows. All honour then to the wise discoverer who, seeing this fact, affirmed that one perfect statue in a city where all can see it each day and be influenced by its message, will do more to make the citizen law-abiding and spiritual than a hundred laws or sermons.

"THE GOTHIC SPIRIT"

By KARL SCHEFFER

(*Translated from the German*)

ONE should not say: this is true and that is false, but it should be: Art lives through the ages in metamorphoses. Art has no goal, it knows but movement; and for Art, too, the way is the goal. Just as the whole of Truth is not known by any one mortal, but, as it were, is shared by all, so also is Art, as a whole, never owned by one single nation, or by one special period; all the styles together alone make up Art . . .

* * * *

The struggle between these two worlds of form has been demonstrated most clearly in Europe. Two styles have always been prominent in Europe, and, as is shown in history, have always struggled for precedence—two primary styles, original creations of form which are fundamentally opposed to each other. Every one understands what is meant when these are denoted as the Grecian and the Gothic style, although the words are inaccurate. The first is inaccurate because the Grecian, as meant here, does not comprise a world of form which has originated complete from the mind of one single people, and because the Greek form, on the other hand, has a definite part in many European and non-European changes of style up to the present times.

Inaccurate too, is the use of "Gothic," because Gothic Art, in the sense as I understand it, has not been a creation of the Middle Ages in the North only, but has somehow always been present when, in Europe or elsewhere, something new with elmentary power came to the fore. In any case there are two fundamentally different creative powers, and every period and every people must decide to which of these powers it will entrust itself. The decision, often, has been taken quickly and boldly, and often, too, hesitatingly and uncertainly by the people's instinct, by the spirit of the age, (*Zeitgeist*). The southern, the romantic nations have taken possession of the Greek form as if for eternity, while the northern peoples have fluctuated continually between the Grecian and the Gothic forms. There are mixed styles and compromises and, very rarely, metamorphoses; but finally everything points back to the one great opposition, which is based on nature itself . . .

* * * *

Nations which have become mature, which have reached saturation-point, do not know these elementary outbursts of the will in art. That is why nations in the becoming, who are still in the early stages, with the temperament of youth, are full of the Gothic spirit; but this happens also in the case of ageing nations in whom a new unrest and a new desire arise. The lucky nations who live in a cheerful climate, do not regard art with such ecstasy, they search rather for happiness and joy; those with the Gothic spirit, on the contrary, are never cheerful, restful and harmonious, they are harassed by a sense of responsibility, their strength is seldom free from fear, their will is full of passion. This is the reason why tradition has not much meaning for them. They always dream of something phenomenal as their ideal. Their art is ruled by feeling. Gothic man is moved entirely by one stream of forces; inwardly he lives by fits

and starts, not steadily. And this is just as true of whole nations as of single talents, of individuals who by their nature have to be considered Gothic, and of whole generations of artists, who are ruled by the Gothic spirit.

* * * *

In the world of Greek forms clearness and definiteness dominate. All effort seems to have been overcome, the frame-work of the edifice has been covered as it were with living flesh, without the joints having become indistinct, or the elasticity of the limbs having been lost. Wherever and whenever we meet with the art of the Grecian, it points to a temperament which is not moved by ecstasy, but which is thoughtful; not coloured religiously, but by the world. This attitude of the mind does not demand that the work of art should be threatening, but rather that it should be attractive; it is not restless in a longing for the new, but happy in possession. That is why the Grecian man quite naturally is an upholder of tradition. In his art the one thing results seemingly without effort from the other. Where as Gothic man experiences his becoming as it were in a delirium, yet also with suffering, Grecian man enjoys his becoming and his being as happiness. This gives to his art a superb restfulness, an aristocracy of character, it loosens the tension and brings harmony. In the world of Gothic art man advances desiring the ethical, in that of Grecian art he advances with æsthetic enjoyment. Making use of Nietsche's terminology to indicate the contrasts, one might say that the Gothic world has been produced by the Dionysian spirit, and the Grecian by the Apollonian.

* * * *

To sum up it may be said, that the Gothic spirit produces in all stages forms of unrest and suffering; the Grecian spirit creates forms of rest and happiness. The whole history of Art can be worked out by the help of this

formula. Joy and pain—they are after all the two poles of human life. If we succeed in bringing the secret of art-form into immediate relation with them, then a new light falls on the creative process of Art. For happiness and suffering are the two ultimate sensations by which the whole of life can be understood, and from which a universal psychology of Art can be deduced, not only of plastic art, but of all Art. Taking these two fundamental soul-forces as the two poles of art-form, then all things which have ever been produced find a place there. There is no question of course that the Grecian form of Art appears uniquely and in absolute pureness in one hemisphere, and the Gothic in the other. The absolutely pure form of art is found as rarely as either pure joy or pure suffering. There is no pure happiness and no pure suffering, in every joy there is unconsciously a yearning after suffering, and in all pain there is ecstasy. As the eye demands the complementary colours, so does the soul ask for the complementary sensation in every condition. Blending always takes place and every blending is different. But one fact is certain and that is that every art-form must gravitate necessarily to one or the other of the poles; that in all forms of art possible to mankind, either the need for joyful rest stands out, or for unrest full of suffering; that their character is either derived from the wish to struggle through suffering, or from the wish to enjoy blissfully . . .

* * * *

The point is that there are two handwritings for mankind: the one strives after soft roundness and exactitude of form; the other is irregular, bold, not always clear to be deciphered, but characteristic . . .

* * * *

The Gothic spirit, according to its nature, belongs, one might say, to the barbaric religious sentiment which can be traced back to a passionate longing, to an unsatiable

desire for perfection; it belongs to those religions—whether they are called Christianity, Buddhism or anything else—which put the whole burden of responsibility on the individual, which place him directly before the face of God, and force him to come to an understanding with the eternally Incomprehensible without intermediary. Nations and individuals who, by nature, take life hard, who are inclined to mysticism, to asceticism, who are born philosophers and do not forsake ethical claims, in short, the religious idealists who most easily give up ecclesiastical formalism because they will not admit an intermediary between themselves and God, these people are always also instinctively the interpreters of the Gothic spirit in Art. Opposed to them stand the interpreters of the Grecian spirit, as people whose religious attitude is in fact downright heathenish; heathenish in the sense that their religion does not tend to unrest but to rest, to an unburdening, since many intermediaries—whether Gods or Saints—cannot be dispensed with, and since people have the urge to throw off their cares and miseries in order to enjoy the world and life in happiness . . .

* * * *

Fundamentally everything depends on the interplay of two forces: the conflict between rest and restlessness, between joy and pain, which has become petrified in form. Through all the arts, through the whole of life in fact, these two energies can be observed, by the study of which one of the basic thoughts of an entire philosophy may be perceived. The thousandfold changes, the way in which these two forces—the one pointing this way, the other that way—seek each other and part again, attract and oppose each other, the way they intermingle and yet again push to the most fruitful one-sidedness, that is the history of Art . . . In the art of the ancient Greeks even, thus really in the very domain of the Grecian spirit,

can be traced something Gothic. And much of the Gothic "mood" is found not only in the Doric order, not only in archaic productions which still point to Egyptian influence, but the emotional form appears even in some of the productions of classical maturity.

* * * *

The movement was so powerful that it could not be arrested at once when the spirit of Renaissance was born, when the one Art became divided into many, when the personality appeared more isolated, and when in consequence of a semi-scientific objectivity, the world of Grecian art was once more preferred. The Gothic spirit, through its innate buoyancy and the desire for expression, remained as an urge to the artists of the North for a long time, even when they already used Italianized forms.

These Italianized forms were remoulded unawares, they became more or less Gothic and not seldom showed picturesqueness and mannerism. Above all the Gothic spirit worked on in a few significant personalities, in northern natures, who had the Gothic temperament, but who now saw themselves placed in a semi-Grecian world of forms. A most remarkable union between Gothic and Greek has been arrived at in a painter like Dürer; an artist like Grünewald stands, as it were, half-way between Gothic and Barocco; and in the Netherlands men like van der Goes or Breughel show themselves as creatively Gothic, notwithstanding their Renaissance. The fifteenth and sixteenth centuries are fruitful in arriving at an understanding between the two worlds of form. Because of the presence of the duality the genius is forced to find a personal synthesis. Therefrom emerge many beautiful separate problems, which each in their way contribute something to the knowledge of the nature of the Gothic spirit.

* * * *

And the nature of man is such that he no longer reverences that which he is able to comprehend, because he knows too well his own limitations from the continual intercourse with himself.

* * * *

The newer Gothic form naturally is closely united everywhere with the Grecian form. For the Grecian form, after having become at home in Europe, can never be forgotten again or be given up; it will always have a part somewhere and be present. It offers solutions which, because of their universality, have impressed themselves profoundly on the human mind. It will be impossible ever to remove the the Grecian form from European art. Every new manifestation of the Gothic spirit will result in a mixed style; but whether these mixed styles incline to the Greek order or to the Gothic expression will be decided by where the emphasis lies. That use can be made also of this originally Greek form, in the sense of a harmonious blending with the Gothic, has been shown by this slight sketch of its history. It proves also that the Gothic mind is capable of endless variations, that it can continually enter into new forms and yet remain itself, that it will be constructively at work everywhere and always, wherever the will-impulse of a period, of a nation, or of a creative individual is transmuted directly into forms of art . . .

TO THE STUDENTS' MOTHER

(A Tribute to Annie Besant)

THE following poem to Dr. Besant was read (on October 1, 1906, we presume) on behalf of the students of the Central Hindu College, Benares, on her birthday. Much has happened in India to revive the National spirit since the Indian National Congress began its work in 1885. One element in the revival was the work done by Dr. Besant and her helpers with the Central Hindu College (now the Benares Hindu University) which she organized in July, 1898. The generation of to-day can scarcely understand the sacred fervour of dedication which surrounded the atmosphere of the College. The poem which we publish is an indication of this spirit which animated both teachers and students in the College.

It is interesting to note that, owing to the fact that among the teachers and students were representatives of many faiths though the College was a Hindu institution, prayers of many religions were repeated on certain occasions. Thus we find at the celebration when this poem was read, the following prayers were said: Hinduism—Babu Bhagavan Das Sahab; Buddhism—Rev. Ekai Kawaguchi; Islam—Moulvi Fussi Uddin; Christianity—Miss F. Arundale; Zoroastrianism—I. J. S. Taraporewalla; Sikhism—Shyam Behari Lal Singh Jainism—Jai Shanker Bhatt.

So it was the Central Hindu College which originated the ceremony of "Prayers of all Religions" which characterises Theosophical Conventions and Federations in India since the Jubilee Convention of 1925.

A festive crowd is thronging yards and hall,
Fair garlands hang within the goddess' shrine,
And love is beating in the hearts of all,
A thousand eyes in love's sweet radiance shine.

Behold, our Mother's face again is turned
With gracious smile to India's eager youth,
Whose hearts for high ideals long have burned
And who are gathered here to learn the truth.

You built this College, opened room and hall,
And called the youthful manhood of our land:
"Come here, my children, I receive you all,
You shall be guided by your Rishis' hand!

You shall be taught the ancient sacred lore
That made your fathers bright in virtue shine,
The old traditions and the rites of yore,
The faith of Krishna and his love divine.

You shall be trained to worship and revere
The type of the heroic and the grand,
The royal saint, Arjuna's bold career,
And Rajputs dying for their native land!

Your teachers shall expound to you the law
The sacred dharma dear to Manu's race;
The harmony the ancient ruler saw
Where each is filling worthily his place."

So spake our Mother, and we children came;
From all the regions of the Indian land
Her sons assembled, worshipping *her* name,
Who is the Indian student's truest friend.

We now approach you, on this blessed day,
To bring the tribute of our grateful hearts,
These sums of money at your feet we lay
To help you heal our brethren's wounds and smarts.

It is an off'ring from the Indian youth
Whom you have taught to love his Motherland,
Whom you have nurtured at the fount of truth,
Who has received the bounty of your hand.

It is an off'ring from the Indian maid,
By whom your loving care as guardian stood;
And in whose mind your hands the seed have laid
Of ancient India's noble womanhood.

So take the gifts! and may the Devas pour
Their choicest blessings on your sacred head!
May we be bound to you for evermore
And follow all along the path you tread!

BRIDGE-BUILDING AT GENEVA

By J. L. DAVIDGE

WHILE the Sydney Harbour Bridge, opened amid tremendous rejoicing on March 19, was being illuminated by naval searchlights, and cascades of stars were falling from rockets in the sky, a most significant demonstration of international goodwill was being made on the roof of Adyar House, Sidney. By the joint invitation of Station 2GB, and the League of Nations Union, the Consuls-General of foreign nations met to broadcast their congratulations to the City of Sydney on its memorable achievement in bridge-building, and to form in miniature a veritable League of Nations, emphasising the unity of the world family. The symbolic significance of the ceremony was indicated at the outset by Mr. A. E. Bennett, managing director of 2GB, Mr. Bennett praying that the joint action of the consuls might rivet firmly a few more bolts in that greater and more enduring and more spiritual bridge, the League of Nations—a bridge which when completed would "span all separative strips of water and dividing boundaries—a bridge that would unite in complete accord and harmony all the peoples of the world".

This idea was elaborated by emeritus Professor Francis Anderson, President of the N. S. W. League of Nations Union, who pictured the League of Nations as the greatest bridge-maker in the world. He said:

> Every treaty is a bridge, and in the twelve years of the League's existence more than 4,000 treaties have been arranged and registered at Geneva, treaties dealing with all kinds of activities, thus

promoting that international co-operation in good works through which at last war as a means of settling disputes between nations may be regarded as an act of savagery.

Professor Anderson concluded on the note that only through the faithfulness of man to man can there be a lasting peace between nations. The spirit of the League was intensified by the presence of Mr. H. Duncan Hall, a member of the Secretariat of the League of Nations, a virile speaker who was once a member of the Sydney University staff:

> It is fitting that Sydney at this moment should remember Geneva, because at Geneva the greatest bridge-building of all time is in progress. The nations of the world by their united efforts through the machinery of the League are bridging the seas of international anarchy. The bridge which the League of Nations is building steadily and surely, the arch of which is well out over the abyss, will make it possible for humanity to escape from the international anarchy which, as the great war showed, is now threatening its very existence. In swift strides in three or four generations every human activity has become international—communications and commerce, learning and recreation. Above all, war and conflict between governments, whether by arms or by trade, has become international, constantly widening out till it affects all humanity. Government, however, has lagged behind. The greatest effort of this generation is to supply the world with the common government now essential to the happiness and prosperity and even the very existence of humanity. It is to supply this lack, to supply the governmental machinery which the nations need if they are to exist together in a world community, that Geneva is working continuously day in and day out. Yet in truth the League exists in the nations which form it more than in the centre, more in Sydney and Canberra than in Geneva. Tributes here to-night to the League are tributes to Australia's part in the League. The adventurous spirit of Australia will see in the League the world's greatest pioneering adventure towards the most noble ideal which man can frame—human brotherhood.

Then followed the consuls' brief talks, preceded by the National Anthem of their country and followed by a national air. Germany, for example, played *Deutschland über alles* and Schiller-Beethoven's *Hymn to Joy*; China, *The Three Principles* and *How beautiful is my Country*, to most melodious accompaniments and so on. The party on the roof listened to the addresses amplified from the studio on the next floor

below, and a relay was made throughout Victoria from Station 3UZ, so that the ceremony assumed almost national dimensions. From the Consul-Generals' addresses we take the following phrases :

Belgium : I sincerely hope that the symbolic significance of to-day's ceremonies will be realised world-wide, and contribute to emphasise the necessity of an ideal bridge of goodwill and co-operation between Australia and the numerous overseas nations which are taking keen interest in the welfare and progress of this great Commonwealth.

China: The Central Government of the Republic of China trusts, that the linking up of the two great shores of the capital of New South Wales will usher in a new era of prosperity, harmony and progress.

Czechoslovakia: The Bridge will become a strong link of goodwill between the Australian and other nations and it will help to realise the great vision of universal fellowship and happiness.

Finland: I venture the earnest hope that this occasion may be an omen and inauguration of a new era of prosperity to Australia, an era which will be hastened and influenced by the bridge.

France: The memory of the Australian *poilus* will be transmitted from generation to generation, maybe longer than that wonderful and mighty bridge which the City of Sydney has built.

Germany: In the Sydney Harbour bridge I see a symbol of happiness and friendly relations between Germany and Australia.

Greece: This country, after contributing so generously to the martial altar of liberty, is to-day offering to the altar of science and progress such a masterpiece as the Sydney Harbour bridge, an everlasting monument to human ingenuity.

Italy: The beauty of the bridge is worthy of the glorious harbour it bravely spans.

Netherlands: The Netherlands, the traditional country of waterworks, congratulates you on this wonderful bridge which is a *chef d'oeuvre* of engineering science as well as a national monument.

United States of America: I hope that one of its results will be the attracting to your hospitable shores an evergrowing stream of American visitors, whose personal contact with Australia and its people will serve to knit more closely the many ties between the English speaking peoples on the Pacific.

The English National Anthem ended the ceremony ; the bridge was still lit up, a half moon was shining on the

wonderful harbour scene, and the Bridge was noisy with traffic. In the first twenty-four hours over a million people passed over it, and twenty-five thousand vehicles. After its blessing by a prelate of the Roman Catholic Church, and the festival of goodwill on the opening day, it seemed as if the bridge were a living organism, a magnetic symbol radiating for ever the goodwill vibration. Blending harmoniously with the landscape, it truly is a thing of beauty and a joy for ever, Major Gordon Hume, an English authority on bridges declaring it to be "one of the most beautiful things I have ever seen".

SEAS AND SKIES

THE seas below abound
In movement, freedom, sound;
The skies above are spun
With space and light of sun.
Then sight, with colour blue,
In joy, unites the two,
The sunlit seas and skies.

The seas are sparkling waves
In which the moonbeam laves;
The skies are clear aloft
And shine with brightness soft.
Then light, with silver chain,
In beauty, knits the twain,
The moonlit seas and skies.

The seas are darkling deeps
Which phosphorescence sweeps;
The skies are set to show
A million stars aglow.
Then night, with dusky growth,
In peace, enfolds them both,
The starlit seas and skies.

D. R. DINSHAW

EITHLINN

OUR LADY OF THE SHADOWS

By F. H. ALDHOUSE

Dark Mother ever gliding near with silent feet.

WALT WHITMAN.

THE three supreme symbols of the Divine, which is behind life, were in Celtic Ireland :

A blazing sun and a whirling sword,
And a woman washing beside a ford.

The Sun was Lug Lamfada,[1] the Supreme. The sword was Death under one of his three aspects as Balor Beman, Balor-of-the-mighty-blows, Lord of Destruction and Chaos. The woman, who washes the dead and cleanses their garments, rendering them fit to enter Tir-na-n'Oge and undoing the ugliness and disorder of destruction throughout nature, is Eithlinn, daughter of Balor, mother of Lu, our Lady of Darkness.

Lu had existed from Eternity to Eternity, but He became incarnate from time to time to save both gods and men from evil, when they themselves were helpless against its onslaught. His great triumph over Darkness was at Moytura when black Death was slain by His spear of sunlight. In that descent into generation, Eithlinn was His mother. She, daughter of Death, was also death, but *Bona Mors*. She is

[1] Pronounced Lu Lavada.

death-the-bride, who places in the hands of those she loves, the bunch of white poppies, and unveils her face that they, filled with happiness at her superhuman beauty, may leave the garment of the body in rapture. She is called our lady of Peace and Maid Quiet. Her symbol was the Evening-Morning star, her flower the white poppy, her leaf the ivy. Shining on the background of ebon night, she is Virgin of Darkness and Star of Promise. Out of night comes the Brightness-of-the-Day, Lu Lavada called Illdana (all-giver, and all-gifted). Eithlinn is Divine Blackness, but she is also luminous. She is at once both a light and a shade. Said the Druids:

All things are lights or shadows of the Sun Divine.

At the hour of the evening star Eithlinn watches at the couch of the sleeping Sun-God; at dawn, she is glowing with joy at her son's awakening. At night her beams on the waters play a requiem over light departed. Eithlinn, *Dei Genatrix*, "She who bore God", is shadow aspiring to become light.

In the glory of new day,
Fair Eithlinn smiles, and fades away.

The Mother-Maid is "love unspotted". She protects Lu her child, even against her father Balor. She arms Him for His great encounter, she watches as guardian beside Him when He slumbers. "She lives but to do Him service." In the utmost test of her fidelity, when the dark powers win and the Sun is defeated, she covers Him with her cloak of shadow; and she offers her own heart to the ravening spear of Tethra, to save her son. She is Love-death, ever ready when we can endure no more, to fold us in her arms and rock us to sleep, granting us Peace. When Lu consumes all darkness in his golden fire Eithlinn still remains, his contrast and his Mother.

WORLD-SALVAGE [1]

By LEO FRENCH

CERTAIN books carry a specific momentum, they are charged with æonian urgency, added to their individual life-expression. Such a book is *The Coming of Community*. For how many dumb mouths, for what countless semi-articulate strivings does it present a sacramental world-offering of reconstructive thought! As an Aquarian Gospel, the book demands serious study by all who see in the philosophy, psychology, literature, and art of every country the inspirational urge of the great cosmic Principalities and Powers using them as mouthpieces. Mr. Symons uses the word "Revolution" in its literate not ephemeral, cosmic not chaotic significance:

> The occasion is new, and the world will be apostate if men shrink from the task of making a Revolution as new in character as the occasion demands.

No serious student of economics can burke the conclusion that either World-Amageddon or peaceful but drastic Revolution awaits us to-day. Things as they are cannot, will not, go on much longer; already foundations totter, clouds of dust and *débris* fall, as we write. Rebuilding must begin, nay, has begun, within the world of imagination which is the world of Eternity. Theosophists know, by incontrovertible proof, that all reconstruction begins in mind and heart, and that all not conceived in the unity of spirit, mind and heart is foredoomed to perish:

> Thought precedes action, and we should flood the world with thought.

[1] Review-article on *The Coming of Community*, by W. T. Symons.

Community must be a new Creation in that it deprives no man of "things" even in superfluity if he so desires—because it is based on abundance. *It takes away only the power to deprive others.*

The principles underlying Major Douglas' *Social Credit*, which must be well known to every Theosophist student of economics, are those of *The Coming of Community*. Mr. Symons is an eloquent protagonist thereof, nowhere are they stated more clearly and convincingly. It makes not the slighest difference whether we agree or disagree, personally, with certain controversial contentions and assertions of Major Douglas or Mr. Symons.

The thing is, their minds are being used, plainly, by the *Zeitgeist*, working for the building up of the new system by peaceful means. To-day there are but two sides, the Angels and the Armaments, however sophisticated the latter's camouflage, the issues are plain. Either we must enthrone the Golden Rule, or the Golden Calf. Moloch's new altars are being prepared, of that there is no doubt. The reek of China and Japan suffices for the imaginative minds to-day! Holocaust once again awaits the next generation, if not ours, unless for the stones of economic Nihilism be substituted the bread of constructive cosmopolitan economics.

Jesus—the Christ—His Dispensation: its expression in the chapter "Christian Social Ethics" following "The Meaning of Credit" sums up the temper and tone of our author's mind and heart. Let Mr. Symons' words conclude these notes.

We have a flaming vision; and if we have to speak of humanity as "The Consumer," of Credit as bank loans, of the Titan as institution of "the first price"; and must work out the economic proof that here lies the central evil of our day, and here the remedy, we are conscious that nothing less than human destiny is at stake. We work under the impulse and certainty of truth, and under the spur of extreme urgency, with disaster at our heels, and pursued by Time with up-raised Scythe.

IN MEMORY
OF
BARBARA POUSHKINE

On December 28th, 1931 in Paris, Madame Barbara Poushkine, née Princess Galitzine, passed to peace, after undergoing a serious operation on her knee necessitated by an accident.

As a girl the Princess had studied in the Smolny Institute of which her mother was *Directrice* and later she distinguished herself as a brilliant pupil of the Musical *Conservatoire* of Petrograd. She married Senator Poushkine and had three children, who, during the War, were educated at St. Christopher's School, Letchworth. Joining the Theosophical Society in Russia in 1908, Mme. Poushkine soon became one of its leading members. In 1912 she became the representative for the Order of the Star in the East in Russia, and from that time onward till her death her interest in and devotion to this movement were shown by her writing and translating articles and pamphlets, and in forwarding the movement by every means in her power.

During the War she experienced terrible privations and suffering. Entering a Hospital in Tsarskoë as a nurse, she later came under the ban of the Revolution as a Theosophist, and finally with two other Russian members had to flee by night through a forest, and reached freedom across the frontier in an almost penniless condition. Later, in London, Mme. Poushkine found means to support herself and her children by working for the Order of Service, and presently moved to Paris, where she started a Vegetarian Restaurant, and gave all her spare time to work for the spread of Krishnamurti's teachings —especially amongst the groups of Russian refugees scattered about Europe.

Those who knew this fiery spirit will not soon forget her splendid devotion, and her love of beauty and art. May our love follow her to the higher worlds, and may Light and Peace perpetually surround her.

ANNA KAMENSKY

DISARMAMENT

DURING the past three months the thoughts of men and women of goodwill the world over have been turned to the Disarmament Conference at Geneva and its sequels. One of the most significant features at the League of Nations Assembly in February last was the delegations of representative sections of the people—notably that of the women representing a total of over 8,000,000 signatures, of women of all nationalities, which must have been collected at no small cost!

A section of the Community which is often accused of not doing its duty in the matter of pressing for Disarmament is the Christian Church. But it seems that in England at any rate Christians are doing their best to retrieve their slackness. The Archbishop of York prepared the way for the Conference by delivering at Geneva, the Sunday previous to its opening, what was described as "one of the most impressive sermons on the League of Nations ever heard from any pulpit".

He returned to London in time to take part with his "Brother of Canterbury" on the opening day of the Disarmament Conference, when 10,000 people filled the Albert Hall, representative of every Christian denomination in England, but united in their belief that it was contrary to the spirit of their religion that nations "should develop against each other the instruments of death".

The following words from the speech of the Dominican Provincial, (the Roman Catholic Representative) will find an echo in the hearts of Theosophists: "Armaments are a symptom and not the disease. The disease is selfishness, unrestrained desire to possess. It is to be found not merely in nations, but in persons, not only in Geneva, or Shanghai, but in each of us . . . There would be no need to-day to have this meeting if we ministers of Christ had properly done our work." It would appear that Christian ministers are at least trying now to awaken the consciences of their people, for the following appeal has been issued on behalf of the *Council of Christian Ministers on Social Questions*, and is signed by an imposing list of Bishops and other Anglican Church dignitaries, as well as by the heads of Baptist, Congregational, Wesleyan

and Presbyterian Churches, the Society of Friends, and the Unitarians: [1]

"The signatories of this appeal, members of the Council of Christian Ministers, desire to make an earnest appeal to all who owe allegiance to Christ, in their own country, and, so far as their words can reach them, in other countries also, to use all their influence to press for the cancellation of reparation payments and of international war debts.

"After the Napoleonic Wars, at the Congress of Vienna, our representatives took a leading part in securing easy terms for prostrate France. She 'was allowed to keep her old boundaries of 1792, was not compelled to give up Alsace and Lorraine, and received back from England most of her possessions in Africa and the two Indies seized during the war. The indemnity she had to pay was fixed at a moderate sum, and in three years her territory was completely evacuated by the allied armies. Revenge was eschewed'.

"It was not so at the Treaty of Versailles. The spirit of vengeance prevailed there. In particular the reparations imposed upon Germany, in spite of her urgent protests that they were impracticable and unjust, have been abundantly proved to have been both, and have had consequences disastrous alike to the vanquished and the victors. The International Bankers Conference, appointed at the suggestion of the Seven Power Conference, which met at Basle in July last, indicates this plainly enough in its unanimous report on 'The Credit Situation of Germany.' It points out the folly of pursuing 'two contradictory policies in permitting the development of an international financial system which involves the annual payment of large sums by debtor to creditor countries, while at the same time putting obstacles in the way of the free movement of goods . . . Financial remedies alone will be powerless to restore the world's economic prosperity until there is a radical change in the policy of obstruction.' It declares that 'until the relations between Germany and other European powers are firmly established on a basis of sympathetic co-operation and mutual confidence there can be no assurance of continued and peaceful economic progress.' Assurance is demanded that 'the international payment to be made by Germany will not be such as to imperil the maintenance of her financial stability.' The Report concludes (in words printed in large type) 'by urging most earnestly upon all Governments concerned that they lose no time in taking the necessary measures for bringing about such conditions as will allow financial operations to bring to Germany—and thereby to the world—sorely needed assistance.'

"This conclusion was emphasized more emphatically in the Report of the Advisory Committee under the Young Plan, which

[1] This manifesto, entitled *The Church's Call* has been published as L. N. U. Publication No. 317.

met at Basle in December last, and states that 'the adjustment of all inter-governmental debts (reparations and other war debts) to the existing troubled situation of the world—and this adjustment should take place without delay if new disasters are to be avoided—is the only lasting step capable of re-establishing confidence, which is the very condition of economic stability and real peace.' It closes with an 'appeal to the Governments on whom the responsibility for action rests to permit of no delay in coming to decisions which will bring an amelioration of this grave crisis which weighs so heavily on all alike.'

"So far we have been mainly reporting the opinions of financiers and politicians. The signatories of this document make no claim to rank as authorities in the realm of international finance. But these financial considerations give additional force to the appeal which we are constrained to make on other grounds. We appeal as those who believe that Jesus Christ has shown men the true spirit by which alone the progress of humanity, no less than, the spiritual growth of the individual, can be secured. We cannot exaggerate the stress our Lord laid on forgiveness—and the forgiveness not only of injuries done to the individual. When He bade His disciples 'love your enemies and pray for them that persecute you,' He was speaking to the whole community of Christians, in view of the persecution which He foresaw at the hands alike of Jews and Gentiles. Nations as well as individuals must learn to forgive. As we look back on the horrors of the Great War, and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of recrimination and the dark war-spirit of suspicion and hatred. It may be that the abandonment of reparations will become compulsory through the collapse of Germany. Our appeal is that, while there is yet time for an act of grace, those who believe in Christ should make their voices heard in the demand for a cancellation by forgiveness of all reparations and international war debts, in the name of Jesus, the Prince of Peace."

January 20th, 1932.

FELLOWSHIP HOUSE,
Westminster, London.

ANY ONE who has really understood anything will determine and act accordingly; as Guyau says: *Celui qui n'agit pas comme il pense, pense imparfaitement.*[1]

HERMANN KEYSERLING

[1] He who does not act as he thinks, thinks imperfectly.

A NEW ZEALANDER'S LETTER HOME

DEAR LODGE FRIENDS,

You will realize that Adyar now is not just as Adyar was when I arrived last November. This brings to mind a conversation with a friend here, who said to me recently that she was trying to prove for herself whether the atmosphere was due to the fact that it was the place selected by the Great Ones as Their Home, or whether it was built up by, and dependent upon, the influence emanating from the people who may be happening to reside here.

To me, it is as clear as day that both are true. There is sufficient evidence, I should think, to satisfy the most doubting Thomas that the Masters have approved Adyar as the place for Headquarters—have sanctified it many times with Their presence—have directed its policy —have purified its atmosphere and stimulated its life. But while They are chiefly engaged in work at levels of consciousness as yet unfamiliar to us, They can *use* us—even more, They *require* us—as stewards here. Further, They require *you*, and members in every Lodge, for a Lodge may surely be a miniature Adyar even if we have to underline the " miniature ". We can be the hands and feet, the tongue and heart and brain of Those who guide. We do not know enough to create the Archetype, but when it is presented to us we can " see that it is good " and copy it so far as may be, keeping fiery meanwhile in our eagerness to be ever *alive* and therefore to " move from less to more ".

I really sat down to tell you what I felt about the inner Spirit of Adyar when I first came. I compared it to the engine-room of a ship. You know when you are at sea the Shipping Co. does all it can to supply entertainment, to make you want to take another trip! You see the people on the decks playing games, arranging sweep-stakes, dancing, and whiling away the time. It is the policy of the Company to keep the minds of the passengers on *un*realities. But supposing you have some knowledge of machinery and telegraphy, and make friends with the chief engineer and the wireless operator,—then you go below, and up above. You see the enormous engines that are carrying the careless happy crowd to their destinations, and the delicate instruments that are receiving the world's news items, the happenings in a world outside related to, yet strangely separated from, the little world of the Ocean

Liner herself. Well, Adyar seemed to me analogous to that engine-room and wireless station. The Leaders at least, at Adyar, work as if they know that here is *one* of the great engine-rooms, one of the Power Stations in the world of thought, entrusted to their care. They work to make and keep the thought apparatus in good repair, and they use it daily, linking up every National Society, every allied movement, and thereby every Lodge and member with the central power-house. In addition, this is the wireless receiving-station—this we speak softly—for though every resident who *will*, may be a conscious part of the power-station for giving out and linking-up, it is only the highly trained who can act as a receiving-station from the inner to the outer plane.

That those who are receiving-stations may long be spared to us, and that there may be others training to take up this delicate, even perilous work, is the prayer of one to whom Adyar is the greatest of many Spiritual power-houses throughout the world.

So this is my answer to my friend's question: Adyar *is* the place chosen by the Masters for the physical Headquarters of the Theosophical Society, watched over by Them and used for Their great purposes as it fulfils Their requirements; and the brightness of its Flame is increased when those in whom Life is moving most rapidly from "less to more" are here to let their light shine.

Adyar, March 21, 1932.

CORRESPONDENCE

DEAR MADAM,

I fear that some of my fellow Theosophists may be distressingly bewildered by the ingenious speculations of Mr. Soper on pages 682 and 683 of your March issue. It accordingly seems only humane to correct his assertion that "It is equally permissible to represent . . . 'world-lines' . . . by curved and twisted lines". This is true enough, but only in the sense that he is perfectly at liberty to make any marks on the paper he pleases which are not actually obscene, blasphemous, treasonable or libellous. The use of diagrams here, as elsewhere, is to describe and illustrate ascertained facts, not to create new ones. If it were otherwise we could solve all our problems by drawing pictures of the desired answers!

It will be seen, therefore, that the "fantastic possibilities" and "strange conclusions" to which he refers do not in fact arise.

WESTERKADE 26,
Rotterdam.
20-iii-32.

Yours faithfully,
W. WHATELY SMITH.

THE THEOSOPHICAL FIELD

EASTER is usually a rallying time for Theosophists (at least in lands where Christianity is the official religion of Government!) and the Sectional Magazines for the last three months record the holding of several Conventions, Federations, or Study Week Ends. At *Adyar* the South Indian Lodges held the successful Federation referred to in *The Watch-Tower*, whilst in other parts of India also Federation Meetings were the order of the day.

Australia under the stimulus of the presence of Bishop Leadbeater held its National Convention (though unfortunately owing to indisposition he was unable to be present at the Convention meetings), whilst from *Europe* comes word of the stirring to renewed activity, which is ever the sequel to Bishop Arundale's presence in a country.

Miss Clara Codd, in *New Zealand* and *Australia*, and Mr. Geoffrey Hodson in the *United States of America* continue as they travel from place to place to arouse the interest of the public in Theosophical teachings, and to stir F.T.S. to more active work. Their presence appears to be always welcomed by their hospitable hosts, and the tie's of brotherhood between these countries and Great Britain, from which the lecturers come, must surely be strengthened by this means. Other prominent lecturers in U. S. A. are Mr. F. Kunz, Señora Aldag from Mexico and Mrs. J. Ransom from South Africa.

* * * *

One of the most fruitful forms of Theosophical activity in *England* in these days lies in the "Students' Week Ends," which are held at different places, often where either the scenery or, in the case of a University town, some special local interest offers an attractive setting. The work done at these meetings is very real, and in many cases sets in motion lines of activity which have far-reaching effects on the progress of Theosophic knowledge and understanding. Such Students' Week Ends were held during March and April in Oxford, Bournemouth, Nottingham, Chamberley, Manchester and Norwich.

The *Christian* Theosophists in London have also been busy. In addition to holding a special week end at the Fellowship Club, during which they utilized—as their custom is—modern Drama as a means of Theosophical propaganda, they publish a little useful Bulletin, *The Christian Theosophist*, which draws attention to the frequent statements made by Christian speakers which reproduce the Theosophical attitude and thought.

* * * *

Theosophy in New-Zealand (Jan.-March) tells of the successful Convention held last Christmas and of the reinforcement of many lines of activity which resulted from the social gatherings and picnics held in connection with it. This country sets a fine example by its continued interest in India's problems. Another most important branch of its activities centres in the Order of The Round Table, which seems to flourish in New Zealand—one sign of the activity in service of its members being shown by a substantial cash balance of over £50 at the end of the year!

Australia News Service is another indication of the way in which many Theosophists are trying to make their Theosophy a practical force, affecting the world around them. This little news-carrier brings to the notice of even the most domestically-tied or business-ridden member of the public such great problems as: "The Brown and Yellow Danger"; "Empire Preference"; and items of general interest and importance such as "The Chicago World Fair of 1933." Fellows of the Theosophical Society all the world over could read these bulletins with profit.

* * * *

France held its annual Convention during April, welcoming as its distinguished visitor Miss Dykgraaf. Our French brothers direct much of their Theosophical work to translations of current Theosephical articles, and thus make available for their members in *La Revue Théosophique* and the *Bulletin Théosophique* the latest information and teachings from our leaders.

* * * *

The annual meeting of the Society in the *Netherlands Indies* took place during Easter. In consideration of the wish expressed by the members, the General Council proposed that a new category of members should be added, called: "Friends of Theosophy". Their contribution is to be Re. 1-6 (or 2 sh.) only, and the official bulletin will not be sent to these members, neither will they be entitled to a

vote. Economic conditions are very bad in Java at present and many members apparently are no longer able to pay their former contributions. Another proposal is that at each annual meeting a general programme of work for the year should be decided on, each Lodge, of course, to be free to fall in with the suggested line of work, or not. The suggestions for the current year are briefly:

1. To seek contact with the world at large. 2. To study social problems and to try and make propaganda in one's immediate surroundings for community life based on brotherhood. 3. To seek contact with modern science and to test its conclusions with those arrived at by Occult means.

The Theosophical Messenger, the American official organ (March) chronicles many activities amongst its branches, and expresses the pleasure that those able to visit Headquarters had enjoyed in a visit and lecture from Dr. Cousins. The American Section is perhaps the one which shows most evidence of its sense of indebtedness to the Society's Headquarters, and in connection with Adyar Day this year they circulated a centenary souvenir with portrait of H. P. B. and a page of the manuscript of *The Secret Doctrine* reproduced, accompanied by an appeal to all members to contribute generously to the Adyar Day Offering.

World Theosophy with its fine production and excellent matter provides a good advertisement for Theosophy in a country where the publication of magazines is an art well understood.

* * * *

Speaking of Theosophical magazines we must add a word of commendation to the efforts of our brothers in *Karachi, India*, who in the *Young Builder* issue a nicely produced little magazine containing articles written on subjects of current interest from a distinctly "new-age" point of view.

* * * *

Brazil. Different from other National Societies, Brazil does not hold an Annual Convention. It is however proposed to hold in June the second Convention since the Section was founded. A great deal attention is paid to work with children, and the Order of Service inspires many members to be active. Mrs. N. M. Glover is one of the lecturers and often visits cities near to Rio. She is holding a study class on "The Way of Realization," as also for the study of "Yoga Vasishtha".

* * * *

Cuba. For a while the Section magazine was reduced in size, but appears again in its old form. The editor reports that the City of Madrid has voted to change the name of the street where the distinguished Theosophical lecturer and author, Dr. Mario Roso de Luna, lived from Calle Buen Suceso to Calle Mario Roso de Luna. Many translations from English Theosophical magazines appear in the Cuban *Revista Teosofica.*

* * * *

Spain. The Theosophical Athenaeum of Madrid organized the following course of lectures during Holy Week, March 20-26: 1. The Eternal Jerusalem; 2. The Money-changers in the Temple; 3. The Spirit of Judas; 4. The Bread of Light Eternal and the Chalice which uplifts the Spirit; 5. The Death of Man that God may live (The Seven Theosophical Words); 6. The Lonely Suffering of Mary (the Symbol of Divine Pain); 7. Towards the Eternal Light". The lecturer was Señor José Cohucelo. Every religious doctrine or tradition can be expounded from a new standpoint in the light of Theosophy, and evidently an attempt was made to throw light on the mysteries of the Christian faith as professed by orthodox Christians. This type of work has been done for Hinduism from the commencement of Theosophical work in India.

From a letter from California received April 7th, 1932:

"Krishnaji seems well and very happy. He talks in the Oak Grove on his Star Camp property, every Sunday morning and hundreds of people motor to Ojai to hear him. He is having a great influence on the thought of many people here in the West Coast. A large number listen to him out of curiosity, a good many more listen to disagree, but a few gain great inspiration and inner release. He is so intensely alive, it is contagious."

THANKS AND A FURTHER REQUEST

THE request made in our last issue for a copy of *The Laws of the Higher Life* has been responded to by two Indian F. T. S., to whom our thanks are given. We are encouraged by this prompt response to make known two further requirements, in each case to complete a set. If anyone can, and will supply us with *The International Star Bulletin* for *February* and *April*, 1929 we shall be very much obliged!

TORTURING BABIES

THE worst possibility of animal vivisection is that it should lead to the skilled and needless torture of human beings for so called scientific purposes. Even humanitarian medical men have foreseen it, and now it is upon us. And a brave entry these " behaviourists " make, commencing their crazy tortures on helpless babies ! Dr. John B. Watson, formerly professor of psychology, and director of the psychological laboratory in John Hopkins University, reports :

" We were rather loth at first to conduct experiments in this field, but the need of study was so great that we finally decided to build up fear in an infant. We chose as our first subject, Albert B., an infant weighing 21 pounds at 11 months of age. He was a wonderfully good baby. In all the months we worked with him, we never saw him cry, until after our experiments were made ! "

How did they make Albert cry ? A white rat which he had played with for weeks was presented to Albert. He began to reach for the rat. Just as his hand touched the rat a steel bar was struck with a carpenter's hammer immediately behind his head. The infant jumped violently and fell forward, burying his face in the mattress. He did not cry, however. But at the second experiment he began to whimper, and finally he began to cry ; at the end of five days he was frightened of everything he had played with. The experiments on Albert were stopped because he was adopted by an out-of-town family. Think of the twist in his nature which these inhuman scientists had started, the fear complexes which would dog his whole life !

Experiments were later made on children ranging in age from 3 months to 7 years. Snakes are used in these horrible torments of children. " Just as I show the snake," says Watson, " I can make a terrible noise, and cause the child to fall down and cry out completely terror-stricken. Soon the mere sight of a snake will have the same effect."

The process of conditioning the child by a sort of fire ordeal is then described, the child's fingers being heated in a candle flame to produce a negative response, the whole purpose being to prove that the burned child dreads the fire ! But who other than a devil would experiment on a new-born babe ? Fear reaction, we are told, " can best be observed in new-borns just when they are falling asleep. If dropped then, the response usually occurs."

Over against this travesty of the healing art, there is happily an increasing number of doctors opposed to vivisection and the useless cruelties of physiologists and psychologists. "Experiments have never been the means of discovery," says Sir Charles Bell; his own discoveries have been made by legitimate means—thought, insight and intellectual grasp. Ellis Barker emphasises the immense superiority of clinical experience.

James Douglas, a well-known London author, writing in the *Sunday Express* says: "I will issue a challenge to these torturers of children. Instead of their torturing babies, let them allow us to torture them. I would undertake to cure Watson in a week, if I had him at my mercy with a hammer and a steel bar. I would undertake to make him jump farther than any helpless baby. I could condition his reflexes so violently that he would begin to reflect. And I would guarantee that my laboratory notes would be more interesting than his piffle."

Advance Australia News Service

SOME FINDINGS OF A SEEKER

IN proportion as a great and good man is aware of his great goodness, he is a stranger to Truth.

Be not charmed with your own virtue.

Beware of the dramatic instinct in man. It sets up magnificent shadows; without the substance, it speaks with the phrases of wisdom.

Great readiness with words is often fatal to understanding. The eloquent speaker may entrance his audience and deceive himself.

Wisdom enters the heart when the mind is still. Its delicate perfume rises spontaneously into thought, until the mind creates an idea and shatters the crystal flood.

The engineer, the mathematician, the philosopher, the manipulator of invisible forces, are technicians. Skilled and clever are the men of technique.

He who observes his own heart as he beholds the clouds across the face of heaven, comprehends Life. Happy is the man of comprehension.

To become superhuman is to acquire the burden of spiritual riches. To be human is to know the unburdened delight of a free heart.

All things that have a beginning will have an end. Great virtue will fade in the blazing centuries of time; it will demand the sustenance of aching labour in the illusory realms of karma.

Wisdom is born when virtue and sin have ceased. Truth is not developed but revealed.

Conscious effort at self-sacrifice leads to the unwisdom of formal service without understanding. To hide ambition under the cloak of service is to inflame self-consciousness and hence defeat the very fulfilment of Life which is sought. When the heart and mind are bared to the eye of discernment, service is an incident in the free expression of Life.

Understanding cannot enter the heart in which Truth has crystallized into an image, though it be a likeness of the Most High. Wisdom is the gracious music of a dancing stream, never the stern aloofness of a God.

To be concerned with ethics, is to become confused by the myriad lights on a moonlit sea. Understanding seeks out the light, intellect studies the reflections.

The Master speaks and Truth leaps up in my heart. I am electrified, joyous, assured; I regard Truth, and life is focussed in me.

In gratitude I turn and behold the Master's face. The ecstasy fades, a troubled longing fills my heart. Truth is gone, and before me there stands a graven image.

When Wisdom is pursued it ever retreats; when the pursuer removes himself, Wisdom is there.

The projection of oneself into the future as a perfect being is as idle as regarding past imperfection. Imperfection that is passed and perfection that has not yet come are equally unreal. The past is a memory, the future a hope; but there is joy in the comprehension of to-day.

The concentration of energy in search leads as naturally and as inevitably to asceticism as the growth of mind leads youth from the toys of a child to the interests of a man. Asceticism as the outcome of search is like a burning-glass which focuses the rays of the sun; but asceticism as a path to understanding is an empty negation. Understanding will lead to asceticism, but asceticism will never lead to understanding.

B. W. C.

REVIEWS

History of the Great French Revolution. (From the standpoint of the Masses) by Annie Besant. (Theosophical Publishing House, Adyar. Price Rs. 5 and Rs. 4.)

(The original review, which is in French, here translated into English, appears at the end.)

Mr. Jinarājadāsa tells us in the Foreword how he discovered this book by chance when examining a barrow outside a second-hand book-shop at Sydney; he bought it for sixpence and, after reading it, he was able "to vizualise the French Revolution as one whole". It has been reprinted, at his request, at Adyar in 1931. The period during which Mrs. Besant prepared for these lectures, and for the work which was the result of them, was that of her propaganda in association with the great political reformer Charles Bradlaugh, for liberty in general and for Freethought specially, which, at that time, was not looked upon with favour in England. She found a "plethora of material" in her colleague's fine library, which contained many books on the French Revolution and even newspapers of those times. It seems to us as if she has been inspired specially by Louis Blanc, whom she quotes often.

The book shows close study, but it shows even more than that, it is a cry from the heart. The whole of our President's soul throbs in unison with our Great Revolution. She makes us feel the deep misery of the people and the condition of oppression which made the Revolution inevitable. She abhors the exploiters—the nobility, the clergy. During those years she was passionately revolutionary and anti-clerical. If she were writing this book now, she would write with the same love for the oppressed—that love with which she has lived in India—but she would also understand, and even pity the oppressors of the people and the unfortunate Louis the Sixteenth, towards whom she is very severe. She makes us dwell successively with those great men, victimized by the Revolution—Mirabeau, the Girondins, Danton, Robespierre. Her heart goes out to them in turn, and the last chapter is dedicated to the rehabilitating of Robespierre. Other

historians too have worked at it since. Yet it has been said by one of the most competent critics of those times that Robespirre was a crafty politician, a mystery that is almost undecipherable. The enigma remains.

Mrs. Besant is full of admiration for the French Revolution, but something which is even more admirable in an Englishwoman, is that she renders justice to it. She repeats again and again that if the Revolution has wallowed in blood, it is the fault of the foreign governments, who attacking France in order to destroy her, galvanized her resistance into barbaric force. We cannot read without emotion the following beautiful and eloquent lines (p. 221) about France:

> In July France had a King; she was surrounded by Europe in arms; she appeared to be helpless, an easy prey to her foes; but France struck down the King, and trusted everything to the people; France proclaimed a Republic, and summoned all her children to defend it: and her sons rushed forward at her cry, and engraved the Republican motto on their hearts, and struck for Liberty and Equality, and found that the arm of the peasant in the battle-field was worth as much as that of the long-descended noble, and they conquered wherever they went, and carried Freedom to those whom they attacked. In December France was safe, France was triumphant, France was strong; the army of the emigrants was scattered; the hired troops of Germany were driven back; the Republic was powerful and dreaded. For the first time Europe learnt what one nation could do who had tasted of the wine of freedom; for the first time Europe felt what was the resistless strength of a people, when the heart of every man and every woman in it pulsed with the blood of liberty, and each was determined rather to die free than to live enslaved.

A. KOECHLIN

Dans la préface, M. Jinarājadāsa nous raconte comment il découvrit par hasard ce livre à la devanture d'un bouquiniste à Sydney, l'acheta 6 pence, et grâce à lui put saisir l'âme de la Révolution française. Il le fit rééditer à Adyar en 1931. L'époque à laquelle Madame Besant prépara ses conférences et l'ouvrage qui en sortit était celle de sa croisade aux côtés du grand agitateur politique Charles Bradlaugh, pour toutes les libertés, y compris et surtout la liberté de pensée alors mal vue en Angleterre. Elle put se documenter largement grâce à la bibliothèque de son ami, riche en ouvrages historiques français et même en journaux de l'époque. Elle nous paraît s'inspirer surtout de Louis Blanc qu'elle cite très souvent.

C'est donc un ouvrage documenté, mais encore plus un cri du coeur. Toute l'âme de notre Présidente y vibre à l'unisson de notre grande Révolution. Elle nous fait sentir la grande misère du peuple, son état d'oppression qui rendit la révolte inévitable. Elle a horreur de ses exploiteurs, la noblesse et le clergé. Elle était alors ardemment révolutionnaire et anticléricale. Si elle écrivait ce livre aujourd'hui ce serait avec le même amour pour les opprimés, cet amour dans lequel elle a vécu aux Indes, mais elle saurait aussi comprendre et même plaindre les oppresseurs du peuple et ce malheureux Louis XVI pour lequel elle se montre très dure. Elle nous fait vivre tour à tour avec ces grands hommes que la Révolution dévore, Mirabeau, les Girondins, Danton, Robespierre. Son coeur bat successivement pour eux tous, et le dernier chapitre est consacré à la réhabilitation de Robespierre. D'autres historiens y ont travaillé depuis. Cependant l'un des plus compétents sur cette époque a dit de Robespierre qu'il fut *un politique astucieux, mystérieux, presaqe indéchiffrable*. L'énigme demeure.

Madame Besant admire profondément la Révolution française, mais, chose plus admirable encore chez une Anglaise, elle lui rend pleine justice. Elle dit et répète que si la Révolution a glissé dans le sang, la faute en est aux gouvernements étrangers, qui, en attaquant la France pour l'abattre, ont galvanisé sa résistance en énergie sauvage. Nous ne lisons pas sans émotion ces belles et éloquentes pages sur la France: [see above.]

The Twelve Principal Upanishads. (Vols. II and III. Theosophical Publishing House, Adyar, Madras. Price Rs. 6 and Rs. 5.)

The second and third Volumes of the twelve prinicipal Upanishads in the Devanâgiri text, with notes from Śaṅkarâcârya and the Gloss of Ânandagiri, translated into English, the former by Dr. E. Röer, and the latter by Raja Rajendralal Mitra, and Prof. E. B. Cowell, have now been issued.

Thus are the priceless teachings of the Upanishads made available in complete and convenient form not to students alone, but to all lovers of oriental literature.

E. M. W.

L'Art et les Mystères, by Marile. (Les Publications Idéalistes, Brussels).

The author dedicates his book to all those who in any way can help to revivify that Masonic spirit on which will depend the unifying of all efforts towards more beauty. It may seem as if the arguments used are rather polemical than conciliatory but as the writer says, he has tried to point out the true value of the ancient doctrines and how they have fallen into discredit; and he gives indications of the Occult character of the ancient Fraternities of which Modern Freemasonry is supposed to be the heir.

The book, which contains over 230 closely printed pages, will be of value to those who are studiously inclined and who have already the "foundations" to build on further their structure of knowledge. Masons who have not yet made a real study of the Royal Art, will find a mass of information which the writer brings forward from many sources in his attempt to show how important it is to bring to life again the spiritual aspect of Masonry.

J. v. L.

The Meaning and Philosophy of Numbers, by Leonard Bosman. (Rider & Co., London).

Mr. Bosman's book is a valuable study of the fundamental reason for numbers from the most ancient sources. He shows that Sanskrit and Hebrew Alphabets were used to express numbers[1], giving a deep significance which is unknown in modern names of numerals.

[1] Certainly in Hebrew, but not in classical Sanskrit. Such a method is known in South India, but it is likely that it is borrowed from Semitic peoples. It is used as a mnemonic for stating astronomical data, and for recording various enumerations, such as the date of a historical personage, number of stanzas in a book, etc.—C.J.

Language is stated to have almost certainly developed from primitive sounds and "the true name of a thing originally did express the quality shown forth by that thing". Evidence is brought forward that the Hebrews expressed numbers by the words of their Alphabet which originally related to the First Cause and the succeeding "rhythmic unfoldment of all things."

The study of numbers therefore declares the principle of God and the Universe. The Circle is shown to stand for the Unmanifest before Life came forth, number One represents the idea of Life in generation, number Two the division of Cosmic Matter, giving the idea of duality, the succeeding numbers represent unfoldment.

Each number has a chapter full of instruction from many sources, giving in the space of a small volume a valuable summary of ancient teaching, which was that the rhythmic progression of evolving life was so exact and beautifully proportioned that "out of it was produced the only exact science, that of mathematics".

The book is for the earnest student who will find much interest in its pages, it is in no sense to be used for divining the future by manipulation of figures. To quote the author who has summed up his intention in a few words:

> The reader . . . will know exactly why any particular number used in the science of numerology means what it is said to mean by the professors of the art who merely affirm but never explain.

Harmony and rhythm are shewn as Cosmic processes, therefore to understand something of these is to arrive at a closer knowledge of the Creator of all. The reader will find illumination and will develop a hunger for more understanding of the beauty and harmonious proportions of our world system.

M. G.

MAGAZINES RECEIVED:

Bulletin Théosophique	March.
The Christian Theosophist	March-June.
Hoja Teosofica	February.
The Theosophical Messenger	March.
News and Notes	March.
De Theosofische Beweging	March.
Teosofisk Tidskrift	February.
Theosofie in Nederlandsch-Indië...	March.
De Pionier	March.

Persatoean-Hidoep	March.
Koemandang Theosofie	March.
Teosofi	March, April.
Theosophy in India	January-March.
Theosophy in New Zealand	January-March.
The Theosophical Path	March.
World Theosophy	March.
Advance Australia News Service	March.
The American Co-Mason	February-March.
Bharata Dharma	March.
The Beacon	March.
The Calcutta Review	April.
The Cultural World	March.
Radical	Nos. 3 and 4.
Review of Reviews	March.
Roerich Museum Bulletin	February, March.
Stri Dharma	March, April.
Boletin de la Estrella	January.
Star Bulletin	January-February.
The Hindustan Review	January-March.
The Indian Review	April.
The Modern Review	April.
The Young Builder	March, April.
The Occult Review	March.
The Orient	March-April.
Vaccination Enquirer	March.

BOOKS AND PAMPHLETS RECEIVED:

The Twelve Principal Upanishads, Vol. III, transl. by Raja R. Mitra and E. B. Cowell, M.A., Theosophical Publishing House, Adyar.

Adyar Pamphlet (No. 158), The Bodhisattva Ideal, Theosophical Publishing House, Adyar.

The Meaning and Philosophy of Numbers, by L. Bosman, Rider & Co., London.

India's Message to the World, by Anilbaran Ray, Gîtâ Prachar Kanjalaya.

Dṛg Dṛsya Vivēka, S. Ramakrishnan Ashrama, Mysore.

Man the Triune God, by Geoffrey Hodson, Roerich Musuem Press, New York.

Shades of the Prison House, by Stuart Wood, Williams & Norgate, London.

The Robinsons, by T. E. Lawson, C. W. Daniel, London.

Towards a Systematic Study of the *Vedânta*, by S. K. Das, Calcutta Senate.

The All-India Jahagirdars' Educational Conference Bulletin.

Adyar Day Programme (Ventura, Cal., U.S.A.)

Wonderful Calendar for 200 Years, compiled by Dr. Rudrasinha Tomara, M.R.H.S.

Registered M. 91

THE THEOSOPHIST

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LIBRARY OF CONGRESS
PERIODICAL DIVISION

EDITED

BY

ANNIE BESANT, P. T. S.

June, 1932

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

Persatoean-Hidoep	March.
Koemandang Theosofie	March.
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June, 1932

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: A. P. Warrington. Recording Secretary: Ernest Wood. Treasurer: A. Schwarz

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NATIONAL SOCIETIES	GENERAL SECRETARIES	MAGAZINES
1. U. S. of America	Mr. Sidney A. Cook—Wheaton, Illinois	The Theosophical Messenger.
2. England	Mrs. M. Jackson—45-46, Lancaster Gate, London, W. 2	News and Notes.
3. India	Mr. D. K. Telang—Theosophical Society, Benares City	Theosophy in India.
4. Australia	Rev. H. Morton—Theosophical Society, Iluka Road, Mosman, N.S.W.	The Australian Theosophist.
5. Sweden	Herr G. Halfdan Liander—Ostermalmsgatan 75, Stockholm	Teosofisk Tidskrift.
6. New Zealand	Rev. William Crawford—371 Queen Street, Auckland	Theosophy in New Zealand.
7. Netherlands	Mr. J. Kruisheer—156 Tolstraat, Amsterdam	De Theosofische Beweging.
8. France	Monsieur Charles Blech—4 Square Rapp, Paris VII	Bulletin Théosophique.
9. Italy	Donna Luisa Gamberini—109 via Masaccio, Florence 22	Il Loto.
10. Germany	Dr. Johannes M. Verweyen—Behringstr. 2, Bonn	Theosophische Studien.
11. Cuba	Dr. J. R. Villaverde—Apartado 365, Havana	Revista Teosofica Cubana.
12. Hungary	Madame E. de Rathonyi—VI. Delibab u. 20, Budapest I	Teozófia.
13. Finland	Herr A. Rankka—Kansakoulukatu 8, Helsinki	Teosofi.
14. Russia*	Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva	Vestnik.
15. Czechoslovakia	Herr Josef Skuta—Kuncicky 290, Mor., Ostrava	
16. South Africa	Mr. O. F. Evans—P.O. Box 163, Maritzburg	Theosophy in South Africa.
17. Scotland	Mr. John P. Allan—28 Great King Street, Edinburgh	News and Notes.
18. Switzerland	Madame Louisa Rollier—15 Rue St. Jean, Geneva	Bulletin Théosophique Suisse.
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge.
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Meredika, Bandoeng, Java	Theosofie in Ned. Indie.

VOL. LIII No. 9

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, JUNE, 1932

	PAGE
On the Watch-Tower	219
Esoteric Teachings of H. P. Blavatsky. (*Continued*)	227
Letters of H. P. Blavatsky to Annie Besant. (*Continued*)	231
H. P. B. The Republican	234
Personal and Impersonal Ideals. ANNIE BESANT	236
The Coming of Alcyone to Adyar. Rt. Rev. C. W. LEADBEATER	238
The Teachings of Krishnamurti: V. The Beloved and the Goal. A. RAMA RAO	246
The Lives of Basil Hodgson-Smith. (*Continued*)	250
The Masters, The Theosophical Society and the World. GEOFFREY HODSON. (*Concluded*)	257
Some Critical Remarks on "Studies in Occult Chemistry and Physics". H. A. C. DENIER VAN DER GON	264
Racial Problems in South Africa. JOSEPHINE RANSOM	273
Rule Your Stars! M. E. DEANE	281
What is Wrong with Theosophical Lodges? J. K. TAIMNI	288
Pythagoras. C. HAEGLER	295
Truth Stranger than Fiction. HAROLD MORTON	302
Goethe's Faust. C. JINARAJADASA. (*Continued*)	307
Miss J. A. WHITTAM. D. R. DINSHAW	313
A Moonlight Ramble. C. J.	317
On the Horizon of Science. T. W. P.	320
The Gates of Heaven (*A Romance*). ALEC BEER	323
Correspondence	328
"The Individual Problem is the World Problem." J. J. POORTMAN	331
The Theosophical Field	332
Dr. G. de Purucker on Fraternization	333
Reviews	341
Notice	345
Magazines and Books Received	346
Supplement	ix

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Theosophical Publishing House, Adyar, Madras, India

ON THE WATCH-TOWER

The President.

DURING the last month, Dr. Besant's health has been satisfactory, because she has not lost any of the small reservoir of strength which is hers now. She has however not gone out for a drive. Now and then, on a rare occasion, of an afternoon, some member has been permitted to come and salute her ; she is always willing to see members of the Society to receive their greetings and to greet them in return, and her medical adviser and attendants would permit more visitors but for the drain on her strength involved in receiving even such brief visits.

***

Krishnaji.

Advices from Ojai state that Krishnaji has changed his plan of going to Australia and to New Zealand from Ojai, on his way to India. As at present arranged, soon after Ojai Camp (June 2—8) is over, he will begin a tour of the United States which will last till November. He will not deliver any lectures, but arrangements will be made in certain centres for him to meet those interested, and to be with them for a period of a week and more. Then in November, from New York, where Mr. D. Rajagopal will join him, Krishnaji will travel to London on the way to India. He will arrive in Bombay sometime in December. The Rishi Valley Trust, who represent his work in India, are planning "camps" to be held in India during his visit, but of these the times and dates have not yet been announced.

***

Krishnaji's Teachings and Theosophy.

Much confusion, and even deep pain, has been caused to many from the statements that Krishnaji's ideas are incompatible with Theosophy. It has not occurred to such that if what Krishnaji is saying is true it *must be* Theosophy; it is surely an axiom that wherever there is any truth—whether in Plato, Confucius, Darwin or Krishnaji—it must be an integral part of the Divine Wisdom. If there is any clash between what Krishnaji says is Truth and what we believe or know is the Wisdom, the situation created is not one to cause distress but rather investigation. For no one surely can call himself a "Theosophist" unless he is ever eager for Truth and more Truth at all costs. But most of the difficulties which exist are due to a confusion between Theosophy, the impersonal Divine Wisdom the same for all, and the statements and beliefs of individual Theosophists who proclaim what *to them* is Theosophy. It does not at all follow that any belief proclaimed by a Theosophical "leader" is Theosophy, that is, the undiluted Wisdom, however much we feel grateful for the help and leadership given by that leader. It is this confusion of thought which should disappear once we put into practice what Krishnaji has just said in the March-April *Star Bulletin*: "To find out whether I agree with Theosophy[1] or not, you will have to study what Theosophy[1] teaches and what I say, and you will have to examine them impartially." Krishnaji has the remarkable ability of "hitting the nail on the head", and in these few words he has given once and for all a principle of search. If only we could be "impartial", we would soon learn to be inclusive and not exclusive.

* * *

"theosophy".

We note that those of Krishnaji's staff who edit *The Star Bulletin* for him persist in writing Theosophy as "theosophy," with a "little t," in spite of having their attention drawn to it. The Divine Wisdom

[1] In *Star Bulletin* spelt "theosophy" with a little "t".

does not cease to be the Wisdom because no "capitals" are used. But ever since the Theosophical Society began its work fifty-seven years ago, and introduced to the modern world the ancient Greek word Theosophy, Theosophy has stood for hundreds of thousands as a great inspiring philosophy, the summation of all the philosophies that have been. At this late day to spell Theosophy as "theosophy" is surely strange, to say the least.

***

Point Loma.

In connection with White Lotus Day celebrations, the following cable was received from Dr. G. de Purucker: "Fraternal White Lotus greetings —Purucker." Though no cable was sent from Adyar, Dr. Besant instructs the Acting Editor to give it publicity in THE THEOSOPHIST. Elsewhere will be found in full the long statement of Dr. de Purucker on "fraternisation". It will be seen that he is averse to the suggestion which Adyar sent out to all Theosophical bodies, inquiring if one or more representatives from each body could meet to discuss in what manner fraternisation could be developed. Dr. de Purucker enumerates various objections to the creation of a "super-Society"—though, so far as we are aware, no one has made such a suggestion. He emphasises, however, what all can readily agree in, the desirability of Theosophists of the various bodies meeting together in joint meetings. But it is somewhat strange that, while preaching fraternisation, he does not see that one action of his puts all fraternisation into jeopardy. That action is his public claim to represent the Masters who founded the Theosophical Society through H.P.B. and Colonel Olcott. Such a claim as he makes at the end of his statement on fraternisation brings to the front many a past and present dispute on which Theosophists will tend to be most unfraternal. Theosophists of all sections and camps can fraternise on the basis of Theosophy, that is, a body of Wisdom which they profess, and which they are striving to apply to human needs,

The moment occult claims are brought in, dividing lines inevitably appear between those who accept and those who reject. Since from the beginning of the Theosophical Movement, belief in the Masters or in the occult guidance of the Society has not been exacted in any Theosophical Society as a prerequisite for membership in it, surely it is wiser to present all occult claims to E. S. members only, and leave all action for fraternisation among Theosophists to ideas which unite and not divide.

***

H. P. B.'s Works.

Two years ago the Theosophical Society of Point Loma announced a complete uniform edition of all H. P. B.'s writings, in commemoration of her Centenary. The following information has come to Mr. Jinarājadāsa from the editors of the Centennial Edition at Point Loma.

We wish to tell you that the MSS. for the First Volume of the Centennial Edition of H. P. B.'s Complete Works is now ready and it is hoped that its publication will take place before long. For your information, as well as for other reasons, outlined below, we wish to state that the above-mentioned First Volume contains the writings of H. P. B. from 1874 to the date of the first issue of THE THEOSOPHIST, *i.e.*, October, 1879. We know of no literary production from her pen previous to 1874, the year when she began writing in the U. S. A. articles dealing with Spiritualistic problems in the light of the Ancient Wisdom. As far as we could ascertain, her first article was "The Eddy Manifestations", which appeared in *The Daily Graphic* of Oct. 30, 1874.

The period of time from 1874 to Oct., 1879 includes various kinds of writings, and these writings are scattered in the American, English, and Indian periodicals and newspapers. We enclose herewith a tentative Table of Contents of the First Volume, arranged chronologically. We would appreciate your looking it over.

Every possible assistance has been rendered from Adyar. By checking the list sent, it was found that all the sixty articles mentioned exist in H.P.B.'s Scrap Books, where she had pasted them, except three. On the other hand, seven articles of hers are in the Scrap Books which the editors at Point Loma have not located. There are, in addition, many interviews with H. P. B., but these cannot be ranked as

"writings". Details of these, and of other articles easily traceable at the Congressional Library, have been sent. Copies of the articles at Adyar—among them one in French, and another in Italian—not likely to be found in U. S. A., have been sent from Adyar. H. P. B.'s Italian letter is published in this issue in translation.

Separate from the Point Loma edition, an English edition is announced by Messrs. Rider & Co., the publishers of the *Occult Review*.

From the House of Rider will be issued the long awaited Centennial Edition of the complete works of H. P. Blavatsky. The first seven or eight volumes will consist of a chronologically arranged collection of all her articles which have appeared in the English, French and Russian press from 1874 to the day of her death in 1891. The first volume, now in hand, covers the period of 1874-1879. It throws a flood of light on the origin of the modern Theosophical movement, and explains Madame Blavatsky's early association with the spiritualists. Later volumes will include authentic reprints of H. P. B.'s standard books. Each volume will be obtainable separately, and the period over which publication of the complete edition is spread will naturally depend on the welcome accorded to the earlier volumes. All students of the Teachings of H. P. B. are invited to support the project to the extent of their ability, thus assuring publication within a reasonable period of the complete edition.

Messrs. Rider & Co. desire to draw attention to the fact that in this Edition no expression of personal opinion nor any mention of any particular theosophical organization will appear, Madame Blavatsky's works being left to stand on their merit without any extraneous addition beyond an impersonal prefatory note by the Editor, Mr. A. Trevor Barker.

The Centennial Edition represents the result of more than seven years' disinterested labour and research by a group of independent students and members of different Theosophical Societies who, for the purpose of this undertaking, agree to remain anonymous.

The Publishers will be pleased to hear from all who are interested in this important literary undertaking, and a detailed prospectus will be sent on request.

As Mr. A. Trevor Barker is the head in England of the Point Loma organisation, we presume that he is in collaboration with the editors of the Centennial Edition at Point Loma, and that his edition will textually be a replica of the other.

***

Royalties on H. P. B.'s Works.

Now that many editions and reprints are appearing of H. P. B.'s works, it is necessary to remind their editors that there are precise instructions from H.P.B. regarding the payment to her relatives of such royalties as are due to her for those works whose copyright she held. A letter of H. P. B. to her sister Madame Jelikhovsky clearly states her desire that whatever royalties come from her publications should go to her sister and her sister's children. "*A qui donc les laisserais-je si n'est à vous, à tes enfants?*"—"To whom shall I leave them, if not to you, to your children?" H. P. B. left no will, but on this matter Mr. Betram Keightley attests, in a letter of May 4, 1932: "I do recall her expressing *while I was with her, verbally*, the wish that her sister and her nieces, of whom she was fond, might benefit by anything she might leave behind her." The London Theosophical Publishing House has always carried out this wish of H. P. B., and paid the requisite royalties to the two surviving nieces of H. P. B. All will remember that on June 18, 1931 the General Council of the Society sent out a special appeal on behalf of the two elderly ladies, the nieces of H. P. B., whose condition is one of penury. Some money has been collected, but the sum is small, and friends of these ladies have once again appealed on their behalf. If those publishers who have issued H. P. B.'s works in the past and those who are issuing new editions to-day—especially those who profess such great reverence for her as the only source of Theosophy—will remember H. P. B.'s wishes in the matter, it will be a practical and kindly expression of "Back to Blavatsky."

* * *

Adyar Day.

Since the institution of Adyar Day in 1922, members of the Society have contributed with special donations. In the United States especially, a "drive" is made by the "U. S. Adyar Committee, Adyar Fund", whose chairman is Captain Max Wardall, and Dr. Ernest Stone the secretary-treasurer. This annual

"drive" has greatly assisted the work at Headquarters, and each year Dr. Besant as President has expressed on behalf of the administrative officers her most grateful thanks. We repeat this year the thanks which she gave last year.

Cordial thanks to the unknown benefactors who have transferred a heavy burden from the Editor's shoulders to their own. May some one in the future perform a similar service to them.

This year, the U. S. A. contribution amounts to Rs. 6,932-6-0, a fall from last year's amount by Rs. 3,576-10-0. Knowing how serious is the financial depression in that country, Adyar is all the more grateful for the great sacrifices of the American members to help the work at the Centre. The sum has been distributed as follows: Olcott Panchama Free Schools, Rs. 1,000; Adyar Library, Rs. 3,000; Theosophical Headquarters, Rs. 2,932-6-0.

***

Post of General Secretary.

Each National Society is often in a quandary as to whom to select as General Secretary, the administrative head of the Section. The candidates are not many, for the sacrifices involved are great. Mrs. Margaret Jackson of England, re-elected for the fifth time, describes very feelingly and well the onerous tasks involved. With perhaps one or two exceptions, the office is an honorary one, and Mrs. Jackson's remarks refer in the main to the unpaid administrative heads.

In the first place it is not a paid office, the General Secretary is not a salaried official, or a full-time employee in the ordinary sense of the word. The amount allowed for expenses is barely sufficient to meet out-of-pocket costs, and the office carries with it incidental expenses, sometimes considerable, which are not met out of the funds of the Society. The General Secretary has to provide his own living and personal expenses, and as the work is exacting, even onerous, has in actual fact to subordinate other interests to the duties of his office.

Some members seem to expect this officer to be an able administrator, others that he should be a travelling lecturer or a teacher and inspirer, and a few rare souls with a broader outlook expect the General Secretary to keep in touch with other movements and to assist in building up a more international spirit among our

members. So in actual fact what is demanded is a large staff of servants comprised in the person of one maid of all work. As the scope and power of a human being is limited, it seems to me that in one General Secretary the Section will find a rider in favour of one aspect of the work, and in his successor perhaps a rider in favour of yet a different aspect, though each has to be met to a greater or lesser extent. Now and again the ideal officer may be elected who combines in almost equal measure all the qualities needed and expected. Then the Section is indeed fortunate.

Sometimes I wish that members could realise the amount of faithful, selfless, sacrificial service that is given to the work, not only by the officials of the Society, but by very many devoted members doing voluntary work often of an arduous nature. We are supposed to be a body of pioneers, a little ahead of the majority of our fellows, not necessarily in mental, moral or spiritual development, but in attitude and outlook. The endeavour to live the Theosophic life should certainly develop in us certain qualities of heart and mind, of sympathy and understanding, of appreciation, which should save us from falling too readily into the pitfalls of ill-informed criticism and condemnation. We wouldn't have time for much of that if we were getting on with the job of trying to live up to our ideals and aspirations, of becoming nobler and better citizens, finer workers for the world and the Cause of the Great Elder Brothers, who stand behind our Movement.

What Mrs. Jackson says about England is most particularly true of the workers at Adyar. None of the officers—President, Vice-President, Recording Secretary, Treasurer—are paid; the two former are allowed free apartments; the Secretary has his own house; the Treasurer (whose donation to Adyar is one-fourth of the present estate) insists on paying rent, though he has been exempted from doing so for his many gifts. The "ideal officer" for each post in each National Society is still on the Archetypal Plane, but the deficiencies and omissions of the "leaders", both national and inter-national, are off-set by the deep earnestness and devotion of the "rank and file" to Theosophy, and to the Society as the champion of Theosophy. The *strength* of the Society is always in the rank and file; a "leader" may appear to the public as a kind of Theosophical flower, with possibly the bloom and the scent of the Wisdom, but the Society is the trunk, the branches and the unseen roots.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 124*)

WHEN a man visits another in his Astral Body, it is the Linga Sharira which goes, but this cannot happen at any great distance. When a man *thinks* of another at a distance very intently, he sometimes appears to him. In this case it is the Mayavi-rupa which is created by unconscious Kriyashakti and the man himself is not conscious of appearing. If he were, and projected his thought consciously, he would be an Adept. No two persons can be simultaneously conscious of one another's presence, unless one be an Adept.

Dugpas use the Mayavi-rupa and sorcerers also. Dugpas work on the Linga Shariras of other people.

The Linga Sharira in the spleen is the perfect picture of the man, and is good or bad according to his own nature.

The Astral Body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body, in which the child is formed and developed. The Linga Sharira may be hurt by a sharp instrument, and would not face a sword or bayonet, although it would easily pass through a table or other piece of furniture.

Nothing, however, can hurt the Mayavi-rupa or thought-body since it is purely subjective. When swords are struck at shades, it is the sword itself, not its Linga Sharira, or astral that cuts. Sharp instruments alone can penetrate astral, *e.g.*, under water a blow will not affect you, but a cut will.

The projection of the Astral Body should not be attempted, but the power of Kriyashakti should be exercised in the projection of the Mayavi-rupa.

Fire is not an element but a divine thing. The physical flame is the objective vehicle of the highest Spirit. The fire elementals are the highest. Everything in this world has its aura, and its spirit. The flame you apply to the candle has nothing to do with the candle itself. The aura of the object comes into conjunction with the lowest part of Æther. Granite cannot burn because its aura is *fire*. Fire Elementals have no consciousness on this plane, they are too high, reflecting the Divinity of their own essence. Other Elementals have consciousness on this plane as they reflect man and his nature.

There is a great difference between the mineral and vegetable kingdoms. The wick of the lamp, for instance, is negative. It is made positive by fire, the oil being the medium. Æther is fire. The lower part of Æther is the flame which you see. Fire is Divinity in its subjective presence throughout the Universe. Under other conditions this Universal Fire manifests as Water, Air, and Earth. It is the one element in our visible Universe which is the Kriyashakti of all forms of life. It is that which gives light, heat, death, life, etc. It is even the blood. In all its various manifestations It is essentially *one*.

It is the seven Cosmacratores.

Evidences of the esteem in which Fire was held are to be found in the *Old Testament*. The pillar of Fire; the Burning Bush, the shining face of Moses,—all Fire. Fire is like a looking-glass in its nature, and reflects the beams of the first order of subjective manifestations which are supposed to be thrown on to the screen of the first outline of the created Universe; in their lower aspect [they] are the creations of Fire. Fire in the grossest aspect of its essence is the first

form, and reflects the lower forms of the first subjective beings which are in the Universe. The first divine chaotic thoughts are the fire elementals. When on Earth they take a form and come flitting in the flame in the form of the Salamanders, or fire elementals. In the air you have millions of living and conscious beings, besides our thoughts which they catch up. The fire elementals are related to the sense of sight, and absorb the elementals of all the other senses. Thus through sight you can have the consciousness of feeling, hearing, tasting, etc., since all are included in the sense of sight.

As time goes on there will be more and more Æther in the air. When Æther fills the air, there will be born children without fathers. In Virginia there is an apple tree of a special kind. It does not blossom but bears fruit from a kind of berry without any seeds. This will gradually extend to animals and then to man. Women will bear children without impregnation, and in the 7th round there will appear men who can re-produce. In the 7th race of this 4th Round, men will change their skins every year and will have new toe- and finger-nails. People will become more psychic, then spiritual. Last of all, on the 7th Round, Buddhas will be born without sin. The 4th Round is the longest in the Kali-Yuga, then the 5th, then the 6th and the 7th Round will be very short.

(*To be continued*)



E. S.

Order

I hereby appoint in the name of the Master, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H P B

To Annie Besant, C. S. of the I. G. of the E. S. & R. of the T.

April 1, 1891.

Read & Recorded April 11/91 William Q. Judge Seal

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(*Continued from p. 128*)

XI

Esoteric Section
[SEAL]
H. P. Blavatsky

E. S.

ORDER

I hereby appoint in the name of the Master, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H. P. B.·.

To Annie Besant, C. S. of the I. G. of the E. S. & R. of the T.

April 1, 1891.

Read & Recorded April 11/91. William Q. Judge,
Sec. U. S.

XII

(This document is in the handwriting of Mr. G. R. S. Mead. It is signed by H.P.B. To the left side of her signature occurs the undeciphered hieroglyphic, which she put earlier on the envelope of Letter IX. The acknowledgement is in Mr. Judge's handwriting.)

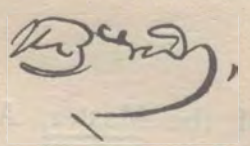
THEOSOPHICAL SOCIETY,
19, Avenue Road,
Regent's Park,
London, N.W. March 31, 1891.

Strictly Private,
E. S.

I hereby appoint Mrs. Annie Besant (Councillor of the E.S.) to be my agent and representative during her visit to the U.S.

She is directed to call together Lodges and Groups of the E.S. whenever practicable and to explain such matters as are necessary.

Bro. W. Q. Judge is requested to give Mrs. Besant all the aid necessary for this undertaking.



H. P. BLAVATSKY .·.
Head of the E.S.

Read and Recorded April 11/91,
WILLIAM Q. JUDGE,
Sec. U.S.

XIII

(*Cable*)

(*Received New York, April 22, 1891*)

JUDGE, NEW YORK.

Besant. Their blessing, my love. Beware Socialism.

H. P. B.

XIV

(The following letter, though not from H. P. B., is here published as it deals with the two letters of hers which precede.

As the envelope bears the initials E. A. N. (those of Mr. E. A. Neresheimer), and the note-paper is of the envelope's size, we must presume that "Kama-Loca" was the name of Mr. Neresheimer's house.—C. J.)

KAMA-LOCA,

May 4/91.

DEAR H. P. B.

I am glad you sent Annie Besant here. It has done good not only to the T. S. but to me. She has brought me many words about you and your sayings, food for a hungry devil in a far land—exiled by his own acts—and I love her, finding in her a sister and a friend.

Maharajah my salaams to thee

As ever

yours in Jesus,

WILLIAM Q.

THERE is something about these well-educated ascetics of different religions, a something of unworldiness and high aspiration, which leaves a lasting impression upon the minds of those who come into contact with them. No wonder that princes show them homage and the greatest merchants and other capitalists place themselves at their feet to receive instructions.

I have met many in my time—Hindus, Buddhists, Parsis, Mahomedans and Christians, all of whom made me think better of humanity; but towering above them all, and excelling them in sweetness of expression and speech and the resplendency of spirituality, stand our Teachers and Masters.

COLONEL OLCOTT in *Old Diary Leaves*, Vol. V.

H. P. B. THE REPUBLICAN

[The following letter of H. P. B. in Italian was sent by her to the editor of *L'Opinione Nazionale* of Florence. It appears in the journal's issue of June 22, 1878. The ceremony of unveiling the bust of Mazzini, to which H. P. B. refers, took place on May 29, 1878. The issue of the journal which contains her letter has been pasted by her in Scrap Book No. III in our Archives, and I have translated it from the Scrap Book, where H. P. B. has also placed one of the original cards of invitation to the ceremony.—C. J.]

MY DEAR EDITOR,

I am forwarding the *Echo* of New York—our local organ of secret societies. I believe it will specially interest you that our President, as representing the opinions of our Society, is taking a prominent part with the Republicans of the Italian Colony in our country in the inauguration of the monument to Mazzini.

The ceremony of unveiling will take place on May 29 in Central Park, and a copy of various papers regarding that function will be forwarded to you. The Committee wants me to make a speech in Russian ; but in spite of all the love and admiration which I have for Mazzini, I have been obliged to refuse. I detest coming forward, for I feel more fit to live in Indian jungles among tigers and serpents than in the midst of persons in white gloves and swallow-tail coats.

The Italian paper *Fanfulla* I am told has abused the Italians in America who form this Committee, calling them a mass of communists and individuals of the worst

reputation. That is an infamous lie. They are republicans heart, soul and body, and when the name of the Consul-General for Italy, Cavaliere de L—— was proposed it was shouted down with cat calls.[1] That is due in part to the fact that he is the representative of a monarchical government to which Mazzini never submitted, and chiefly because that Consul was particularly involved in the villainous traffic of importing Italian boys, in order to sell them to a real slavery as grinders of German organs, whereby they were made to die of hunger and whippings; and those pitiable creatures were made to sleep each tied to the other in chains. Brother H. D. Monachesi, a member of our Society, American, of Italian ancestry, who is a member of the Committee, was one of the most active in smashing up the traffic mentioned above, and many a time he has been on the verge of being assassinated by persons in the pay of the Consul. The President [of the Committee] told me that all his fellow-members were of Mr. Monachesi's opinion regarding Consul de L——.

The Mazzini Committee has Dr. G. Ceccarini as president, and all the other members are honourable persons. It is infamous on the part of the Consul de L—— to spread such a calumny, and that for no reason but spite. As Theosophist, I beg of you to communicate this to all honourable people who hate lies and calumny, and if possible to insert these facts in as many Italian papers as possible. It is for that that I am sending you the *Echo*. There is no time to lose: act.

BLAVATSKY

[1] "ad unanimità fu fischiato". In Latin countries sharp whistles blown through two fingers are a sign of violent disapproval at theatres and public meetings.—C. J.

PERSONAL AND IMPERSONAL IDEALS

By ANNIE BESANT

The following are two brief extracts from two addresses given by the President in 1912 in Benares, soon after her return from Europe.

Sunday, September 8th, 1912

On Sunday afternoon she addressed a very large audience in the Indian Section Hall on "Theosophy and the Theosophical Society". She referred to the question as to the personal and impersonal ideal. She said that while she regarded the latter as the higher, it was through the former that she had climbed upward, and that upon it she laid most stress publicly because it appealed to the majority more than the other form of inspiration.

Monday, September 9th, 1912

She received a very warm address from the Central Hindu College, to which she replied most feelingly. She advised her young sons in the audience to accept and follow the advice given by Shri Krishna to receive praise and blame indifferently. She told us to accept the blame for all the mistakes and weaknesses of which people might not know, and

not to care if blame were bestowed wrongly and unjustly. Praise should be equally indifferent to us, for all of good came from the Mighty Ishwara who alone can guide mankind along its path of progress. For herself, she said, she was but the channel for all the force that might pour through her, and people should remember that they must distinguish between the channel and its source. The source was the Will of Ishwara and the cry of countless thousands throughout the Motherland. When some beautiful statue comes from the master's hand, is its chisel we praise, or the mighty genius of the force for which the chisel was but the tool?

"BE STRONG"

(*A Birthday Message to her Pupils, October 1, 1913*)

DEAR FRIENDS,

If the way before the feet of the Teacher is to be prepared in India, and the public made ready for His Word, we must think out well what conditions He will require, so that we may see what changes we should aim at bringing about. I am thinking much over this, and it may be that a call will be made for some who will be ready to sacrifice themselves to His work. If this opportunity should be given, may some of you be found ready. "Quit you like men. Be strong."

Ever your friend and leader,

ANNIE BESANT

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

EVENTS have moved fast since J. Krishnamurti came to Adyar in 1909. And because of that very speed, I think it as well that some of us should go back a bit to see how it all began. I publish therefore extracts from letters of C. W. Leadbeater from Adyar to his colleague, our President, then in U.S.A. and Europe, written at the time. Some of the originals are here, at Adyar. The text of the others is from the Privy Council record of the case G. Narayaniah versus Mrs. Annie Besant. (These letters were among the papers which Dr. Besant handed to *Mr. Narayaniah's lawyer before the case began to get at all the facts for himself.*) I have, necessarily, to omit bits here and there from the letters, as not dealing with matters touching upon the welfare of Alcyone. All the footnotes are mine.

I omit in each letter the beginning, "My dear Annie," and the ending, which is "With very much love, I am ever yours most affectionately, C. W. Leadbeater, or "I am ever yours most affectionately, C. W. Leadbeater."

Since the linking of Alcyone to the Larger Consciousness, many changes have taken place which seem to some to indicate that there has been a violent wrenching of the present from the past. The present may put forth shoots and branches not clearly seen in the past, but the two—the past and the present—are inseparably linked, and more than that, each is but as the warp and the woof upon which the design of the future is slowly being woven.—C. JINARĀJADĀSA.

I

September 2nd, 1909

. . . There is something which I should like very much to suggest about the arrangements here, if you will not think that I am exceeding my duty in mentioning it. I called

on Naraniah,[1] the quiet assistant-secretary of the E.S., the other day on business, and was really shocked to see with what serious inconveniences he is silently putting up. He has a family of boys, you know—very nice quiet fellows, but at present no female relation, though he tells me that some time ago he had a sister staying with him. But the overcrowding in that tiny place is far from sanitary, and indeed I feel sure that if you had seen it as I did you would have instantly given orders for some change. There is no water-closet of any sort, and a pariah village crowding the house closely at the back. The man bears it uncomplainingly enough, though he says he does not know how he has managed to get along. He has asked —— again and again to build him a water-closet, but you know how nothing is ever done here! That is not what is wanted, however, but a much larger house with some conveniences, for really he is one of our best and most reliable workers, and I do not like to see him in this condition of discomfort. Now that house built by Judge Srinivasa Rao is lying empty, and there is the old printing-press room where Ilynski was housed close beside it; if those two places could be placed at his disposal he would be comfortable, I feel sure; could not that be done? Of course I have not said a word to Naraniah or any one here, as they would think I was interfering; but could not you send orders . . . that this move should be effected—simply order it without saying that I suggested it . . .

Naraniah's children are very well behaved, and would cause us no trouble; van Manen[2] and I have taught some of them to swim, and have also helped the elder with English composition and reading, so we have come to know a little of them. Also (but this is not generally known) I have used one

[1] Jiddu Narayaniah—sometimes shortened to Naraniah—the father of J. Krishnamurti.

[2] Johan van Manen of the Adyar Library.

as a case to investigate for past lives, and have found him to have a past of very great importance, indicating far greater advancement than his father, or indeed than any of the people at present at Headquarters—a better set of lives even than Hubert's [1], though I think not so sensational. I am sure that he is not in this compound by accident, but for the sake of its influences; I should not be at all surprised to find that the father had been brought here chiefly on account of that boy; and that was another reason why I was shocked to see the family so vilely housed, for it seems to me that if we are to have the karma of assisting even indirectly at the bringing-up of one whom the Master has used in the past and is waiting to use again, we may as well at least give him the chance to grow up decently! I feel quite sure that you have not looked into the case, or you would at once have done something; and with a house standing empty it seems unnecessary that any one should suffer. I should have known nothing about it if I had not "happened" to call, and caught sight of certain things. Your road is progressing, but not very rapidly; the Dharmasala is entirely at a standstill, but the well is almost finished, though there has been trouble with it, for one side collapsed and had to be strengthened. No more trees have been cut down, I am thankful to say, and on the whole the place looks very nice. One of the trees planted in the place which [Gagarin] so cruelly spoiled is growing well, but I fear it will take years to repair the mischief done.

The upper part of the Press-building is of course not nearly finished yet, but work seems to be going on there occasionally. You are often here, but I do not know how far you remember these details, so I am repeating them on the physical plane. I showed you, for example, the lives of Naraniah's boy, and you were keenly interested; I wonder if you have brought any of it through . . .

[1] Hubert Van Hook.

II

September 28th, 1909

. . . The set of lives upon which I have been engaged[1] proves of quite enthralling interest, and of the greatest importance. The latest ten of the series are now complete, and I will send you a copy of them by the next mail. I know that you can have very little time for reading, but at least perhaps on some of your journeys you might glance through this, and if it is at all possible I should be especially glad if you would do so, for I want you to know of them and of all they involve before you arrive on the scenes here. Please bring the copies safely back to me again, as the only thing that I have left to work with is a very weak carbon, and I need them constantly for reference. I am at present at work on the previous ten, and I hope by degrees to continue them back quite a long way and to find out how this curious intensifying type came from the Moon Chain, and if possible why it differs from the rest. You ought to know something about all that, since you seem to be distinctly a member of that class, for you show all their characteristics of the shorter but more intense period in the heaven-world, and the irresistible tendency to incarnate in India on every possible occasion. Also in this particular line of lives with which I commenced the investigation of that group, I find self-sacrifice as a very prominent characteristic; life after life it seems to be the method by which the hero learns—and that also has been one of your characteristics.

III

October 6th, 1909

. . . I had better commence with the lives of Orion, as that makes a very good coherent series, though I must say

[1] The lives of Alcyone. C. W. L. began his investigations backwards, *i.e.*, starting back into the past from the present life to the previous one, and so on in succession.

that it is hardly a fair sample, because of its sensational character. They are a great contrast to the lives of Alcyone, the last ten of which I am sending you by this post. Please either return them to me or bring them back with you, as I have only an inefficient carbon copy. I think it is quite as remarkable as that of Orion, but in a totally different way. Orion's lives were full of stirring adventure, and crushing karma immediately followed upon any mistake made, the hero learning chiefly by these strong impacts. Alcyone on the contrary, lives much more quietly, and is trained chiefly by curiously persistent self-sacrifice, always having to yield in each life that to which he is most strongly attached. Wadia wishes rather to begin with the President-Founder, but I hardly think that that is desirable, first because most people will at once recognise the lives, and secondly because we are very far from having a complete set of them—in fact, we have only two or three scrappy ones with large gaps between them.

I have sent the Alcyone lives in a registered packet by "commercial papers" post. None of the real names of the parties concerned appear in the lives, with the exception of the Lord Buddha, Zarathustra, King Harsha, and one or two public characters of that sort, and also the Master D. K. I enclose herewith a private list, giving a key to the meaning of the star names. Many of these characters occur also in the lives of Orion, and I have used the same star-names for them in this set as in that. The scheme was to employ the names of planets for Those who are now Masters, the only exceptions being that the names of Vulcan and Venus were given to Madame Blavatsky and Col. Olcott respectively[1]. The names of fixed stars or constellations, and Greek heroes, indifferently, were given to those other characters whom we know to be in incarnation at the present time; the names of

[1] These were later changed to Vajra and Ulysses, and Vulcan and Venus used for two Adepts.

Greek *letters* were given to some people who recurred frequently in the lives, and took parts of some prominence, but are not known to us in the present incarnation.[1] In one or two cases people who were at first unrecognised have since been identified; Alpha, for example, appears to be Alexander Fullerton.[2]

I am at present, when I can find time for it, at work upon a previous set of ten lives, which led up to and immediately preceded the ten which I send you. So far I have done four of that earlier ten, and find that in each of them the influence of the Master K. H. is a dominant factor. The close connection of Alcyone with that Master, and with the Master D. K., is one of the many remarkable features of this set of lives. The set is indeed unusual and it seems to me that it throws considerable responsibility and a duty upon us, which I am already beginning in a small way to try to discharge by teaching and helping.

The watch-tower is very interesting. I have always thought that Point Loma would eventually come into our hands, though I don't think that the Community[3] will be exactly there; it gives me rather the impression of being further down in the actual peninsula of lower California, which now belongs to Mexico . . .

Alcyone is at present a boy of 13½, named Krishnamurti, the son of your E. S. Assistant Secretary Naraniah. His present father appears in the lives sometimes, and is called Antares; his younger brother Mizar is important, and his dead mother (Omega) and his elder brother Regulus also appear, but not prominently. With the assistance of Mr. Clarke[4] I am trying to teach him to speak English, and hope to have made some progress by the time you come.

[1] As these were identified, one by one other names were given to them.
[2] Alpha was later changed to Alastor.
[3] The Sixth Root Race.
[4] R. Balfour-Clarke.

IV

October 14th, 1909

. . . Ruspoli[1] seems very glad to be here, and is anxious to have regular work found for him. There will be a good many people to find work for in a few weeks. There is an immense amount to do, and one would be very glad of help, but it is rare to find a man who can do exactly what is wanted. I have tried various people at proof-correcting, but still I find that I also must go over everything to make sure! Wood[2] has been very useful to me with his shorthand, and Ruspoli and Clarke are both learning it, to be able to take his place when you want him elsewhere. Clarke is at present superintending the insertion of a window in Mrs. Russak's[3] bathroom, and I am also employing him as much as possible to teach Alcyone English. Naraniah has had a providential difference of opinion with his schoolmaster[4], who seems to have been utterly inefficient, so the two boys in whom He[5] is most interested (Alcyone and Mizar) are at present at home, and I am utilising the opportunity to have them taught as much English as possible, taking them myself when I can spare the time, and getting Clarke, Wood, Subramania[6] and others to assist. I hope to have made considerable progress before your return, so that they may be able to talk intelligently to you. I am endeavouring to steer a rather cautious course; of course I must carry out the instructions given to me, but after all that has happened

[1] Don Fabrizio Ruspoli.

[2] Ernest Wood.

[3] Mrs. Marie Russak Hotchener.

[4] The two brothers attended the P. Subramania High School, then at the corner of Mylapore Tank; but one of the teachers beat Alcyone, and so the boys were removed from the school and kept at home.

[5] The Master, who had taken Alcyone and his brother Mizar as pupils on Probation on August 1, 1909.

[6] S. V. Subramania Iyer, who later was a supporter of Mr. Narayaniah in the Narayaniah v. Besant case.

within the last three years, I must not take too prominent an interest in boys of 13! When you are here I shall be bolder, and can do more of what He wishes. I think that when Mrs. Van Hook comes she will also be useful, as she will be teaching Hubert, and perhaps these other boys can join in occasionally . . .

. . . I send you herewith another ten of the lives of Alcyone, in the hope that you will make time to read them on the steamer, for I feel that it is important that you should see them before you arrive, so that you may know exactly how matters stand . . .

V

October 27th, 1909

. . . Of course you saw a good deal of the Community pictures, but I sent the full account, because I was not sure how much you would remember physically. I am very glad you wrote about Naraniah's house; he is to move in to the Judge's cottage as soon as it can be cleaned and repaired. Subbiah asks me what may be done to it, and I have replied: "Anything that is necessary to make it habitable and convenient." You need never think for a moment that I do not trust you; of course I do, because I can see. When I said that I shrank from interfering, I meant that this sort of thing is in Subbiah's department, and that the suggestion ought really to have come from him . . .

I think the right thing has been done now, and I hope everything will settle down satisfactorily. When you receive this you will already be well on the way hither; you can hardly imagine how delighted we shall all be to see you. According to your telegrams we shall hold the lives until you come, and shall not publish anything about the International people.

(*To be continued*)

THE TEACHINGS OF KRISHNAMURTI

V

THE BELOVED AND THE GOAL

By A. RAMA RAO, B.A., B.L.

1. This philosophy is couched by Krishnaji in words so simple and yet so difficult to understand. The words are simple and clear. It is the very tranquillity and purity of the expressions that leads one to misunderstand and read a depth of meaning which makes one get confused. It is the reader that is solely responsible for the confusion.

2. Now let us get to the philosophy behind the words. Every one of us is seeking to attain the Goal of Being. Every one of us is seeking happiness; we all desire to be happy. But the happiness that we desire, the happiness that we generally seek is transitory, transient, impermanent. This is obviously because we are caring for the form and not the spirit. We lead our own selves into the mistaken belief that the form that gives happiness is the reality. The problem before us is quite simple.

We must all attain the Goal, the Goal of perfection, the Goal of happiness, or the Goal of completeness, or by whatever name we may call it. That is: a Goal where the source and the end are one.

3. In order to attain that Goal which Krishnaji in his recent talks at Ommen in 1931 began to denominate as "completeness" we must develop to the fullest extent certain qualities, the most important of which is that we must be

free from every form that binds us, free from all our traditions and fears, free from our learning, free from our beliefs and principles and free from our love even, *i.e.*, develop the quality of affectionate detachment. Repeatedly questions are being put to Krishnaji at the various camps, regarding what he means by the "Goal", what he means by the "Beloved", what is he doing for the world if he has reached the Goal, etc.

If we go through the book entitled *Life in Freedom* which contains the talks given by him 1928, we may be able to understand his viewpoint about the Beloved and the Goal.

Speaking of himself he says: "The time when one left the world and went away to a secluded spot, to a monastery, is past. The time for open life and clear understanding has come and I would speak of that understanding which I have found. I would show you how I have found my Beloved, how the Beloved is established in me, how the Beloved is the Beloved of all, and how the Beloved and I are one, so that there can be no separateness either now or at any time."

4. After narrating some of his experiences in California he adds: "I established for myself my Goal. I wanted to enter into eternal happiness. I wanted to become the very Goal. I wanted to drink from the source of life. I wanted to unite the beginning and the end. I fixed that Goal as my Beloved and that Beloved is Life, the Life of all things."

At another place he says: "Because I desired to establish life within myself, because I desired to become united with the Goal, I struggled. Life is a process of struggle, of continuous gathering of the dust of experience."

And at another place he says: "So have I walked and struggled towards that light which is my Goal, which is the Goal of all humanity, because it is humanity itself".

And yet at a fourth place he repeats: "Until I was able to identify myself with the Goal, which is the Beloved of all, I did not want to say that I had found, and in finding, had

become the Beloved. Now that I have found, now that I have established the Beloved within myself, now that the Beloved is myself, I would give you of the Truth".

5. From all these statements, we clearly see that the words, the *Beloved*, the *Goal* are not used in any technical sense. What he calls "the Beloved" is for him "the Goal" and what he styles "the Goal" is "the Beloved". It is Truth, It is Life, It is Light, It is Humanity itself. Mere words cannot describe that absolute condition which knows no separateness. It is, as Krishnaji says at some other place, the consummation of all experience, or the ecstasy of completeness. This state of mind is not a vision, it is not an external reality but an inward realization. In this completeness, Krishnaji says: "There is no question of time, time being but the illusion of self-consciousness which divides life into opposites, space and time, birth and death". It is the realization of this completeness which is the ultimate reality and that reality Krishnaji says ever renews itself. It is a timeless Becoming.

6. Krishnaji repeats in one of his recent talks at the Star camp of 1931 that there can be no authority in the realm of full self-consciousness. No one can tell us whether we are conscious or unconscious except ourselves. We must become responsible for ouselves and in that full responsibility lies the ecstasy of completeness. He says: "When that flame of self-consciousness is realized you have become fully responsible to yourself, and then begins the total dissipation, disappearance of personality, ego, individuality".

7. In order to reach the Kingdom of Happiness, or to become one with the Beloved, or to attain perfection or to realize the Truth, Krishnaji repeatedly points out that there is no use relying on others, be they ceremonies or Gurus, or Saviours, or Masters. When questions are put to him by some of the members of the Theosophical Society whether his

teaching is new, he says that there is absolutely nothing which is new. He is quite definite about it. We the members of the Society will realize the truth of his sayings, if we just refer to our own occult teachings given either in *The Voice of the Silence* or *Light on the Path*.

8. It is stated in rule 20 of that wonderful and magnificent little book, *Light on the Path*, as follows:

"Each man is to himself absolutely the way, the truth and the life. But he is only so when he grasps his whole individuality firmly and by the force of his awakened spiritual will, recognises this individuality as not himself but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach the life beyond individuality."

In the above rule the Venetian Master makes clear to us that the complex thing which we call the individuality has been built by man with great trouble and pain for his own use. The mistake we generally commit is that of identifying ourselves with the lower nature.

9. In order to become one with the Beloved, or to feel the union with Life, or to sense the ecstasy of completeness, we will have to perceive that there is something wonderful *in us* and not that it is *without* us. We have a magnificent and irresistible Power within us. It is only a question of knowing about it and catching hold of it. As Dr. Arundale puts it in his inimitable style: "That irresistible power is supremely Wonderful. We must all be the Votaries of the Wonderful. If we are able to find the Wonderful in our daily life then we shall have acquired kingship over the kingdom of the Wonderful." In the ordinary dry-as-dust details of life, there is and must be a scintillation of the Wonderful and the inspiring. It is only when we perceive this we will grasp the philosophy of the Beloved and the Goal so beautifully proclaimed by Krishnaji.

THE LIVES OF BASIL HODGSON-SMITH

[*Continued from p. 143*]

ATHENS, 490-420 B.C.

SIRIUS[1] was called Cleomenes; his wife could write poetry. His brother Erato was called Agathocles and was the sculptor who is known as Kalamis. Both fought in the battle of Marathon.

Vega was the daughter of Agathocles, and was a beautiful child. Phidias used her as a model later on. Her name was Euphrosyné. At the age of seven she used to come in and climb upon her uncle's knee and want to be told stories of heroes—Jason, Theseus, Perseus, the Dragon's teeth, Circe, the Iliad and the Wooden Horse. She knows them all and can tell them well herself; she could read, count and write, knows weaving and spinning and how to make her simple clothing. Oval face, rather pointed chin, rather dark, level eyebrows, and deep, wavy golden hair. Brimful of merriment, with very affectionate and sunny nature, good and docile, generally obedient, but still with a firm will which she exercised in some things. (These Greeks were terrible people for gossip—tolerable for truth). As she grew up she became very deeply attached to her uncle, apparently loving him almost more than her father, who was always occupied with

[1] C. W. Leadbeater.

his art. Euphrosyné from an early age took an interest in occult and philosophical teachings, and was always asking her uncle about them.

The philosopher Cleinias (now D. K.) who was then a pupil of Pythagoras, came very frequently to the house, and took much notice of Euphrosyné who both admired and respected him. She never missed an opportunity of listening to their talk, nestling close to her father or uncle the while. The best part of the old Egyptian life[1] was beginning to reassert its influence, and as she grew up her keenness for such study increased. After much serious discussion she entered a temple as a vestal virgin at the age of fourteen. (Many of the more seriously disposed daughters of noble families did this, but were perfectly free to leave when they wished, though some preferred to stay for life). Her resolve was to take the latter course, and for a time everything went favourably, but at the age of twenty she fell in love with a young merchant, a good sort of fellow, but beneath her in station, and in mind just above the commonplace. He was clever in his business and wealthy, but not always perfectly refined; so that to some extent she lacked discernment in choosing him. A kindly, good-hearted "jolly fellow" of the fox-hunting squire type, an excellent husband, but not sufficiently intellectual or spiritual to be a fit mate for her, for he could hardly understand her higher aspirations. She left the temple and married him.

Cleinias, her father, and her uncle were disappointed, but they did not feel it would be right to oppose her decided wish, although they carefully pointed out to her that she was sacrificing high occult opportunities. She was very sorry about their disapproval, but could not give up the young man, in whom she thought she discerned great future possibilities (which no one else could see). Her long married life was

[1] This is an earlier life, and will appear next month.—C.J.

prosperous though not altogether a happy one, her highest needs not being satisfied in it; no doubt it worked off some old Karma.

There were many ups and downs in it, and it was distinctly a mistake from the highest point of view. She came to wish she had taken the advice of her relatives, but they could only counsel her then to fulfil the duties which she had undertaken. She did this on the whole very nobly and uncomplainingly, and her husband never found anything wanting on her part, nor realised that she was in any way disappointed. Yet traces of that life-long disappointment are sometimes visible in the character now.

A fairly happy life outwardly, but not completely harmonious. The husband was idealised and she was correspondingly disillusioned afterwards. It was a very trying time in the mental and affectional life. The husband being somewhat obtuse never found it out. Cleinias, Cleomenes, and Agathocles felt the good man to be an ordinary person, and knew she had thrown herself away, but they helped her to make the best of it. She had children whom she loved, and was a good mother; but the disappointment had somewhat hardened her, for when her children came to marriageable age she was rather hard upon them, lest they should repeat her own mistake, and her influence over one of them was not wisely exercised. She made things hard for her daughter, who was impetuous and impulsive as herself, and eventually her lover ran away with her.

She died at a good age, in the year 420 B.C., long after Cleomenes, almost seventy years old. She never lost her interest in philosophy, and always read, studied and discussed it when the opportunity offered; but of course family cares took up a great deal of her time. Although she just *missed* doing a great deal more, we must not lose sight of the fact that great progress was achieved in this life, and that the

present favourable conditions are mainly owing to the long continued efforts made then. She was born at the end of the year 490 B.C., soon after the battle of Marathon, and was not quite ten when we had to abandon our beautiful home and take refuge on board ship. She was in the lower part of our vessel all through the battle of Salamis in 480 B.C. Selene was her cousin, and they were always the best of friends.

AGADÉ, 1520-1483 B.C.

The life was as a girl at Agadé in Asia Minor, on the shores of the Dardanelles facing north, near where Lampsake is now, belonging to the great Iranian sub-race. There were two classes in the city: the aborigines, probably Hittite, of reddish complexion, worshippers of Tammuz, and of Tanais the veiled Goddess, much in the worship being impure and unholy; and the dominant old Greek race. These worshipped Wisdom, afterwards Pallas Athéné, with a much purer worship, the Master K. H. being priest of the Greek temple.

The birth was not under very good conditions, because it was the result of a mixed marriage, a Greek father and a Phoenician or Hittite mother. The father is a merchant, having a good deal of money, ships, caravans, bales, etc. Unfortunately he is not a religious man, but he leaves religion to his wife, who is a worshipper of Tanais. Tiphys comes in as a sailor, trading in among the Greek islands. His father had been captain and owner and trader; he inherited this, but had made bad ventures, and was now simply acting as captain for the girl's father. He took a great fancy to the child when she was six or seven years old, and she to him; he brought her little things on his voyages, and once a dress.

At an early age her mother pledges her to the Goddess, and connected with this there is a great amount of immorality, though the child does not know what this means as yet. At

fourteen, her mother has definitely entered her at the temple. (The priest of that is the same person who is the abbot of the monastery in Spain). The whole business of the temple is very horrible; the girl has not much objection to what is going on. She has an oval face and bronze colour, like a handsome gypsy, but a distinct feature about her was a kind of coarseness and animality.

At 17 a change comes over her life from without; the mother murders the father and is exiled, and the girl is taken away from the temple. The intention of the authorities was to put her out to board, but Tiphys adopts her and carries her off on a voyage. He was rather troubled about her conduct, for she got up a pronounced flirtation with the mate; so on his return he went up to the Greek temple, and asked what could be done with her. The priest (K. H.) expressed his readiness to take charge of her in the exoteric part of the temple. She did not jump at this offer, but, being fond of the captain, agreed to go. She got a good deal of attention from the Master, and he did what he could for her; but the service being somewhat menial and the restraints irksome, she eventually went back to the impure temple, with whose people she was already entangled. That is what K. H. meant when he said that he hoped she would not voluntarily abandon him. The chief priest (K. H.) had considerable influence over her, but there was a particular priest at the other place with whom she had been unduly intimate. (He was the girl in the Spanish life).

They were glad to get her back, because she was bright and intelligent; but they knew it was risky keeping her, and so she was spirited away, and they denied her to the captain who came inquiring after her. She was willing to be in the temple, yet much affected by the captain's grief, which she felt very deeply. She went on for a long time

secretly living with the young priest, but spasms of feeling alternated; at last the priest took up with some one else. At first she was sorry, and then furious, and tried to poison the other woman, but at the last moment just when the latter is about to drink she dashes the cup from her lips. She then ran away, and being very handsome went to the bad. When the captain came back, he gave up the sea and devoted himself to searching for her; eventually he found her and took her home. She was really anxious to do better now, so that the captain goes to consult the Master what to do with her. She is 21 or 22 now.

The temple was on the top of a hill; there is a large stone which was a meteorite, on which the vestal virgin sits and some high influence speaks through her. The priest (K. H.) sits opposite to her; there was a centre of magnetic influence in the rock under the chair. The particular speaker in the chair at the moment is one well known to us (Herakles), and among others who are called up is the captain. The virgin says: "This that you wish to do is great and noble, but can only be done by a great sacrifice; you have given all else, now you must give yourself". The captain revolves this in his mind, and sees that he must marry her. He goes to the Master and says he is willing to do it, and a blessing is promised in the near future as the result of this self-sacrifice. He then goes back and makes the proposition, but the girl, though very fond of him, refuses, considering herself unfit. He argues with her again and again, and at last persuades her to see the chief priest. Another dramatic scene takes place; she is all repentance, remorse and unavailing regret; he speaks to her kindly but firmly, and points out that this is her last chance. He hints that great sorrow and trouble will come upon her, and she must take it bravely and calmly. After the storm calm shall come, and great peace at last.

Then come some years of strenuous effort, of comparatively earnest aspiration and affectionate devotion to her husband. At last the barbarians came down upon the town, killed the captain, and carried off the girl a slave; but though forced into nameless degradations she always held before her the high ideal. She lived for some years in very miserable circumstances, and died when she was still young. K.H. and the captain were prominent figures in her Devachan.

(*To be continued*)

A MAN'S CREED

LET me live, O mighty Master,
Such a life as men should know;
Tasting triumph and disaster,
Joy, but not too much of woe.
Let me run the gamut over,
Let me fight and love and laugh,
And when I'm beneath the clover,
Let this be my epitaph:

Here lies one who took his chances
In the busy world of men;
Battled luck and circumstances,
Fought and fell and fought again,
Won sometimes, but did no crowing,
Lost sometimes, but did not wail;
Took his beating but kept going,
And never let his courage fail.

ANON

THE MASTERS, THE THEOSOPHICAL SOCIETY AND THE WORLD

BY GEOFFREY HODSON

(*Concluded from p. 158*)

As thus we live, a certain important principle in the spiritual life will begin to manifest itself through us, the principle of "attunement". As the years of our active membership pass, we are gradually becoming attuned in every part of our nature to the vibration of Theosophy and of the Great White Brotherhood. Discovery of the Masters, which for many is the goal of membership, is entirely a matter of attunement. The individual who passes from this world into Theirs is not received there for any personal reason, but simply because the keynote of his nature is in such close harmony with Their keynote that the two are bound by mutual attraction to come together. One of the Masters has said: "There is no impossibility to him who wills"; and again, "First deserve, then desire intimacy with the Mahatmas"; and also, "Force a Master to take you as a disciple". This is done by making one's nature very much like His. Then the two keynotes or frequencies are so near together that by the law of synchronous vibration or resonance the two combine. Steps in the Occult life are not personal matters so much as the result of the action of the law that like attracts like.

Here we see the importance of meditation and of prayer, of continually turning our thoughts towards the Great Ones, and to the welfare of the world for which They live. The more our thoughts and feelings are purified, cleansed of personality and grossness, the more our lives are given in the service of the world, the more we shall become like Them. When we have become sufficiently like the Master in egoic, mental, emotional and physical vibration to be able to stand in His presence and look into His eyes, the Master begins to help in the process of attunement. He directs the forces of His consciousness upon His new pupil, thereby strengthening those things in him which are like Himself and helping him to eradicate those which are unlike. A Master once defined discipleship as a psychic resolvent, which eats away all dross and leaves only the pure gold behind. The Master does not impose His rhythm upon His pupils at all; He merely stimulates in them the desirable qualities. Very often no words are used in such a mode of training. The Master causes to shine out in Himself a particular quality until He becomes for a moment, shall we say, the apotheosis of love, and because of the process of attunement and the law of resonance, universal love shines out as far as it possibly can in the pupil. For the time being, he is perfect in universal love, and afterwards he is never quite the same. And so with all the qualities of his nature until all are perfected.

Thus the Master fructifies the germs of all spiritual qualities in the pupil and launches him upon the "Path of Swift Unfoldment". The whole process of finding the Master and sharing in His work is very much like that of a broadcasting and relay or "hook-up" system. The Master is a mighty broadcasting station, sending out great symphonies, mighty epic poems into the Ātmic, Buddhic, and Causal worlds, reflections of which by correspondences or harmonics reach the lower worlds of thought, feeling and action. He

broadcasts continually resistless power, all-embracing love, and all-inclusive knowledge. His own triple perfected nature broadcasts on those three main wave-lengths throughout the centuries. As a Monad He broadcasts automatically by virtue of His Monadic life which is power made manifest. As an individual He improvises on those three themes, pouring out inspiration and illumination into the lower worlds.

Thus all over the world, from India, England, Central and Eastern Europe, Egypt, America, and from Thibet stations are ceaselessly at work broadcasting direct and through numerous relay stations. Every human ego is to some extent a relay station in this world-wide system, as well as a broadcasting station on its own account. The Theosophical Society is a whole system in itself, whilst dedicated servants and pupils of the Masters are especially useful parts of the organization. We know too that at certain great festivals, the Members of the Great White Brotherhood meet to broadcast as a whole, pouring out upon the whole planet and even to other worlds magnificent and potent broadcasts of quickening power, healing wisdom and illuminating truth. Sometimes august Visitants from other Globes share in this work and doubtless relay the results to Their own worlds. And throngs of mighty angels take up the messages, chant in unison with the Brotherhood till all worlds are filled with power, love and knowledge, and all men receive the stimulus towards goodness, beauty and truth.

Here and there the personalities of artists and philanthropists, preachers and statesmen begin to pick up echoes of these monadic and egoic broadcasts, and to relay them through their thoughts and dreams and work to their own world. And as they thus relay they grow, their capacity increases; their attunement becomes more perfect, so that more power, more love and more knowledge flow through to the world.

These personal broadcasts are always imperfect, always tuned by mind, emotion, body and brain away from the original, and are sometimes so distorted as to be almost unrecognisable. Here again an analogy from broadcasting may help us to understand and, therefore, to correct this error in our own efforts to relay the Masters' broadcast to the world.

In order to render wireless messages unintelligible they are submitted to a process in transit, which is known technically as "scrambling". This process was used recently in sending a message from London to New York. The message was "scrambled" *en route*, mixed or broken up so as to be unintelligible to any ship for example which might pick it up out on the Atlantic Ocean. On arrival at New York, the scrambling process was reversed, the message "unscrambled", so to say, received there in its original form, with the secrecy or privacy of the communication perfectly preserved.

Applying this to the transmission of messages from the ego to the brain, one sees how in their passage through mind and emotion they may, and indeed all too often do, become "scrambled", but in this case not purposely but accidentally. Sometimes a clear and well-trained brain can "unscramble" the messages, at least partially, if not perfectly. Self-training and especially Occult training consists chiefly in the reduction of the "scrambling" process to a minimum. Perhaps these analogies help us better to comprehend our great Elder Brethren. We see each of Them as mighty centres of will, wisdom and intelligence, radiating impresonally power, love and knowledge upon all life, all form. Perchance if we could question Them, They would probably say, though here we must be very careful: We in our turn are but relay stations, for there is but one Source, one broadcasting station in the universe, from which proceed eternally universal power, universal love universal light.

And That in Its turn, what is it? May it not be a receiving and relay station for cosmic power, love and intelligence, so that from the greatest possible heights, cosmic, universal, solar, monadic, and egoic, broadcasting on the three great wave-lengths creates, sustains, and transforms all worlds and all things living therein. The Elder Brethren have perfected the technique of reception and relaying. We who know of Them are beginning in our turn to broadcast with varying degrees of imperfection to the world; and the world, which is the audience, is listening in, we hope. I am afraid that is the trouble with the world, and very often with ourselves. They and we are not listening in. Almost wholly self-centred and material, as I said at the beginning, we do not listen in. The world is still so concerned with the opposites of spiritual will, love and intelligence that it is deaf to those eternal verities; so much concerned with the small self, that they do not hear or answer the universal Self as It speaks to them.

There is our work. We have to draw the attention of the world away from the material and the transient to the spiritual and the everlasting; to shew mankind something far grander than the temporal possessions of the material world—those "treasures in heaven" which are eternal, which none can hold for themselves, but can only share with all. We Theosophists, through our Society, and through our lives, must help the "great orphan" Humanity to turn the tuning dial of its mind away from the wave-lengths of selfishness, separateness and materialism, and teach it to "pick up" the wave-lengths of love, unity and spirituality.

We can only do that as we are so tuned in. We must therefore direct our attention to reach out with the antennæ of our souls towards the Elder Brethren. We must think of Them more, enshrine Them in our hearts and give our lives to Them. We must both offer and seek; and if the offering be sincere, the search will succeed. We must

listen and attune until our Society becomes a perfect expression in the world of the will of the Great White Brotherhood. One day we shall succeed, for this Society will most certainly live and progress. It may have a different name, a different form, but you and I who helped in its foundation and early existence, we shall still be there, we hope and aspire, teaching and living always in advance of the general thought of the time, and far more perfectly attuned than we are at present to the Elder Brethren.

Thus to me this principle of attunement and at-one-ment is very important and fundamental, and I hand it to you for your own meditation. It can be indefinitely applied. For example, after standing in the presence of the Master as His pupil and successfully passing through the years of probation, ever drawing nearer to Him, it becomes possible for the neophyte to be drawn nearer still, for that which has been a separate instrument of His to become part of Himself. And then, as you know, if you have read the books, He opens His heart and His Adept nature, and draws the pupil right into His interior life. The pupil comes forth from that at-one-ment shining with a measure of the Master's glory. Everything noble in him is stimulated; His whole being is set vibrating at a new swifter rate, much more closely in tune with that of the Master.

Thereafter this intimate relation exists between Them. The pupil may be of the outer world; but the Master is always close at hand, in the pupil's heart, within reach of His consciousness, *as long as he can keep in tune, can maintain the tone.* That is the great problem in the Occult life, the problem of maintaining the tone. The distractions of the world constitute a continual test and trial. So much in modern civilization seems to have the effect of lowering one's moral tone, of degrading one's mentality, emotions and body, of drawing one's attention towards grossness. It

is very, very difficult indeed to keep thought, feeling and body perfectly pure: to remain clean, to live happily, spontaneously, unselfishly and humbly, so that the Master's light may shine through translucent vehicles.

Yet this is our task, this the work of everyone of us who aspires to reach Their feet, to make our personalities translucent to Their light. This mode of life is open to us all. The ancient path begins here at our feet and leads to Theirs. The Masters have trodden it to the goal, and They stand looking back longingly, and with outstretched hands, especially into this Their Theosophical Society. Perfect in Their compassion and perfect in Their understanding, especially of our weaknesses, for They once were men, They invite us into Their world, stating that to be accepted we must leave ours. They know how steep the road is; They know the difficulties of holding to spiritual ideals, whilst living in the outer world. They know the obligations which we have assumed and the duties of family and business life.

All these things They know, although They have grown out of them. When, therefore, They watch our struggles, observe our weaknesses and failures, They understand perfectly. What They hope for us is that always after our falling we shall pick ourselves up bravely, go on in spite of the pain and discouragement. Indeed these are valuable parts of our training, for if rightly received, they serve to make us more responsive. Pleasure and pain eventually lead us to centre our consciousness upon the ideal and the eternal. Such is the life which is open to us all. The Masters require us to become more and more conscious of Them and Their plan, to serve as more and more conscious links between Them and the world.

SOME CRITICAL REMARKS ON "STUDIES IN OCCULT CHEMISTRY AND PHYSICS" [1]

BY DR. H. A. C. DENIER VAN DER GON

EVER since the Theosophical Society existed, efforts have been made from time to time by leading occultists to compare statements on scientific subjects with the later results of scientific research. Not all of these efforts have led to publicly expressed results, though such publication seems eminently desirable with a view to promote enlightened Theosophic thought. It was therefore with vivid interest that I became acquainted with Mr. G. E. Sutcliffe's *Studies*, in which one of these efforts is embodied; and I was very pleased to accept the invitation of a small group of Dutch scientists, [2] all of them members of the Theosophical Society, to study and discuss his book.

Our studies commenced with a sincere wish that we should be led to appreciative and fruitful criticism; we firmly hoped that we should be able to deepen our insight into the fundamental principles of physical science by comparing notes with one who, in his Introduction, announced himself:

> Primarily as a pupil in an eastern school of science and philosophy, and secondarily as an interested reader and student of western science.

[1] By G. E. Sutcliffe, Vol. I.

[2] The group consisted of Dr. J. J. Hallo, Miss W. J. Haverkamp, Dr. P. Persant Snoep, Mr. D. H. Prins, Dr. C. A. H. von Wolzogen Kuhr and myself. This article may be considered as a free rendering of results reached by this group of students.

I may here, at the very outset, state that our study of the book became entirely a disappointment, caused in the first place by the way in which Mr. Sutcliffe interprets the pronouncements of leading representatives of modern science; secondly by the way in which he connects these statements with ideas expressed by H. P. Blavatsky and other Theosophical authors; and thirdly (and this is not our least objection) by the liberty he takes, in one case, in abusing a quotation from *The Secret Doctrine* and in mutilating this quotation in order to support his own theories. In this article I intend to state a few of the objections which led us to this adverse opinion.

In the Introduction we find[1] that the author, who evidently still accepts the view—now scientifically almost entirely abandoned[2]—of a really existing luminiferous ether, confuses an undulation, moving through a certain medium, with a movement of that medium itself. The author quotes from Jeans: "the wave-surface is a sphere having the observer as centre"; and: "it would seem to follow that each observer must carry a complete ether about with him"; and from Pickering: "the light surface, or wave-front, is a contracting, not an expanding sphere". From such quotations Mr. Sutcliffe draws the conclusion "that the observer is at the centre of the sphere of contracting ether, which is collapsing into its centre"; and: "the molecules of the observer's body are actually consuming a spherical volume of ether with the radial velocity of light". Whether or not this conclusion may be in harmony with occult teachings, to support it on the basis of scientific opinion is certainly a fallacy.

[1] Pp. vi, vii and viii.

[2] The word "almost" should not be here forgotten, for a scientist of the stamp of Sir Oliver Lodge still considers that present physical theories have not abolished the æther.—C. J.

On page ix, *ff.*, the attracting force (better: intensity) exercised by a planet at a given distance D is divided into two component parts, one part proceeding from the planet's mass, the other from the volume of ether, comprised within a sphere of radius D; of these two parts one is inversely proportionate to the fifth power of D, the other to the second power. At the planet's surface these two parts, added together, yield the local gravitational acceleration--for the earth: 981. The author construes the hypothesis that, in the case of the earth, five sixths follow the second power law, one sixth the fifth power law. From this hypothesis, it follows that the acceleration of the moon depends almost exclusively on the second power component: that is to say that this acceleration will have to be computed at five sixths of the value hitherto accepted. This is a rather strong remedy against the small differences existing between the moon's observed and calculated orbits! On this supposition we should have to change the duration of the moon's revolution round the earth, or the hitherto accepted value of the earth's mass. This, however, would bring us into serious conflict with experimental results. Nor can we agree with the author when he alters the gravitational constant, the well-known value of this constant having been corroborated by various methods in which the earth's attractive force does not play a part.

Among the speculations in further chapters, I should like to draw attention to what is said in par. 33, *ff.*, on the "terrestrial sun". We find here a calculation showing that a quantity of gaseous hydrogen at normal temperature and pressure, having the same mass as the earth, would, if transmitted to the solar surface, cover this surface with an atmosphere of the height of the sun's chromosphere, whereas a similar calculation made with regard to the total mass of all the planets yields an atmosphere as high as the sun's corona.

From this calculation Mr. Sutcliffe draws the conclusion that there is a connection between the sun's chromosphere and the earth's mass, and that every particle of the former corresponds with a particle in the earth (par. 38); whereas for every one of the other planets a similar relationship exists. This reasoning assumes that in the chromosphere and the corona hydrogen would exist under "normal" conditions of temperature and pressure, or would at least have the corresponding density. It is quite certain, however, that this assumption is very far from being fulfilled. In the sun's atmosphere the density of matter decreases from values already very low at the sun's "surface" to excessively small values in the corona's outer parts. The correct values are not known, but it may suffice to say that even at the very high temperatures existing there, the pressure has been estimated at a value of the order of magnitude of one millionth part of one atmosphere! Mr. Sutcliffe does not even mention the question, under what circumstances hydrogen would exist in the sun's atmosphere. The calculation about "normal circumstances" would suggest that he assumed the hydrogen to exist in the molecular condition! It need hardly be remarked, that this part of the *Studies* seems to us to be devoid of all sense.

We pass on to the discussion in par. 51, *ff.*, on the Proton and the Electron. Mr. Sutcliffe here wants to lend strength to his conclusions by quoting a table of experimentally determined mobilities of various ions; this quotation is an instance of the inadmissible and slipshod manner in which he allows himself to deal with experimental data. The mobilities quoted have been measured under circumstances which exclude the existence of "free" ions; the electric charge attracts a number of molecules which materially influence the velocities reached. If measured under correct circumstances, the ratio between the velocities of negative and

positive free ions is found to be hundreds of times larger than the ratio given by Mr. Sutcliffe. But this does not harmonise with the conclusions drawn by him. Is it possible that he did not understand the real meaning of these velocities? We may add that in finding the ratio 20 : 16 not only for hydrogen but also for other gases, Mr. Sutcliffe proves rather too much; for this would imply that also in a gas like nitrogen a neutral atom can be divided into two oppositely charged ions whose masses—and therefore, according to Mr. Sutcliffe, the charges as well—bear the same proportion. This is in direct conflict with experimental results.

In the speculations of par. 53, *ff.*, there is a very serious mistake, for which we can find no excuse at all: the confusion between the conceptions of "weight" and "mass". If we compare the earth's attraction on an object on the earth's surface (*i.e.*, its weight) with the force which the same object in the same place would experience if only influenced by the sun's attractive force (Mr. Sutcliffe uses the expressions "terrestrial weight" and "solar weight") we find a ratio of about 1600. As it happens, the same ratio exists between the masses of Mr. Sutcliffe's negative ion of hydrogen, which consists of 16 ultimate atoms, and the electron. From this coincidence the author concludes to the identity of the electron (existing in the sun's gravitational field) and the negative ion of hydrogen (existing in the earth's gravitational field); a conclusion which entirely disregards the well-known fact that the constant ratio between weight and mass does not exist, unless we consider a gravitational field of the same intensity in each of the cases in question. Mr. Sutcliffe's advice to "those readers who have not quite clear ideas on the difference between mass and weight", to consult Sir Oliver Lodge's *Elementary Mechanics*, should have led him to refresh his own ideas on the subject; after which he might have seen the fundamental errors made in his par. 56. The same mistake lies at the bottom of his

misinterpretation of Einstein's and Eddington's remarks, quoted in pars. 57 and 58.

Mr. Sutcliffe is not very fortunate in his explanations in par. 68. He thinks that he can use quotations from Professor Jeans in order to support his statement that sound-waves are responsible for a continuous creation of new matter in the "terrestrial laboratory". Professor Jeans utilises the mathematical expedient which analyses the random movement of the molecules of the air into the resultant of a great many trains of "sound-waves" of varying direction, wave-length and amplitude. Mr. Sutcliffe identifies the velocity of these wave-trains (*i.e.*, the product of wave-length and frequency) with the molecular velocity (*i.e.*, the product of the mean free path and the number of collisions per second). This is, however, a mistake: the two velocities are not equal; in fact, between the two there exists a definite and well-known proportion, differing from unity.

If we understand the author's intentions in this respect, on p. 77, *c*, not the density of air under normal conditions ought to have been used, but the density in the "isothermal layer", where the temperature is much lower, and the pressure very different as well. Furthermore, the author does not take into consideration the fact, that in this isothermal layer the various gases composing the air are mixed in very different proportions from the air at the earth's surface, so that the average molecular velocity, which Mr. Sutcliffe puts down at 40400 cm. per sec., will have to be put at a different value. Finally: at the end of his calculation, par. 70, the author falls a victim to the same delusion which I pointed out before, and reduces to three quarters of the calculated value the *mass* of the sound-created matter, because of the diminution in *weight* which this matter must suffer in penetrating into the body of the earth! We may in this respect refer to later calculations,

made in Chapter VIII (The Mundane Egg) where the author finds that since the earth existed,[1] the mass created in the "terrestrial laboratory" is equal to the mass of the sidereal universe. In *this* calculation Mr. Sutcliffe quite forgets to change the mass of the matter transferred from the earth's body to the stars of the universe, where after all the "weight" must have a totally different value! The confusion of *mass* and *weight* is a serious mistake, but if this mistake is made in some places, why not make it everywhere?

All these questions arise in one's mind, when reading Mr. Sutcliffe's calculations about the "terrestrial laboratory"; but they find no answer, because of the misleading vagueness of these *Studies*.

I might ask a few more questions on this subject. What about the destructive hurricane which must be blowing for ever in a vertical direction as a result of this transportation of newly formed matter into the earth's interior? On what foundation does the author base his assumption that this process of the renovation of matter is entirely localised in a layer of the thickness of one "free path"—about one hundred thousandth part of a centimeter?

The equality of the amount of matter newly formed in one year, with the earth's total mass, certainly seems a strikingly interesting result of Mr. Sutcliffe's calculations. After the objections raised above, however, we cannot but look upon this result as a coincidence, brought about by several mistakes and misconceptions, and devoid of all real value.

Objections of a different nature have to be raised against the manner in which Mr. Sutcliffe speaks of lines of force and tubes of force in an almost childishly realistic manner, whereas physicists do not use them in any other meaning

[1] The author of *Studies* is in conflict here with what *The Secret Doctrine* states about the age of the earth. *S. D.*, II, 72.

than that of geometrical representations of qualities belonging to the field of force. Where in par. 105 he allows vibrations to "pass along these lines of force", whereas corpuscules "pass within the hollow tubes", he gives to both lines and tubes a degree of objective existence, with which no serious physicist would ever have dreamt to invest them.

In the beginning of this article I formulated a third (and not the least serious) objection which we have against these *Studies*, *viz.*, an incorrect application of a quotation from H. P. Blavatsky's writings, incorrect both in letter and spirit.

In *The Secret Doctrine*, I, p. 653-4, quoted in *Studies*, par. 103, H. P. B. writes:

> While the spectroscope has shown the probable similarity (*owing to the chemical action of terrestrial light upon the intercepted rays*) of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our planet.

Mr. Sutcliffe then proceeds:

> An important hint is contained in the words *intercepted rays of terrestrial light*;

and he uses this latter expression in order to support his own view, that:

> we see the sun and the stars by means of terrestrial light which is *intercepted* by these bodies.

The words used by H. P. B. are obscure, and we do not pretend to be able to interpret correctly what she had in mind, but so much is certain, that H. P. B. does not speak of "intercepted rays of terrestrial light". We shall have to take the view that this inadmissible misconstruction has been an unconscious act, probably in accordance with the saying that the wish is father to the thought; but at the same time we must acknowledge that a mistake of this serious nature greatly diminishes our appreciation of the scientific value of Mr. Sutcliffe's writings.

We have wished to publish these criticisms in a Theosophical journal, because we think it better for readers to know that these *Studies* do not necessarily have the approval of Theosophists who have specialised in the study of physics. We cannot but state that Mr. Sutcliffe's publications have greatly disappointed us. However high we may value good intentions, these studies will not tend to recommend Theosophic lines of thought to scientific readers. It is true that the Theosophical Society must not be judged by the work of any individual member—no more by Mr. Sutcliffe's publications than by the present article. But it may be useful to show that, according to *some* Theosophists at least, Mr. Sutcliffe's articles contain many misconceptions and miscalculations; that we need not necessarily wait for criticism from outside the Theosophical Soicety, but that such criticism may quite as well proceed from the pen of such students of modern science as have enrolled on the list of membership of our Society.

WHAT more staggering fact is there for human intelligence than that the immensity of the heavens reflects itself accurately at the sensitive end of the optic nerve, and that all the worlds which rush through the starry spaces, with the races which cover their surfaces, may be contained in the human eye, while man sees the creation merely because he condenses and contains it within himself. Thus in each human eye the same phenomenon repeats itself and immeasurable spaces faithfully come to each of us and mirror themselves in this luminous spark.

Old Diary Leaves, Vol. V.

RACIAL PROBLEMS IN SOUTH AFRICA

By JOSEPHINE RANSOM

EACH country is a stage, a setting, for a part of our human world-drama. Each stage has territorial boundaries, often unguarded, yet terribly important; and more important still are the boundaries of thought and feeling. One of the newest of such stages is the Union of South Africa—a combination of the Provinces of Cape Colony, Natal, the Orange Free State and the Transvaal. It is but a small area of the immense total that is Africa, but it is a very significant one, for within its borders proceeds the unfolding of a very striking story.

About four hundred years of history lie behind the present situation. Portuguese, Dutch, French, British—each in turn in their inadequate little sailing ships went down the inhospitable shores of West Africa, weathered raging Cape storms, sailed up across the hot and steamy Indian Ocean and spilt themselves upon eastern shores—Ceylon, India, Java, Indo-China. Fate probably had it in view that they should bring to the outworn customs of the East some of the restless desire of the West for freedom and independence—individually, politically, nationally.

Back upon East African shores voyaged those little inadequate sailing ships, carrying spices and silks and the wealth of the East—and Malay slaves for the Cape. Sometimes fierce storms caught the tiny vessels and flung them

savagely upon the shores of Natal. The survivors, both men and women, suffered agonies of endurance, incredible miseries; a few survived all trials. Slowly settlements were made and the making of them are epics, and are right royal foundations upon which a nation may build.

On the other side of the country the sailing ships swung down the seas—mostly Dutch, among them the one under the command of van Riebeck, whose name is graved so deeply upon the country's memory. There were Hollanders of all kinds, governors and commanders, merchants and farmers, preachers and lawyers. They settled round about magnificent Table Mountain, making beautiful homes. Its great bulk, solid, lofty and powerful, towers above all the district, a giant of quiet force whereon the elements play in brilliant sunshine or in the furious storms that pour over its broad upturned face. Came also the British because of the push of the adventurous spirit of those old days, or because of the political tides that came and went in Europe and caused changing ownership in these far off lands. Came also the Huguenots in their hour of stress, bringing with them the gift of the fruitful vine that flourishes so exceedingly. They gave a gracious strain to the sturdy Dutch, and fine and honoured names, and a delicate touch to the language—though French was forbidden them by the Government of the Republic of the Netherlands, so it quickly died right out of use.

Within the land and out of the north came stream after stream of dark peoples, all akin, but some, like the Zulus, with fiery qualities that produced mighty and ruthless warriors like Ichaka and others. I have pored over a fascinating map whereon is depicted in colour these streams flowing from out the north. Sometimes they ran parallel, sometimes they coalesced, sometimes they flowed far south and then turned back northwards again. And these dark-skinned peoples

marching over the land, and the white-skinned peoples who sailed over the seas, met and clashed. As was inevitable, the white-skinned ones prevailed. But not without long and bitter struggle.

The struggle for both was at first with the little elusive, primitive Bushman. He bore a fierce love for the lands that marked his hunting territory. Each tribe respected the boundaries of the other, else there was trouble, and among themselves poisoned arrows were effective weapons. Within the tribe was kindliness and co-operation. When food was plentiful all shared it, when there was scarcity all went hungry. Artistic gifts and perceptions too, had this little man, as is witnessed by his paintings on cave walls and entrances. The Hottentot he was accustomed to warring against, but he had no means of defending himself from the guns of this strange new enemy looking so like a very hairy-faced lion. He resented intrusion upon his ancestral hunting grounds, and for that he was driven, as might wild animals be driven, from his camps to deeper less accessible fastnesses in forests and mountains.

There was also the white man's struggle with the raiding, foraging Negro peoples. They had always snatched where they could, the strong against the weak. Cattle to them were and are wealth. The lonely white settler was fair game. He was murdered, his delectable cattle driven off. That meant reprisals and troubles, the slow pushing back of the marauders. When captured they were made into slaves. Slavery was a habit of the times: Malays from the East; Hottentots of whom but few pure-bred specimens are said now to exist; Fingos, Bantus, and the rest whenever met and overcome. And out of it arose that inexplicable thing —the breeding of the white man with his women slaves and with others, and so his "coloured" descendants whom he despises, and who have so hard and anomalous a place socially now.

As time went on, a strong British contingent grew up in South Africa, especially at first in Cape Colony and Natal. As ever, the British element strove to fasten its political traditions upon the country, its own fashioning of law and order. But Dutch traditions had already settled and were held as precious and worth defending. Small republics and direct representation—these seemed desirable. Feelings were aroused, and in the Dutch a fierce resistance to encroachment upon their own ideals of political development. When they could no longer prevail against compulsion, little groups would combine and be up and off in their tiny "homes," the famous wagons drawn by many oxen, and the courageous "trek" would begin. This would end in some distant spot where lands were wide and guns would defend the little fearless band. Over to Natal they went, but again the British were there, with those tiresome British notions.

Families again set out to mount the tall snowy Drakensberg and to work out the tragedy of the betrayal of gallant Piet Retief by the notorious Dingaan. Then the later revenge for that, and presently the marvellous little epic, when the trekkers, numbering some three hundred Boers, stood isolated in those immensities against the trained, seemingly invincible, Zulu "impis." What a night of preparation! The wagons drew into a circle making a laager, men, women, children, cattle inside, and rough barricades between each wagon. Guns and intrepidity inside, prayers and the promise that, if God would but be on their side, they would build a chapel, and praise and prayer would go up from it. Morning, and ten thousand Zulus, Dingaan's chosen warriors, with knobkerries and assegais—a veritable rain of them from the advancing hordes who despised the little band. Guns spitting viciously and the magnificent hide-shields no protection. Check after check. The women loading feverishly, but the stream of dark warriors seemed endless. But they paused,

they desisted and retired, leaving the flower of their army dead, to report fearsomely to their ruthless chief and meet death for defeat. Victory to the little band—a "chosen people"! The conviction of being thus chosen has worked for both good and bad in the subsequent history of S. Africa. Then the farther trek still, to farm, peacefully at first, in the territory of the "white waters"—the Witwatersrand—the later golden girdle of the Transvaal.

The discovery of gold and diamonds changed South Africa's history from one devoted mainly to quiet farming into a mad rush for wealth. Into her poured suddenly the clamourous greedy, either as controllers of the sources of this vast new wealth, or as manual workers, prepared to sell their health for high wages, workers of all nationalities and including many "raw natives" from distant kraals.

Such conditions compelled the rapid growth of towns. Inside fifty years from out of collections of tents and huts and wagons have arisen fine towns and the stately city of Johannesburg. Powerful among the Dutch towns (dorps) and head of the Transvaal Republic was President Paul Krüger. He typified the outlook of his people: direct, rugged, uncompromising, his conduct and opinions moulded entirely by the Bible, and by the Calvinistic interpretation of it. He, like all Boers used the Taal (tongue), a simplified form of Dutch—though education was still given in "high Dutch", and the Bible was written in that language. Only quite recently has the Afrikaans edition been printed. (Afrikaans is the modern name for the Taal which has been, and is being, greatly improved and modified and is one of the two official languages, the other being English).

With the influx of foreigners, mainly British, came new and disturbing elements. They wished for political representation and a voice in the taxation of their growing numbers. But with the Boer's distaste for invasion and change "Reforms"

were ignored or refused. The ill-considered Jamieson Raid provoked a war that bewildered the Boers. Of that three year's struggle many bitter memories still remain, though in decreasing measure; as new generations take their place and old memories die, racial antagonisms begin to fade, intermarriage brings understanding, and political parties refrain from provoking bad feelings.

After the war, the four great provinces involved were formed into the Union of South Africa, and for better or for worse the future had to be faced. Such is the background—already rich in history, heroism, patriotism and promise of the peoples of the Union. The whites are known as Afrikaaners, though the names Dutch and British still persist. Under these names are classed also all sort of Europeans, as well as Jews, and Syrians because the latter are Christians. Also the "poor whites".

Some Theosophists are convinced that the best work, thought and effort of those members so disposed should be given to accelerating the growth of understanding between Briton and Boer. With those two strong and self-reliant groups united more closely than at present, they think the future would show a more rapid advance, especially in solving the delicate and subtle problems presented by the whole racial question. Such a closer union is most desirable and would bring to birth a people competent to contribute to the Commonwealth a fine addition: the qualities of strength and idealism, largely motived by the desire for service to countless numbers of the "backward" races, essaying the first stumbling steps into a civilisation that is somewhat a strenuous upward climb for them.

The outermost fringe of these two leading races consists of the "poor whites". They are mostly of Boer origin. They are so feckless often that they are the despair of all who work for their improvement. Curiously enough many of

them are the grandchildren of those magnificent "voortrekkers" whose indomitable courage made possible the settlement of the country. When they settled they had enough for all their needs. They paid little or no attention to the education of their children. There was hunting enough, plenty of slaves, women to marry, children to beget—among whom their lands were divided and divided yet again by their grandchildren, till at last they were too small to support a family. They were not usually trained to any occupation other than farming, and manual labour was despised as "Kaffir's" work. So these poor descendants lived and live miserably, forlorn and uninspired. They cluster in towns, breeding freely yet poverty-stricken. Farming settlements have been made for them with varying success. As education is free and compulsory, maybe the tide will turn for them and a better type emerge. They present a curious case of how the neglect of culture brings in a low brand of intellectual and moral qualities. Many are learning to work on the roads, and at first were jeered at by the Kaffirs for so doing, but that is actually the first step along the road of their regeneration.

Between these and the natives are the "coloured" people. On the "white" side parentage is Portuguese, Dutch, French, British, and all sorts of other Europeans. Jews, Hindus, Mohammedans, Arabs and Malays have also contributed their quota. On the "native" side parentage is Hottentot, Bāntu, Fingo, Basuto, Zulu, Swāyi, and all the many other tribes as the "whites" met and miscegenated with them—without compunction. Such miscegenation is now unlawful; but some of it still goes on, as is witnessed in the native areas of any town where fair-haired, red-haired, more lightly-coloured children play with the natives, unconscious of the unhappy future that awaits them. For the "coloured" person is aware of strains of desire and of possibilities, and yet is forced either to consort with natives or

with his own "Colour". The whites will have nothing of them, and ban them socially almost as completely as the native is banned. It is a cruel situation for many of them, particularly the "near white". In Cape Town and maybe elsewhere in Cape Province, these coloured people are growing into a very self-respecting community. Many have the vote, that was arranged long ago; there is a tendency to try and take it from them, for some resent that the "coloured" people should vote upon matters affecting the "white" man. The Dutch gave the unhappy name of Bastaard to these folk, and for a time they took and used it with some fierceness of pride. Some of them, under a capable leader named Adam Kok, trekked away to found settlements of their own, with varying success.

Those Theosophists who have the welfare of the people at heart would like to see them have more than their present place in society, and a more efficient education. There are missions among them of course, and they are mostly Christians, but they need some central *alma mater* where they could find themselves, and evolve their own notions as to what should befall them, and learn to live their lives without bitterness. They must of course have their dignified place in the South African scheme of things, and be given a chance to prove themselves, to search their own hearts and know what life should offer them. Many a student of the racial problems in South Africa wonders if the future of the country, *i.e.*, the Union, and maybe even beyond its borders, will be that of a "coloured" people. I am told that in Portuguese East Africa the Portuguese, even those in important Government positions, sometimes marry native women. Should white people visit them they permit of no question as to the courtesy due to their wives.

(*To be concluded*)

RULE YOUR STARS!

By M. E. DEANE

IT has been said that the wise man rules his stars. What does this mean, what are our stars, and how can we rule them?

Belief in stellar, planetary and zodiacal influence over the affairs of men reaches back to unrecorded time, while words and expressions significant of that belief linger yet in daily use. The various types of men are still described in terms of the Gods of Roman mythology as jovial, saturnine, mercurial, martial; and in speaking of their fate we employ such phrases as "his star is in the ascendant," or, "his star has set". A reference to the stars in their horary positions occurs also in the commonplace word circumstances, and for this reason the preposition "under" is more appropriate to qualify it than "in". The word disaster is a compound of the prefix dis (which from its nature obviously had its origin in *Dis*, the Greek name for Pluto[1], god of the underworld) and aster, from the Greek *astron*, a star; the whole suggesting by its context that catastrophes are the result of the unfavorable aspects of Pluto to the other "stars" of a person or place. In justice to Pluto, it may be mentioned in passing that his influence is not always what is called malign, for his underground activities include the marvellous growth of the

[1] This etymology is incorrect. The word originally was the mediæval French *désastre*, of which *dés* is certain *dis*, the Latin prefix occurring in many words with the signification as of *un* in English *unnecessary*. There is no connection between Latin *dis* and Greek *dus*. Moreover the particle *dis* is not connected with *Dis* the deity.—C J.

vegetable kingdom which, in due season, comes forth on the surface as Proserpine, goddess of the Spring.

The study of astrology, ancient as man himself, emerges on the first historic screen with the great primeval cities and their magnificent paraphernalia of civilisation, evidence of which is continually being produced by antiquarian research. In a horoscope may be studied the solar, lunar, planetary, zodiacal and house positions at the time of a birth or of any given moment, and in it lies revealed the constitution of the vibrations of the subtle ethers which were potent at that instant, and were therefore woven into the fabric of that person or thing.

These "stars," or vibrations, sway the fate of monarchs and kingdoms as well as that of ordinary men, and in the hands of these mighty forces seem no more than pawns upon a chessboard. We are

> But helpless pieces in the Game He plays
> Upon this Chequerboard of Nights and Days;
> Hither and thither moves, and checks, and slays,
> And one by one back in the Closet lays.

From this we may gather that it is a wise man indeed, a sage, a saint, a yogi, an Arhat who can rule his stars. The average man has not arrived at this perfection of wisdom, but he can uphold such as an ideal for attainment and, accepting the fact of the underlying unity of all life, may begin to work at the task of reorganising his own character and building for the Brotherhood of Man. It is the recognition of the Divine Self as One in all humanity that alters the outlook of him who now becomes a pilgrim on the Path of Return to God, and at this period the aspirant must learn to rule his stars.

There is an analogy between the Seven Portals[1] and the seven planets known in astrology as the Sun, Moon, Mercury,

[1] *The Voice of the Silence*, Fragment III.

Venus, Mars, Jupiter and Saturn. To have passed these portals implies the ability to function in the Ego and to control the vibrations in the three lower worlds which emanate from the Seven Great Beings to whom in astrology are allotted the names of the Roman Gods, but whose appellations are otherwise in the various great religions. Truly a mighty task, to rule the stars! Let us consider the relation of the portals and planets that we may perceive what special work must be accomplished by their would-be ruler.

Portal One is symbolised by the Sun, to pass which the candidate must be equipped with "*Dāna*, the key of charity and love immortal". This gate is approached by realising that all men are one; a state of consciousness entailing more than mere acceptance of the idea of Universal Brotherhood. It is the result of that acceptance of living faith, hence the Path has been entered; for only to those who have established something of Love Divine within themselves will this first portal open. As the physical sunlight vivifies the world, so this Love is the power which draws man from earthy to heavenly realms. It is "the light from the One Master, the One unfading, golden light of Spirit" which "shoots its effulgent beams on the disciple from the very first". The idea and sense of separateness have been transcended.

Portal Two, symbol the Moon, the password to which is "*Shīla*, the key of harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for karmic action". When the pupil has "killed out desire for sensation" and has "gained the faculty to slay the lunar form at will", this portal will swing open to him. Such a step comprises the governance of the emotions, and that wide sympathy which is poetically described as being "attuned to humanity's great pain". The pilgrim is warned that his path will not be one of sunshine but of woe,

for Karma will afford him opportunities to conquer his weaknesses.

> The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on is lighted by one fire—the light of daring burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide.[1]

This splendid, dauntless courage must be the shield of the aspirant during the whole tempestuous and tortuous journey. It can never, even momentarily, be laid aside, for the will and desire to progress, called daring, is the force which will finally carry him through to the Sacred Feet.

Portal Three, symbol Mercury, is unlocked by "*Kshânti*, patience sweet, that naught can ruffle". The Mercurial, mental, mutable principle has next to be not only controlled but cleansed. Impatience must be eradicated, and a serene understanding of mankind, its joys, sorrows, and problems, be added to the love and charity acquired in passing the first portal. "The mind is the Great Slayer of the Real. Let the disciple slay the slayer." Ideas must be brought into alignment with truth before actions can be completely reformed.

Of Portal Four, the key is "*Vairâgya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived". This condition is symbolised by Venus and concludes the three instructions given in *The Voice of the Silence*:

> Before that path is entered, thou must destroy thy lunar body [portal 2], cleanse thy mind body [portal 3], and make clean thy heart [portal 4].

Vairâgya is the critical portal, of which H. P. B. said that lucky is he who has passed it, for at this point the student has to learn to command the elemental essences of the three lower worlds and to identify himself in thought and act with the work of the Great White Lodge.

[1] *The Voice of the Silence: The Seven Portals.*

Portal Five, symbol Mars. The tremendous efforts of the pilgrim to overcome the illusory nature of the lower planes and to gain actual power in the manipulation of their material tend to leave a sense of lassitude, a longing to rest on the laurels so hardly won. But the demons of sloth are in waiting for the man who slackens his exertions. The aspirant's keynote must therefore be "Excelsior", and his watchword that of the old hymn, "Christian, seek not yet repose!"

The key to the fifth portal is, consequently, "*Vīrya*, the dauntless energy that fights its way to the supernal truth, out of the mire of lies terrestrial". The pilgrim becomes the Soldier of the Cross, Mars, the fighter for truth and light, who seeks to transmute the darkness of the world as he carries his cross of matter, which is also his banner, his oriflamme. He is now in conscious touch with the Divine Ego, and has even contacted the Warrior, or Monad. In the fifth stage all lower thoughts and feelings "have to be killed beyond re-animation"; the pupil must beware of feeling "pride and satisfaction at thoughts of the great feat achieved", for "a sense of pride would mar the work". The struggle before him is to master the elemental essence of that subplane which deals with concrete things. Trials will, as usual, be of the kind of which the man is likely to be sensitive, but the cure for this mental unrest is: "Silence thy thoughts and fix thy whole attention on thy Master".

A beautiful symbol of this upward fight is that of the Lotus plant which, rooted in the mire of earth, pushes its way through the muddy waters of emotion and worldly deeds to the clear air and sunlight of the spiritual planes where, at last, the radiant flowers bloom.

Portal Six is emblematic of Saturn; the key is "*Dhyāna*, whose golden gate once opened leads the Narjol toward the realm of Sat eternal and its ceaseless contemplation". Saturn is the Keeper of the Door, the Janitor whose power alone

gives access to the divine kingdom. He holds man down on earth until his wings have grown strong enough to attempt the empyrean heights. Concentration and ceaseless contemplation on the Father in Heaven brings the aspirant to this portal. The Saturnian tendency to sadness and depression must give way that the joy of the Lord, now so near, may enter into and lighten the whole being of the candidate. The final conquest of matter implies a responsive physical body, controlled emotions, and a mind in harmony with the Higher Self. This denotes wisdom, or "the flame of *Pragnyā* that radiates from Ātma," now burning as "a steady golden fire," illuminating the mind which is "like an alabaster vase, white and transparent"; the whiteness being a true significator of Saturn in his wintry signs of Capricorn and Aquarius, prototypes of spiritualized earth and air, and manifesting in the physical world as the purity of frost and snow.

Through concentration the power of the Divine Flame increases, and thus the pilgrim arrives at Portal Seven: "*Pragnyā*, the key to which makes of a man a god, creating him a Boddhisattva, son of the Dhyānīs". Jupiter, Lord of the blue vault of Heaven, symbolises this last gateway, and to it compassion is the key. The expansion of consciousness hereby attained opens the door of Nirvana, and raises the man to that level on which he can begin the definite preparation for superhuman evolution. "Compassion is no attribute, it is the law of laws, eternal harmony." The disciple "standeth now like a white pillar to the west," knowing that his "gifts and powers are not for self" but that he must "shed the light acquired . . . upon the span of all three worlds".

"Such to the portals are the golden keys," and he who possesses them can verily be said to rule his stars. In other words, the wise man is not affected by their vibrations, but is able to use them purposively.

* * * *

Students of astrology will naturally ask: But what of the influences of Uranus, Neptune, and the newly-discovered planet, Pluto? These three distant planets possibly represent a circle of super-vibrations, the mastery of which culminates in Adeptship. Uranus and Neptune, it may be assumed, are concerned only with the subtle bodies of man, and with the vitalizing of the higher sprillae still latent in the atom. Alan Leo stated that Uranus acts directly upon the magnetic aura, and for that reason "has little or no effect upon undeveloped Egos, for their magnetic aura is insufficiently charged to receive its vibrations". To be able to respond to these lofty notes is, therefore, a sign of unfoldment, for they give a glimpse of the Real, the True, and an awakening results; Uranus, by arousing the will, and Neptune, by working through the emotions, force the man to face the problem of dominating his lower nature. Repolarisation eventually takes place, the aspirant "reverses his spheres", and where the personality once ruled to the detriment of the Spiritual, the Spiritual, or Ego, now guides the personality in accord with the Divine Will.

The proximity of the planet Pluto to Neptune during modern times has led to some confusion as to their respective astrological effects, but esoterically, Pluto may be taken as Understanding, the capacity of going to the roots of a matter. The disciple gains that depth by passing through the gloom of the Plutonian regions, known mystically as "the dark night of the soul". Such an experience brings the aspirant to the blessed condition of Nirvana, typified by Dawn, Spring, and the Resurrection, which are the precursors of Everlasting Day.

WHAT IS WRONG WITH THEOSOPHICAL LODGES?

By J. K. TAIMNI, M.Sc., Ph.D.

IN attempting to diagnose the trouble in our Lodges, it will greatly help us if we consider the whole question from the individual's point of view and try to discover what it is that makes us apathetic towards an ideal which we recognize in theory and ignore in practice. If we can correctly analyse this phenomenon we shall be very near the solution of the problem in the Theosophical Society, because the laws governing the individual are more or less of the same nature as those governing bodies of men who have combined for some common purpose. I shall attempt to deal only with what I consider to be the fundamental causes of the apathy so common among the members of the Theosophical Society; I have divided them under three heads as follows:

(1) Lack of faith.

(2) Too great a disparity between theoretical knowledge and experience.

(3) Want of a definite goal.

First of all comes lack of faith. Whenever we come across a person who holds a certain ideal before himself in theory but fails to put it into practice, we shall generally find that he does not really believe in his ideal although he may profess to do so. He may have the conviction that his belief

is real, but in the recesses of his heart you will very frequently find an element of uncertainty which saps the foundations of his belief and makes it ineffective in outer life. Swami Ramakrishna Paramhamsa once said:

> People do not really believe in God, even those who are constantly uttering His name. If a thief happens to be in a room where he believes a treasure to be buried, do you think he will be able to go to sleep instead of making frantic efforts to unearth that treasure? If people really believed that there was a mine of peace and happiness hidden in their heart, do you think they will remain content without moving heaven and earth to discover it? No, if people really believed in God, they would go mad in search for Him.

I think that this lack of faith in the teachings which we have received through the leaders of the Theosophical Society is one of the chief causes of this indifference all round. The belief of the members in the law of Karma, in Reincarnation, in the Masters and the Path, etc., is only superficial, and that is why it produces no effect in their actual lives. I shall give you a simple illustration to show how hollow is our belief in these things. A person believes that if he puts a hundred rupees in the Imperial Bank he will get one hundred and fifty after ten years, and he invests his money without the least hesitation. The same person professes to believe that if he spends a hundred rupees in charity, the money will be returned to him in one form or another with compound interest in this or a future life. But his belief in the law of Karma is so superficial that he will trust the Imperial Bank in preference to the Bank of Providence. What people really believe in are wealth, power, fame, position and pleasures of the senses, though outwardly they may profess to be above these things and to be trying to live the higher life.

It has been said very often that the rapid decline in the membership of the Society is due to the fact that the faith of the members in the Theosophical doctrines has been badly shaken as a result of Krishnaji's teachings. I do not agree with this view. The lack of faith and the indifference existed

before Krishnaji began giving his message, and the reason why such a large number of people have left the Society in recent years is not because Krishnaji has played havoc with their faith, but because they have now found an excuse for leaving a Society to which they were attracted by curiosity, and in whose doctrines they had ceased to believe. There are perhaps many exceptions, but I am talking of the great majority of people who only a few years ago were outwardly devoted to the Society, and are now equally zealous in running it down.

Enquiring further into the causes of this lack of faith, the principal fact which strikes us is that a very large number of people come into the Society with any but the right motives. Some are attracted by idle curiosity and this curiosity being satisfied they become "dormant" members, though they may continue to pay their monthly Lodge dues as a sort of conscience money.[1] Others come in with the aim of gaining some personal advantage. Who is not familiar with the phenomenon of a Lodge suddenly bursting into unusual activity when a high official who is an active member of the Society happens to be posted in the town. As soon as the official is transferred the lodge again relapses into its usual dormant state[2].

All people who come into the Society with such motives can hardly be expected to have any vital faith in Theosophy, and either gradually drop out, or are rudely shaken out whenever a crisis developes in the Society.

[1] I used once to belong to several societies, whose meetings I scarcely ever attended, and whose journals I rarely read. Yet I kept up my annual dues to them. It was not because my conscience troubled me, but because I desired to show my sympathy with a body of workers, in whose work however I could not for various reasons take part. Many members of the Society have joined it as a mark of sympathy with its ideals. I have always thought it unfair to abuse some members for lukewarmness, when they joined not to be hustling propagandists, but because of sympathy with the Society's ideals of Tolerance and Brotherhood.—C. J.

[2] I very much doubt if many in India join because of any "high official." That a Lodge revives when a new person, a Government official, is transferred to its locality, is due not to his being an official but a "live wire".—C. J.

But apart from such unworthy members of our Society[1], there are a large number of earnest people who have recently developed a peculiar indifference and a feeling of despair, which are really due to the decline of faith in Theosophical teachings. Their faith in Theosophy has been badly shaken by the contradictions and inconsistencies which unfortunately have marked the history of the Society during the last decade. This was inevitable, and though we may not like it, we ought to have expected it. Every kind of faith which is based on the authority of another and not on direct experience is always liable to be shaken. In thus being left in doubt and uncertainty we are but paying the penalty of remaining content with second-hand knowledge instead of trying to come into direct touch with realities.[2]

The second cause of this decline in faith is the wide expansion of the Society. At first, when the number of members was small, there was greater contact between the leaders and the ordinary members, and even the Masters kept in touch with the affairs of the Society. The expansion of the Society has gradually removed this intimate touch with the leaders, who have now practically become idols whom we worship at a distance instead of guides to whom we may turn for inspiration and advice. To a very large number of people who have joined the Society in this century Dr. Besant, Bishop Leadbeater and the other leaders are mere names or at best figures on a cinema screen whom we watch and admire from a distance. This state of things can scarcely be expected to enhance our faith either in the leaders or the teachings we have received through them.[3] I have dealt with

[1] Need we be so severe as to call them "unworthy"? Is it not after all to their credit that they *have* joined, when thousands cleverer and better-circumstanced have not?—C. J.

[2] The Society had violent shakings for this kind of reason in 1884, 1895, and 1906. They have not weakened its growth.—C. J.

[3] This is all to the good. The best Theosophists will always be those members to whom an "impersonal" Theosophy is more real than one reflected through the personality of a "leader."—C. J.

the first cause of the general apathy prevalent among the members of the Society rather at length, because I consider it to be the primary cause. I shall now pass on to the consideration of the second cause, namely the great disparity between our theoretical knowledge and our direct experience.

As a teacher and student of science I know that when there is a great disproportion between the theoretical and practical knowledge of a student, a certain sense of unreality pervades his mind, and the knowledge that he possesses loses its dynamic qualities. For obvious reasons none of us can verify for himself all that he knows theoretically in any branch of knowledge. But a certain proportion of this knowledge must be verified if it is to have any real meaning for us. This is the reason why we insist so much on the doing of practical work by a student of science. The more knowledge he verifies personally in the laboratory, the greater becomes his grasp of the subject and more vital and creative becomes his intellect.

Now, the vast majority of people who study Theosophy confine themselves to absorbing the second-hand knowledge coming through the leaders of the Society, and do not make the slightest effort to experiment, thus to verify at least some of the teaching for themselves. What they actually know or have realized by direct experience is infinitesimally smaller than what they have read in books. They know theoretically what happens in the heaven world, while actually they have not developed even etheric sight, and are not even certain whether the personality survives the bodily death. They have learnt from books what "fetters" a person preparing for the fourth Initiation has to get rid of, while in their daily life they have not tried to overcome even minor faults. They discuss the different methods of realizing the Ultimate Truth, while they have not even the physical body under proper control.

The natural result of this unnatural stuffing of the brain is that once their curiosity is satisfied these things cease to interest them or to have any influence over their lives.

The reason why people in other organizations like the Spiritualists, Boy Scouts, Christian Scientists, etc., keep up their enthusiasm and show far greater vitality than Theosophists is that, although their particular philosophy of life may be more limited, they keep more in touch with real life, and get greater opportunities for self-expression.

I am not minimizing the difficulties in the way of verifying Theosophical truths as compared with facts of materialistic science, but I do think that we do not put forth even the amount of effort of which we are capable of with our present limitations.

Besides being burdened with too much unassimilated knowledge we Theosophists suffer from the great disadvantage that we have no definite goal for realization.[1] Theoretically, many of us keep as our goal either the realization of Truth or attainment of Union with God, but such a goal appears so far removed from us that we scarcely make any effort to realize it. But although we may feel that our highest goal is unattainable at present, we can not remain content with having a goal which is nearer, and more commensurate with our strength. The lower goals do not attract us sufficiently and the higher goals are too much for our strength. So all our spiritual energy and aspiration is frittered away without leading us anywhere [2].

To a certain extent these conditions are inherent in a Society like ours in which the members are not bound

[1] We have one precise and definite goal—to work till Brotherhood is the law of laws in all human institutions. What other goals a Theosophist sees *depends on himself*—whether he is awake or asleep—C. J.

[2] Happily no. No fraction of force is "frittered away" anywhere. Some of us are spiritual athletes and able to run fast; others are not so capable, and proceed leisurely. But "all will reach the sunlit snows"!—C. J.

together by a common goal or ideal [1]. Spiritual development requires tremendous concentration of purpose, and all the causes with which I have dealt with in this paper work against our acquiring the necessary intensity of purpose, with the result that spiritually most of us are marking time.[2] Of course, in the final analysis of the causes, all our difficulties can be accounted for on the basis of our insufficient experience, or to put it in Theosophical terminology, the inadequate evolution of our Souls. If we were sufficiently evolved we would have had the necessary intensity of purpose. With sufficient intensity of purpose we would be compelled to fix our goal and gain direct experience. Direct experience would enhance our faith and still further strengthen our purpose. But it is dangerous to push the final analysis of the causes too far lest we may find a dead wall facing us [3].

MANIFOLD tracks lead to yon sister-peaks
Around whose snows the gilded clouds are curled;
By steep or gentle slopes the climber comes
Where breaks that other world.

Strong limbs may dare the rugged road which storms,
Soaring and perilous, the mountain's breast;
The weak must wind from slower ledge to ledge
With many a place of rest.

So is the Eightfold Path which brings to peace;
By lower or upper heights it goes.
The firm soul hastes, the feeble tarries. All
Will reach the sunlit snows.

The Light of Asia.

[1] But they are. For what other reason do the declared Objects exist? If these are not "goals" for the individual Theosophist, he has not yet fully grasped what Theosophy is.—C. J.

[2] No man who *serves* is marking time, though his consciousness of spiritual realities through psychic and other experiences may still be rudimentary.—C. J.

[3] Being, in fact, those dead selves of our past to which we still cling.—C. J.

PYTHAGORAS

By C. HAEGLER

THE source of Western civilization may be traced to the soul of Greece, and Orphic inspiration gave young Greece its synthetic ideals. Orpheus may be regarded as the great inspirer and initiator of the Greek religion; Pythagoras as builder and organizer of esoteric knowledge and philosophy in its idealistic schools; Apollonius of Tyana as giving Stoicism its moral ethics in its latter days.

It is to Greece we owe the translation of the profound though obscure wisdom of the East into the clear and universal language which has succeeded that of the secret or intuitional initiations of ancient Greece and India; to her we also owe the creation of the Beautiful in Art, as well as the foundations of open, reasonable science.

When we study the teachings of Pythagoras who lived in Greece between five and six hundred years before Christ, we find that they still have all the virility and force of initiatory teachings. Pythagoras did not disappear, burying with himself his precepts of Goodness, Beauty and Truth: he still lives within us. In re-creating him, we re-create ourselves. We must not say that science has made faith impossible in this century though it may have discredited such and such a *form* of it perhaps. Man is essentially a religious animal, but like the wise serpent, he needs to change his coat from time to time! Let us delve into the past in order

to re-create, for in the present both past and future eternally touch each other. H. P. B. tells us:[1]

> The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future, from that part which we call the Past.

With the Pythagoreans the number 10, the decade was considered perfect, because it represented in symbolical form past, present and future. The Master said:

> The Decade gives the perfect form, perfect in number; all real being, all number partakes of the 10, because the Decade includes within itself all being, because it comprises the odd and even numbers, the finite and infinite, good and evil.

The whole cosmogony of Pythagoras is founded upon Number. Truth is eternal, absolute, invisible, but it is also living and present, loving and suffering in humanity, and from Truth *Itself* come the truest inspirations. To put the philosophy of the great Master of the Wisdom, Pythagoras, in a few words, we might describe it as: the Search for the Good, the Beautiful and the True. His doctrine grafts the fruit of knowledge upon the tree of life and arouses in his disciples that profound and living realization of Truth which knowledge alone can give. According to Pythagoras, number contains the secret of things:

> The Science of numbers and the art of the Will are the two keys of Magic.

Magic?—no such thing exists for the twentieth century, the reader will exclaim. But look around you. Cannot the effects of magic be seen everywhere? Man, by developing thought, which alone has the strange property both of movement, and of reproducing indefinitely its powers, becomes Master of Nature "through the science of numbers and the will." Is it not a magical thing to calculate the atomic weight of an element? Who has ever seen one with his own eyes? Is it not a magical act to reproduce sounds and voices by

[1] *The Secret Doctrine*, I, p. 69.

waves in the ether (radio) and even figures, as in television : to create music by gestures, colour, etc. In another sphere of discovery, to measure the beat of the heart of a plant and its nervous reaction to light, heat and electricity ? The whole of science is based upon mathematics. Has it not been proved that light and colours are made up of vibrations, lines and circles, and that sound also is number and sphere ? Naturally, if you look up the meaning of the word magic in the dictionary, all you will find is :

> The pretended art of producing wonderful effects in a supernatural way.

The word magic comes to us from the priests of the Zoroastrian religion, who were called *magians* or *magi*, because they used to cultivate the occult or intuitive sciences, such as astrology, alchemy, etc. " All science is based upon mathematics ", the great Master tells us. If this science of numbers is the Truth it does not stop at the effects seen around us everyday in chemistry, physics, etc. It ought also to be applicable to psychology, that science of the soul through which man learns to know himself. Pythagoras well said : " Know thyself and thou shalt know the universe and the Gods ". By applying this science of numbers to the outer life man dominates nature. But in that unique and unassailable laboratory, the human brain, abstract and intuitive sciences are developed ; for example, metaphysics, philosophy, alchemy, astrology, etc. By turning himself towards the divine or ideal side of his nature man can see this science of numbers as an abstract or symbolical thing. Like Ariadne's thread, it acts as a line of light in the midst of obscurity within the labyrinth of the human soul. Instead of conquering external nature, he learns by the exercise of will that other key to magic, to conquer himself, to destroy human animality, in order to raise himself up into the higher spheres of the spirit. In this metaphysical domain the circle and the

point have become the "monad". Plato called philosophy "the way of life", showing that one cannot establish the knowledge of physical, moral and intellectual matters without putting their causes and effects to the test. For him philosophy was a conduct of life. The meaning of the philosopher's stone may be understood in this sense, operating not by the transmutation of metals into gold, but by a purification of human nature through spiritual alchemy.

There are two ways of regarding the universe: objectively and subjectively. In the first, the rational faculty, which Plato calls the "sensible", dominates; in the second, the intuitive or imaginative faculty is uppermost, that which Plato styles "the intelligible". Astrology is only the science of the stars viewed subjectively. The interpretation of chemistry in the light of "the intelligible" is found in alchemy. The life of Paracelsus, immortalised by Browning, depicts the human soul seeking the homogeneity of the great Cosmic Unity in the midst of heterogeneous and apparently contradictory elements. And what is that "touchstone" which Paracelsus found after a lifetime of exhaustive labour? Listen to his own words:

> Love's undoing taught me the worth of Love in man's estate, and what proportion Love should hold with power in his right constitution: Love preceding power, and with much power, always much more Love: Love still too straightened in its present means, and earnest for new power to set it free.

Now you can guess what I should like to see in the dictionary:

> Magic: the science of achieving wonderful results with natural means.

That is, through Love, the Good, the Beautiful, the True, the sacred tetrad of Pythagoras, "Source of Nature and model divine". It is to be observed that the intuitive sciences have always preceded the objective. Thus, astrology is the forefather of astronomy, chemistry arose out of the depths of

alchemy during the Middle Ages, and physics developed long after metaphysics in which the fundamental question has always been that of Matter.

The Pythagoreans were always seeking to synthesize contradictory teachings. The Theorem of Pythagoras shows that the "synthesis" is represented by the hypotenuse, the square of which is equal to the sum of the squares on the two other sides, in a right-angled triangle; we take the right angle to be representative of two opposite doctrines, or forces working in two-dimensional space. Therefore, the first accents of the lyre of Orpheus rang thus:

> Give to the Immortal Gods the worship which is due,
> And keep thy own faith true.

Tolerance for all creeds; unity of the human race; unity of religion within the esoteric wisdom: these are the three cardinal points of the Pythagoreans, the sacred Tetrad. Briefly, the grand theories of Pythagoras were *alive*: they were not slumbering in the depths of the spirit. It was the life in them which brought about that magical harmony of soul and spirit with the universe which Pythagoreans believed to be the *arcanum* of philosophy.

To return to Magic: it was from sounds that the Brahmin priests used to work their effects in their *mantras* or incantations. To them, the human Word, with its attractive and creative power, was entirely music. So, to re-establish health, they used to invoke the sounds of which they knew the properties, beneficial or harmful, as the case might be. The musical rhythm of sound regulates motion in us. It does for mind and emotion, and even for the body, that which is done for the latter by sleep, which re-establishes in fullness and calm the rhythm of the heart's beat, the circulation of the blood and the action of the lungs. True prayer is sister to music, as it is, also to poetry. Now you have the foundation for "the Word made flesh" of Scripture,

which produces magical effects through sounds which have been highly magnetized by thought-power throughout the ages.

Pythagoras used to say that man was a thinking atom, inseparable from Mother-Earth. His nature was triple; he had an animal side, the human or reason aspect, and finally the divine or ideal side. The spirit weaves and builds for itself its spiritual body out of thought and emotion. Novices used to be called *akoustikoi* or "hearers", because they were under the absolute rule of silence. They had no right either to make objections to their Master, nor to talk about his teachings, over which they had to brood for a long time within the recesses of their own being.

This was the way Pythagoras developed in his pupils above all the chief faculty of Man—the intuition, which inspires man and endows him with imagination, adding charm to life. His students were aroused to enthusiasm for the fine arts and taught to cultivate pure and simple manners. Their teacher spoke to them of natural duties upon first entering life. They were to be good sons and fathers and to choose their friends wisely; to follow good advice as well good example, and not to desert their friends for slight wrongs. "Your friend is your other self," said the Master.

The inscription found over the temple of Delphi, *Know thyself and thou shalt know the universe and the Gods*, shows us that we are not likely to succeed in unravelling the teachings of Pythagoras without the Science of the Soul (the real psychology). The truths which this doctrine unveils have got to be *lived*. That inscription is a kind of confirmation of another that used to catch the eyes of the neophyte who presented himself at the doors of the School: "Let no one enter here who knows not Geometry." This phrase has often been interpreted to mean that nobody without a thorough knowledge of mathematics would be able to achieve entry into

the sanctuary. But it may contain quite another idea, very well expressed by Monsieur Deshumbert:

> We only live by the general harmony of our actions with the laws of Nature and in proportion as our life is beautiful, happy, useful and worthy of being, is this harmony more complete.

Pythagoras used the word "geometry" in the sense of producing right proportions—active and contemplative complete harmony between mind and heart; in fact, any one who tried to live Beauty, radiating goodness and truth around him would be fulfilling his idea. He taught that genuine evils are the sins voluntarily committed, and so can in no wise be linked to Beauty:

> You will see that the evils which afflict mankind are the fruit of his own free choice: unhappy that they are, they cannot see that their good is near them.

Pythagoras banished wrestling from his school, saying it was dangerous to develop pride and hate at the same time as strength and agility: that men destined to practise the virtues of friendship should not begin by knocking each other down and rolling about in the sand like wild beasts! Before admitting a neophyte, Pythagoras studied his gestures and speech, giving particular attention to his walk and laughter. Nothing, said he, revealed character in such an unmistakable way as laughter, and nothing can dissimulate the laugh of a wicked man. He made a deep study of the human countenance, being able to see through it to the very soul. According to Origen in the second century, Pythagoras was the inventor of the science of Physiognomy.

In short, the aim of the Pythagorean doctrine was to enlighten mankind; to purify men from their vices, deliver them from their errors, and to lead them to virtue and truth; so that when they had passed through degrees of understanding and intelligence, they might become then like the Immortal Ones.

TRUTH STRANGER THAN FICTION

BY HAROLD MORTON

Pay great attention to the things that ought not to happen.

HERSCHEL

IT was in the days of hansom cabs that the strange world of truth was first opened to me. Yet for how many people is it a recognized land? To some it is known and traversed, but to others it still remains unexplored territory—a land as vague and disputed as the mythical continent of Atlantis. My introduction was in this wise: My nurse was coming down the stairs when she dropped her bundles of clothing, uttered a terrified scream, and had the whole household rushing to her assistance. When she became coherent, she asserted she could see through the walls of the house out into the street and could see the collision of two hansom cabs. And sure enough in the street without, there was this situation of two cabs inextricably interwoven, the event having caused serious injuries to the passengers. Even from those childhood days it was interesting to note the attitude of the adult world to things it could not reconcile with commonsense. They could not believe the statement that anyone could possibly under any circumstances see through the walls into the streets; yet how could they deny the statement made in all good faith by the old nurse who had been with the family for so long?

During the last decade the whole situation has changed. The war shattered so many fond illusions, and there has been a further advance of human consciousness. Consequently there has been increasing public interest in matters of the unknown psychic world, and we are now actually following the injunction of the titan-minded Herschel in paying attention to the things that ought not to happen. Of course it ought not to happen that people see through solid brick walls. It ought not to happen that some people dream in advance events which happen in detail afterwards—neither ought it to have happened that the earth was proved round when even commonsense stated emphatically that it was flat, "flat as the top of my hat". No, thousands of things ought not to have happened; but they continue to happen, and in them is the hope of future enlightenment and progress. How strange it is that commonsense is now regarded by some of the leading scientists as a hindrance to true scientific discovery. Sir Arthur Eddington says that the voice of commonsense must be discredited by the truly scientific person—it has been disproved a thousand times over—for obedience to commonsense results in ignorance, and revolt against the tyranny of commonsense brings knowledge.

None can ever think of Ruskin without bringing to mind a man who loved truth passionately, and undoubtedly a Christian man if ever there were one. Yet Ruskin vouched for the truth of one thought-provoking event which happened in his own home when his dearest friends Mr. and Mrs. Arthur Severn were staying with him. Mrs. Severn awoke with a start, feeling she had received a hard blow on the mouth. Finding no blood, no wound, and no unusual condition in the room she could not account for the incident and presently went off to sleep again. At breakfast time her husband came in rather late as he had been out on the lake for an early morning sail, and he kept putting his

handkerchief up to his mouth. "Arthur, why are you doing that?" she asked. But before he could answer she told him at what time it occurred, and he then explained how at that very minute a sudden squall had blown up, throwing the tiller round, which struck him a blow on the mouth, and it had been bleeding a good deal.

However interesting this account is from the standpoint of telepathy and the things which ought not to happen, it can be surpassed by wonders occurring all around us every day. For example, among the many cases of such events I have recently received an account which the writer is prepared to uphold on oath. It is remarkable for the fact that this takes place when the subject is fully awake, also that the faculty can be used like ordinary vision for investigating matters of importance or the trivial events of everyday life.

"One morning there was a rather bad thunderstorm with heavy rain. My father had gone out quite a distance from home, some miles in fact, but had taken an umbrella with him while I, at the time the storm came up, was sitting with a friend in the sitting room at home. Suddenly I exclaimed, 'My word! my father will get wet there'. As I said it, I saw my father standing behind a stone wall with an umbrella over his head. So I told my friend that he was not getting so wet as he was sheltering behind a stone wall. I saw my father stay there until the rain had passed and then make for the tram. But as he was going along his umbrella blew inside out and he threw it away in the bushes—that was typical of father. I told this to my friend saying. 'Oh, his umbrella has blown inside out and he has thrown it away.'

I saw him take the tram, and then I left him, saying to my friend, 'He will be home in about three quarters of an hour'. 'What rubbish you talk! Why he is about five or six miles away,' said my friend.

'Distance does not count. You will see when he gets home,' I replied. 'He will have no umbrella'. My friend made a particular note of the time. It was then a quarter past one. At two o'clock or a little after my father's footsteps were heard so they shut me in the room while my friend went to meet him. The first thing he said to my father was, 'Hullo! Where is your umbrella?' 'The disgusting thing blew inside out and I threw it away'.

'Where were you just when that very heavy rain came on?'

'Oh, I was just along Mitcham Road and I sheltered behind a stone wall until it had passed'.

'And when did your umbrella blow inside out?'

'As I walked along to catch the tram'.

My friend not knowing anything at that time of my psychic experience, was naturally very much surprised, while my father who did not know what had passed in the sitting room of course remarked, 'It is strange you are making all these inquires.'

'Well, the truth of it is' replied my friend, 'that Billy told me all about it here in this house at the time it happened'.

'Oh', said Father, 'that is nothing unusual for her, that is a common occurrence. I am often told of my movements whilst a long way from home.'"

To give a personally verified instance of a warning received of probable danger and the avoidance of a nasty accident, I can turn to the case of a near relative. She was out driving some six months ago with some friends, and coming back in the dusk they had not put on their headlights. Her signed statement runs as follows:

> A picture passed through my mind of a little lad in grey knickers and blue jumper dashing across the road and being knocked down by our car. I turned to the driver, warned him to switch on the lights, and just as we came to the top of the hill, I saw my picture child in blue and grey start to dash across the road.

The thing that ought not to have happened probably saved the child's life. Yes, maybe these things ought not to happen. Yet they continue to happen. Cumulative evidence cannot be ignored. Perhaps the frontiers of science will extend ere long to include these wonders, just as the world of commonsense had to extend its boundaries to permit radio and the cinema and other devices wrought by the genius of man.

THE OTHER MAN

PERHAPS he sometimes slipped a bit—
Well, so have you.
Perhaps some things he ought to quit—
Well, so should you.
Perhaps he may have faltered—why—
Why, all men do, and so have I;
You must admit, unless you lie,
That so have you.
Perhaps if we would stop and think,
Both I and you,
When painting someone black as ink,
As some folks do;
Perhaps, if we would recollect,
Perfection we would not expect,
But just a man halfway correct,
Like me and you.
I'm just a man who's fairly good,
I'm just like you.
I've done some things I never should,
Perhaps like you.
But, thank the Lord, I've sense to see
The rest of men with charity;
They're good enough if good as me—
Say, men like you.

DOUG MALLOCH

GOETHE'S FAUST

By C. JINARĀJADĀSA

(*Continued from p. 152*)

AFTER such a catastrophic failure on Faust's part as ended Part I of the drama, a continuation of Faust unchanged can serve no purpose, except to reproduce a second similar catastrophe. If Faust is to advance towards his goal, there must be what is tantamount to a new beginning. In the real process of Reincarnation, which takes place not mechanically or at haphazard, but under the guidance of the Lords of Karma, the soul begins his new birth, after such a catastrophe, under a marked change in environment. More important still than this radical change of environment of place and conditions in the next birth, is the fact that there is usually a change of sex as well. To see the world again with new eyes, to sense with different feelings, is what is necessary; and this is provided by the change from a male body to a female, or *vice versa*. Goethe naturally does not dream of such a possibility; but he adopts the next nearest condition to it.

Properly speaking, Faust would have passed to a period of rest, to forget in a Devachan after death the tragedy completely, after drinking of the waters of forgetfulness of Lethe. Goethe launches Faust on his new career, lying on flowery turf, endeavouring to sleep and forget. The voices of Nature reveal to us his situation:

> The fierce convulsions of his heart compose;
> Remove the burning barbs of his remorses,

And cleanse his being from the suffered woes.
When sleep has made him strong to meet the day . . .
Restore him to the holy Light!

Faust awakens; the driving power of his life is still the same—to seek the goal; but the past tragedy with Marguerite is forgotten. He feels again that:

Life's pulses now with fresher force awaken . . .
To seek that highest life for which I'm panting.

Yet as the sun rises, the Karma of the evil done reacts on him, as he "descends into matter" again. Life is not the same after the failure; he is crippled for the time.

The sun comes forth! Alas, already blinded,
I turn away, with eyesight pierced and wounded.

For Life's pure torch we sought the shining traces,
And seas of fire—and what a fire!—surprise us.
Is't Love? Is't Hate? that burningly embraces,
And that with pain and joy alternate tries us?
So that, our glances once more earthward throwing,
We seek in youthful drapery to disguise us.

Life is not light, but the refracted colour.

In the new incarnation, Faust lives in what is for him a new world. It is the world, not of books and knowledge, but of men in the workaday world. We find him in an Emperor's court, with Mephistopheles still by his side. But now he is thrown vigorously into contact with "life", and he is brought into relations with men and women—reapers, maidens, gardeners, woodcutters, parasites, drunken men, pulcinelli, satirists; the invisible world too impinges upon him, and so he contacts the Graces, the Fates, Fear, Hope, Prudence, Poesy, Plutus, fauns, satyrs, gnomes, giants, nymphs and Pan. In other words, Faust's new environment is the hurly-burly of the external world which clamours to be lived in, not to be merely observed. Faust is now a courtier, and he lives the life of those who are—or think they are—at the hub of

things. But it does not appeal to him; the "moment" is not there. Yet another life must begin.

Faust now becomes haunted by the dream of an ideal which he once saw. In an incantation by the witches, before his first meeting with Marguerite, he saw before him a lovely form. It was because he identified Marguerite with that ideal of loveliness that he let himself be swept onwards by "life". Marguerite is forgotten, but not the vision of the ideal. To that Faust now turns. This ideal of beauty is represented to us by Goethe in symbol by the two classic figures of beauty, Helen of Troy and Paris. Faust asks to see them. Mephistopheles says there is a way—it is of course outside his sphere; but Ideal Beauty is not readily reached.

Mephistopheles

Unwilling, I reveal a loftier mystery.
In solitude are throned the Goddesses,
No Space around them, Place and Time still less;
Only to speak of them embarrasses.
They are THE MOTHERS.

Strange to say, Faust is terrified at the words, "The Mothers". Who are they?

Commentators are puzzled at what Goethe meant by them, but generally agree that the "Mothers" are probably the "Ideas" of Plato, in other words, the Archetypes, the Matrices of all things. They represent in the drama the world of Art, which is Faust's next environment. Is there a way to them, Faust asks. The Devil replies:

No way! To the Unreachable,
Ne'er to be trodden! A way to the Unbeseechable,
Never to be besought! Art thou prepared?
There are no locks, no latches to be lifted;
Through endless solitudes shalt thou be drifted.
Hast thou through solitudes and deserts fared?

The Devil of course cannot lead Faust to the Archetypes; naturally he does not believe in their substantiality, else he

would not be the "spirit that denies". He says that when one comes to them:

> Naught shalt thou see in endless Void afar,—
> Not hear thy footstep fall, not meet
> A stable spot to rest thy feet.

But Faust's imagination is fired.

> I to the Void am sent,
> That Art and Power therein I may augment.
> In this, thy Nothing, may I find my All.

The Devil gives Faust a key. "That little thing?", says Faust. Yet it is the Intuition.[1] And Faust is to make an incantation before a tripod, with that key. The tripod is a symbol of Wisdom.[2]

Mephistopheles

> At last a blazing tripod tells thee this,
> That there the utterly deepest bottom is.
> Its light to thee will then the Mothers show,
> Some in their seats, the others stand or go,
> At their own will: Formation, Transformation,
> The Eternal Mind's eternal recreation,
> Forms of all creatures,—there are floating free.
> They'll see thee not; for only wraiths they see.

Faust proceeds onwards in his search:

> Good! grasping firmly, fresher strength I win:
> My breast expands, let the great work begin.

The Devil quietly comments:

> If only, by the key, he something learn!
> I'm curious to see if he return.

Faust now calls up in an incantation the vision of Ideal Beauty.

Faust (sublimely)

> Ye Mothers, in your name, who set your throne
> In boundless Space, eternally alone,
> And yet companioned! All the forms of Being,
> In movement, lifeless, ye are round you seeing.

[1] Schnetger's supposition.

[2] Both Schnetger and Kreyssig are agreed upon this symbolism of the tripod as Wisdom.

Whate'er once was, there burns and brightens free
In splendour—for 'twould fain eternal be;
And ye allot it, with all-potent might,
To Day's pavilions and the vaults of Night.
Life seizes some, along his gracious course;
Others arrest the bold Magician's force;
And he, bestowing as his faith inspires,
Displays the Marvellous, that each desires.

That Ideal Beauty, represented by the figure of Helen of Troy, shows Faust that what he once thought was beauty was but a shadow to what he now sees:

The form, that long erewhile my fancy captured,
That from the magic mirror so enraptured,
Was but a frothy phantom of such beauty!
'Tis Thou, to whom the stir of all my forces,
The essence of my passion's courses,—
Love, fancy, worship, madness—here I render.

Faust is now the artist, ever longing to commune with the Ideal. One commentator, Kreyssig, thus states for us what Faust is in this latest rôle.

The Artist has seen his Ideal. His joy, his yearning, rises to a burning desire, to a resolution so powerful that nothing can intimidate it. Again the old, passionate blood seethes, although now warmed by a nobler fire. The impetuous, rash attempt to win at one blow as a permanent possession that which has only been revealed in a fleeting glimpse, fails, like his former attempt, through that radical law, which only gives the most precious gifts in return for labour and patience. The apparition vanishes, and in the abrupt reaction we see him, who would fain be superhuman, lying senseless on the earth. The first assault of his ambitious claim has been resisted, but his resolution remains irrevocable. He cannot, now, remain longer at the Emperor's Court. The man of ideal vision and creation must equally fail to find his place there, as formerly among the dissolute groups of Blocksberg. The period of his intellectually-artistic development and maturity commences, and the poet inaugurates it by a series of sometimes varied and fantastic allegories, in order to complete it afterwards in the Third Act, the scenes of which are excellent and truly dramatic, in spite of all their symbolism and allegory.

It is utter weariness to read through scene after scene, as Goethe developes his theme of Faust seeking the "Way" through Art. Many of Goethe's ideas on classical Art and its relation to life are embodied in this part of the drama, but

they are expressed in such symbolical forms that one scarce follows them. The main thing for us, as we are examining the great drama in the light of Reincarnation, is to find if, through Art and all that Art connotes, Faust finds that wonderful moment of utter satisfaction to which he can say: "Ah, tarry a while; thou art so fair!" But, strange to say, not even in Art does Faust find that moment, though he is sure, at last, that in Ideal Beauty he will find his goal.

> Is not this key still shining in my hand?
> Through realms of terror, wastes, and waves it led me,
> Through solitudes, to where I firmly stand.
> Here foothold is! Realities here centre!

Yet not even through Art will Faust find peace. It seems incredible, in Goethe's days when Art was to many the greatest gospel of Salvation, that Goethe's creative instinct should have revealed that even Art is not the "Way". Be it noted, that Goethe does not make Religion the "Way". His attitude towards Religion in general is outlined in a well-known couplet of his:

> You ask me what religion I profess? None of those you mention.
> Why none? From sense of religion.

Knowledge is not the Way—the knowledge of the schools; Love is not the Way—love of Woman; the thronging streams of Life on all sides of us also lead not to that Way. If in Art also the Way is not to be found, where then must Faust seek?

One more stage, or Reincarnation, in Faust's growth is necessary before the Way is found. At that next stage Faust will discover the "moment" which will prove to him that the Way has been found, *in a Work done*. The Work is the Way—this is the greatest truth of Occultism. And, as we shall see, Faust comes to that discovery at the long last.

(*To be concluded*)

MISS J. A. WHITTAM

I heard thy silver bell
Ringing oft to warn me, dear,
Of tea and home's own spell;
But my lips were sealed.

I heard thy dainty feet
Swinging oft to call me, dear,
To tea, with charms so sweet;
But my lips were sealed.

I heard thy dulcet notes
Chiming oft thy welcome, dear,
To all that tea connotes;
But my lips were sealed.

And now in words I rove
Rhyming lines in praise sincere
Of thee, thy cares and love,
Which my heart revealed.

JESSIE AMELIA WHITTAM passed away on Wednesday, 4th May, at the age of sixty-six after an illness of over two months. Theosophy teaches us that death means little to the spirit, and should mean little to those who would lead the spiritual life in the earthly body. So one learns not to mourn the death of a friend's body; but one cannot help feeling wistful over the passing away for ever of the personality. With such wistfulness I write a few things which marked out the personality that was Miss Whittam.

The above verses cover her social aspect; they will remind her numerous friends—scattered over the Theosophical world—of her many acts of kindness and helpfulness on their arrival and during their stay in Adyar, of little

thoughtful gifts and friendly entertainments to make them feel at home and happy.

Miss Whittam had two great passions—intense and life-long—namely a wonderful love for the entire animal kingdom and a wonderful devotion to the President of the Theosophical Society. I have not met anyone equal to her in these two, inside or outside the Society. She held the uncommon idea that animals should be saved pain and death at the cost of suffering and sacrifice of mankind. And to her Annie Besant was more than the Masters or God, for "I don't know Them, but I know *her*." Any day, any time, ill or well, elated or depressed, this love and this devotion, if called upon, would come out uniformly deep.

A tireless reader, Miss Whittam loved all the sciences. She enjoyed and enlivened Astrology classes held in Adyar, but the astrology "must be impersonal"; she was "not interested in private persons' horoscopes," nor "in anybody's age" (including her own!). She was keen on geography, specially physical geography, and astronomy, and applied her Theosophical knowledge to them. Almost daily she managed to pick out in newspapers and magazines news of volcanic eruptions and earthquakes, land being thrown up and land disappearing, new islands being formed, new stars discovered, etc., and enthused over them. Trained as a nurse she passed the subject of anatomy with credit.

As a young woman, she learned and loved painting and music. In Adyar her artistic side appreciated and hugely enjoyed the beauties of nature; also the Masonic and Church rituals. During her last days when it was certain that she was dying, her friends stayed with her in the hospital, one by turns, day and night, and she would urge one to go out on the verandah and enjoy the evening as "it is so lovely out there".

She was greatly interested in politics. She closely followed Indian politics and unwaveringly believed in Home

Rule for India; in this she was second to Dr. Besant among all the Westerners I have known in Adyar. In the present Ordinance régime in India she fully sympathised with the Indians, and although unsupported she would speak out fearlessly her opinions in many a discussion or social conversation with her compatriots. Discussing the beating of picketers in Madras and processionists in other places, she once said very grimly that she would like to see the officers and policemen belaboured in the same way that they belaboured the Congressmen. I have not heard or read of any Western person express such sentiments; and Miss Whittam was proud of her English nationality.

For over twenty years she lived in Adyar and served the Theosophical Society and its President. She was happy in Theosophy and her work, so much that when death came she was loth to go because her body she thought was good enough for her work and she would love to live and serve the President.

Miss Whittam had a very ailing body and it was amazing the amount of work she managed to do—looking after several Headquarters buildings, doing much official and personal work for the President, typing and other things for Bishop Leadbeater, Mr. Jinarājadāsa and others, and secretarial duties in the Masonic office.

All I know of the whereabouts of Miss Whittam's early home is that she "used to walk up to the Peterborough Cathedral". She qualified as a nurse and began work in a London hospital; very soon she caught diptheria from a patient she nursed, and was ill for a long time; it finished her nursing career, and she never had normal health again. She went to Australia in search of health, and joined the Theosophical Society in Brisbane. From Australia she went to Ceylon in search of more sunshine and more Theosophy, and became teacher in the Musæus Girls School in Colombo. From Ceylon she came to Adyar in search of work

and home, and found there the President and heaven. From Adyar she went under protest to the hospital in Madras, and died there under protest. Her Karma planned no return journeys. Once she came and settled in Adyar she never left it, even for a brief holiday. And she never visited again Australia or England whence she came.

Despite ill-health her life was so well lived and her tasks so well done that when she went, it seems to me, she deserved the greeting on the other side: "Well done, good and faithful servant; enter thou unto the joy of the Lord".

D. R. DINSHAW

As the President's deputy for the administration of Headquarters, and on her behalf, I desire to endorse all that Mrs. Dinshaw has said, and add my tribute of praise and recognition of a worker not brilliant in ability, but firm and true and untiring, and one who gave all of her best. A few days before passing, she asked me to give her the Pancha Sīla, and I did. May light perpetual shine upon her.

C. JINARĀJADĀSA

WHEN all that matters shall be written down
And the long record of our years is told,
Where sham, like flesh, must perish and grow cold;
When the tomb closes on our fair renown
And priest and layman, sage and motleyed clown
Must quit the places which they dearly hold,
What to our credit shall we find enscrolled?
And what shall be the jewels of our crown?
I fancy we shall hear to our surprise
Some little deeds of kindness, long forgot,
Telling our glory, and the brave and wise
Deeds which we boasted of, mentioned not.
God gave us life not just to buy and sell,
And all that matters is to live it well.

EDGAR A. GUEST

A MOONLIGHT RAMBLE

Adyar, April 20, 1932

"So cloudless, clear, and purely beautiful
That God alone was to be seen in heaven".

THESE two lines of Byron are in my mind, as I end a long walk to-night round about Adyar. It started as a mere walk and ended in discoveries. First, over the Bridge—and did they not always go over a Bridge, forth and back, to Shamballa from the sacred White City?—towards San Thomé, once a tiny hamlet, now a little town where St. Thomas who doubted came to give his truth and was martyred. That is two miles. I never pass the Cathedral's front door but my mind goes to the Holy Centre at the altar, a gate to me through which to pass to a land of dreams. Then on to the Marina, nearly a mile more. On other nights, I have returned the same way. But to-night I thought: "Why not along the sea? The Adyar River's mouth is closed by the tidal sand; the path across is easy; and back home, not from the land but from the sea. Perhaps it is shorter". It wasn't; it was a mile longer, but it is more memorable.

For, along the sea for three miles, as the waves broke, the eye caught again and again the blinding gleam of silver as the curving waves for a moment held the moon's light. It urged one to hammer out a poem (it is still being hammered out, alas). And then to watch how the fishermen caught the baby crabs for bait. The babies always scamper away fast as one comes near, and I never knew they could be caught. But the fishermen were doing it in the light of the moon. I will not describe how. They were most obliging and satisfied my curiosity, and showed me the little captives in a pot. What should I have done as a proclaimer of Brotherhood—paid the men to let the crablets go (I hadn't a pie), pleaded with them to forego their livelihood for the sake of the crabs (I couldn't talk Tamil)? I did the only thing left me—walked on looking at the sand and the waves. I found one huge crab—of the tribe of the big ugly ones who look vicious. Perhaps the moonlight did not give him enough light to see and he did not run away as the little ones did. I turned him over with my stick, I fear more in a spirit of inquisitiveness and not moved by Brotherhood. He righted himself and slowly moved

away. He wasn't hurt, except in his feelings; but I learnt nothing, except that big crabs do not see well in the light of the moon.

At last past the river mouth, and on to "Adyar" itself, for to us Adyar is not the village of that name, but this lovely property of the Society. It was eleven o'clock. And by the sea shore, high up in the sky and, oh, so large, the Southern Cross, straight upright—the symbol of Salvation, and of Crucifixion too.

I have not been so late at night in the Estate. So I discovered "things" as I came up from the sea. Past Sevāshrama, all dark, to Leadbeater Chambers. All dark there too, though only eleven o'clock. Sinful envy filled my astral body to know that they were all asleep there in "Chambers", and I not know when I would be asleep. Then to the Banyan Tree. It was strange for a moment, semi-dark, and as if in a forest. The Tree is the *doyen* of all our trees, and he wants me to promise to look after him in the far future when he will be an animal. Of course I will, and gladly. He is one of our treasures, and "ingratitude is not one of our vices". I am sure he will be a fine-mannered Megatherium. We will call him "Megatherium Adyarensis". It will be nice to have him trotting behind me. Then to the Circle at the third Trilithon, to look at the Cross again—and to think, more of Crucifixion than of Salvation.

From there the road is past Old Quadrangle and New Quadrangle on the left, and the Bhojana Sala and its attendant houses on the right. All dark, except for one light in the Old Quadrangle. And then to stop a while at the second banyan, opposite the Bhojana Sala. He has a platform built round his base, and at times of Conferences and Conventions, there is quite a little bazaar on his platform. He likes it. I am sure our stately Banyan would not, for he is an aristocrat. But then, the Bhojana Sala banyan has been rather ignored, till in 1925 at the Jubilee we built the "pial" or platform round him; and now he is glad to be taken notice of—even by mere buyers and sellers.

As I walked, such white everywhere. For all the buildings just there are white—a white not blinding as in the day, but the white of pure curd or whitest marble. Not a leaf stirred; even the pariah dogs were asleep. The shadows seemed as if carved out of the ground. It was so still everywhere that indeed "God alone was to be seen in heaven". Behind me the surf murmured, was still, and murmured again; but there are times when the surf's murmur becomes a part of the silence.

Still on, to home. I never knew the Gujerati Quarters had such beautiful arches; but the moon was shining on them and made the arches as if etherealized. A little past that to the Pond, to look at my Buddhist shrine, but it was in shadow. I think when the moon

is on it—if the surrounding palm trees do not prevent—it must look just a little like the Taj when the moonlight is on its marble domes.

How white and pleased the elephants look on the Adyar Library walls. They have been painted over and over again with white and they look perfect (the Treasurer will tell you how much this year we have spent to paint and "colourwash" our pride, our "Headquarters", and this time we have done it well, and not stinted. For is not Adyar "the Masters' Home"?) At the end of it all, just those lines again:

> "So cloudless, clear and purely beautiful
> That God alone was to be seen in heaven."

And I write this in the "Shrine Room" of famous memory, now my sitting room, where the Masters' letters used to be precipitated, and which is so linked to H. P. B.'s life and work. The Sea, the Banyan, H. P. B., the Masters—four fragments of Eternity. Those four fragments are with us all the time at Adyar, in moonlight and in sunlight.

C. J.

THE ENIGMA

THE goaded grind of the toiler,
The work that is never done,
The ceaseless struggle for living
By sweat from sun to sun,
That others may loll in plenty,
In ease they never won.

The haggard eyes of a woman,
The twisted form of a man;
The child, with its shrunken features,
Who knew not when childhood began—
For the sake of a "lady's" raiment,
The price of her silken fan.

Yet the papers make much of her giving,
And speak of her charities rare,
Forgetting the ones she is feeding,
The ones that are burdened with care,
Have given their lives for her dainties
And the jewels that gleam in her hair.

W. T. SHEPPARD

ON THE HORIZON OF SCIENCE

THE latest theories regarding the so-called "neutron" are at present of far-reaching interest to many of those concerned with lines of scientific research, and may prove to be of some practical value when further expanded by careful supplementary work paralleling that pursued at the Cavendish Laboratory under the direction of Dr. J. Chadwick. The idea of a massive particle having a positive charge of electricity and capable of motion with great speed and penetrating power will undoubtedly intrigue many scientific minds to further ingenious exploration as regards its possible properties. It was Rutherford who suggested the existence of such a minute body, carrying the positive charge, linked up with a virtually mass-less particle, or series of particles, carrying the negative charge, and known as "electrons". Surmise only can accompany the early claims of the investigators but it seems reasonable to suppose that the idea has given a key to astronomers who may use it to help solve the mystery of the "dwarf" suns which give off such tremendous heat and yet display such a compact mass, sometimes as great as four to eight tons to the cubic inch. This phenomenon may be explained by assuming that such a mass may be composed of "neutrons" which through some process have lost contact with their original electrons, the orbits of which helped to keep the central masses at some distance from oneanother. Deprived of these electrons the central masses would pack very much closer than is the case of atoms of our own sphere, thus lending great weight to small volume.

* * * *

"Splitting" the atom has come to be a pastime which now claims many votaries. The latest attempts to accomplish the feat are being carried out by two German investigators in Berlin: lightning is the means employed, It is of course possible to obtain a shock measuring over one thousand million volts during a thunder storm but how this tremendous fall in potential is to be utilized has not been made clear. The chief problem to be solved will be the procuring of apparatus which will not break down under the terrific strain.

* * * *

The laboratories of the Westinghouse Lamp Company are demonstrating a new sodium lamp invented by Dr. M. Pirani of Berlin. Sodium vapor using the same amount of electrical current will give

oft six times as much light as the tungsten filaments which are now used in house lighting, due to the fact that nearly all the radiation from the element sodium falls within that part of the spectrum to which the human eye is most sensitive. This fact has been known for many years but has not been applied to practical lighting, because sodium vapor turns all known kinds of glass dark brown, thus vitiating the effects. Dr. Pirani's invention proves practical owing to the compounding of a new kind of glass which remains unaffected by sodium.

* * * *

Information received from Copenhagen tells of the discovery of a new heavenly wanderer headed in the general direction of our earth. Mr. H. E. Houghton of Pretoria is credited with the discovery of the comet which was first sighted by him the night of April 2nd of this year. Considerable discussion has been occasioned as to the possibility of the comet being that known as Grigg-Skjellorup, the course of which has never been completely charted and which may possibly be returning within the range of telescopes. Early reports indicate that the mass is large and diffused and is moving with great speed. It has been some time since a large comet swung near our earth and should the newly sighted body come within easy range of the eye the phenomenon should prove of interest to most people.

* * * *

Alfonso X. Caso, the Mexican archæologist, while supervising extensive excavations now being conducted near the ancient fortified city of Monte Alban, in the State of Oaxaca, Mexico, succeeded in bringing to the surface a great many most interesting finds which may shed new light upon the ancient civilization of the country. Chief among these was the discovery of a tomb containing a number of dead warriors seated upon benches running along the sides of the wall. The room was so cleverly concealed that it had been overlooked by Cortes some four hundred years ago, and was only discovered by Mr. Caso's party through accident. So long had the figures been in their last resting place that even the bones had disappeared and only an ancient type of armaments remained. The warriors all wore fantastic masks of silver beautifully chased and heavily set with precious stones; some other masks of gold set with turquoises were also unearthed. The finds are particularly valuable in that they show the people of that ancient land to have been highly skilled in the making of artistic jewelry and other ornate work in precious metals, a fact which had not been ascribed to early Mexican civilizations. Various tombs of great antiquity have been uncovered and many of these contain rare archæological finds. Removal of earth uncovered a beautiful stairway of splendid masonry and fine architectural proportions. The work of excavating at Monte Alban was made possible by a bequest on the part of the late Dwight Morrow, then ambassador of the United States to Mexico.

* * * *

From time to time rumors persistently arise to the effect that botanical surveys are about to be undertaken in South America. Just at present the possibility of such an undertaking is again under discussion. No work of this kind on the continent has been carried out since Tate climbed Mt. Duide in 1928 and brought back a large collection of species more than 70% of which had never been classified. It is remarkable that the continent possessing the greatest number of natural altering factors such as unusual climatic conditions, variable terrain and strong soil values, which effect great changes in species within a short time, should remain as the last great land division to be explored and catalogued by the botanist. A survey of South American flora would certainly prove very worthwhile.

* * * *

Hidden away in the far corners of the earth's surface are to be found many queer and unusual peoples. Among these the M'Zebites are probably the most interesting and the least known. Their true origin has never been determined although claims have been made to the effect that they are the last remnants of the old central Carthagenian population of northern Africa. They also exhibit some strong Semitic traits and are certainly distinct from the Arabs who are their nearest neighbors. More than nine hundred years ago these people are known to have migrated in mass to an arid and apparently uninhabitable region in the French Sahara about five hundred miles south of Algiers. When the M'Zebites originally came to the then desolate stretch of country, they found it an arid land with no water supply and absolutely barren of all vegetation. Since that time seven large towns have grown up and many thousands of wells, averaging over one hundred feet in depth, have been sunk, giving an adequate water supply which has transformed the landscape into a tropical vista. The fact that these people had at no time any well drilling machinery makes their feat in reclaiming the land all the more remarkable. Their number is increasing steadily and they are spreading out over the desert areas which they irrigate and plant as they extend their limits of their habitation. Peaceful and industrious, they have among other things developed a distinctive type of architecture and shown themselves to be rather clever engineers.

T. W. P

THE GATES OF HEAVEN[1]

By ALEC BEER

"Some to church repair
Not for the doctrine, but the music there." POPE.

I HAD given up attending church service. And the longer the phase lasted the more I became semi-consciously aware, not of the physical miss, but of the *idea* of the change. Was I perhaps becoming agnostic? But one day, as I was passing a cathedral in Wellington, a notice on the porch drew my eyes. Beethoven!—the greatest master of them all—with the visiting Professor Copeland giving him expression.

Copeland—that superb musician! There was his photo, and if ever Heaven looked out of the face of a man it shone there out of his. It was rumoured the widower had a daughter whose voice made some amends for his loss, that she was beautiful to a degree, that many sought her, but sought her in vain.

Suddenly I remembered, of course, this was the edifice whose organ more tender in years than the building—a legacy prodigal in its enormity—had been but recently unveiled. I went straightway inside to have a look at it. If they would but suffer me to put my own poor fingers upon it! And as I bared my head my heart leapt. The professor was even then sitting before the keyboard, trying the paces of his new steed! In perfect sympathy the one with the other. As I listened Wordsworth's words came tumbling to me. How ran they?

"Where music dwells
Lingering, and wandering on as loathe to die
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality."

He broke off—it was but trial playing—and tested then and there in wonderous improvisation the reed brought specially from the mysterious monastery in Tibet, whose greatest wonder was the organ there discovered. A *vox humana*—the musician talked to it and it to him. I listened spellbound to their conversation,

[1] A romance based on fact.

The musician had experience of storm as well as of quiet and he now let himself go with full organ. The crashing cords sent quiver after quiver through me; they wrecked us, they drowned us, flung us into the raging sea and then—I supposed we were dead, and this must be the gates of heaven, for the music carried us across the fields, through the ether with rhapsody of beauty tone, right upwards to the gates. But the gates were shut—or nearly so—and I was alone and lonely. If I could but find my soul-mate, I thought, stand here with her by my side . . . then surely the gates would open wide. The music stopped. All was quiet in that empty edifice, the musician and his worshipper alone within it. Through an upper window a ray of sunshine found entrance, and suddenly my heart leapt up for I saw that we were not alone; there was another here to listen, and at sight of her I am persuaded it was for her alone the sun made entrance.

I willed her to turn and see me. Our eyes met . . . and my world came tumbling to my feet and stood still. I loved her then and there and felt I would do so till I died. And even after the girl left the cathedral, I remained—I would talk with this superb performer; yet to suggest my trial of the organ after *his* rendering would indeed be sacriledge. But he graciously invited me to play.

"You are very fond of music," he smilingly said and I admitted it. So we parted—till that day week when, as he told me, he would give me Chopin. I went again. At first I thought no one else was present, but then I saw her . . . and my heart sang! I couldn't help myself, something outside me compelled it, I forgot convention. So I followed her, and she knew it and let me! Inside a tea-shop I introduced myself, not by name—that mattered nothing—but as a student of Chopin, a worshipper of Beethoven, a profound admirer of Copeland.

At first she was somewhat startled, yet she listened and presently allowed that my argument anent the masters was not entirely without some measure of justification. And so we chatted, and when we came out strolled together to a lovely park. And now I must perforce hold forth about myself and tell her of my doubts, the while she listened and studied me. I had been telling her of my travels in the Eternal Snows, the Himalayas, the sun rising out of the plains ten thousand feet beneath me, hitting Kinchenjunga's mighty peak before ever it found poor me full nineteen thousand feet beneath it. Kinchenjunga! Everest!

The very top of the world! The sensations they conjured up! Myself an atom, yet more eternal even than they, for one day they must suffer annihilation, while I . . . nothing could wipe *me* out! The feelings inspired by Beethoven (not yet did I say by herself) they could by no possibility be but the workings of brain and heart? Nerve and blood stream? I would never believe it! Never!

I went rattling on, and at last she quietly interposed.

"But I thought you said you . . . you doubted?"

I sunk my voice to tragic note. "Believe" I said self deprecatory, confessional, "I . . ." my tone got ever lower "I'm an agnostic, I believe I'm an atheist. . ."

"And you are fond of music" she added, not heeding me.

"Oh yes."

"You appear to simply love horses and dogs?"

I could admit that; I did.

"And nothing can ever 'wipe you out'!! You, the inner you, the ego," she imitated my voice in the tragic tones that I had used and presently she smiled softly to herself, as if enjoying some subtle joke.

"Yes. I . . . I believe in nothing. Nothing but . . . You!"

She dropped her eyes from me, looked away, and I saw her bosom rise and fall again.

"What are you? What do you do?"

I told her. "Yes" she replied, "I thought you were something like that" and later she enquired: "Why surely you must be the painter whose 'Gates of Heaven' shook London on the opening day of the Exhibition last year?"

I had to admit it.

"Then you are *the* John Rodney, R. A.?"

"Yes." I may *paint*, I put emphasis on the word, "I may *paint* in that guise, but as to believing . . ."

Her eyes searched me. They saw right through me and beyond. Perhaps she knew me—knew me better than I knew myself.

"At least you have much music in your soul" she smiled, and then, "How goes it? 'Bright gem instinct with music, vital spark'" she quoted, then took from her bag a envelope, scribbled upon it and handed it to me.

"That is where Daddy is staying. He is most frightfully religious. He says that no agnostic shall ever darken his doors—and neither shall they—no pagan heathen," her lovely eyes flashed—"will ever be friend of ours!"

My heart grew heavy within me. An awful fear . . . her father would not know me would suffer me, no entry.

"But . . . but I disbelieve," I reiterated.

"The music in your soul" came her reminder.

"Music! Yes. But the other myth I don't believe—don't *think* I believe a word of it!"

It didn't even shock her. Quietly she looked at me, then laughed outright, and the music and the thrill of her lovely voice caught me by the throat.

"Your father," I said hoarsely, "When he first sees me?"

"He has already seen you—talked to you, knows you quite well. Do you suppose I would have allowed you so much liberty otherwise. . . . to an atheist?" she smiled.

"The method of interpretation of the masters. You liked it? It came from him. Daddy so admires your sympathy of touch."

"The organist? That superb musician?" (I had never asked her name, nor cared what it might be) "Then you? You are Ralmne Copeland . . . you sing? Dear God, and I . . . I love you."

Her hand caressed the seat and found mine.

"But when he knows? Learns my state? My utter paganism?"

Her lovely eyes met mine and held them.

"John Rodney you are the most highly religious man I ever met in my life" she stated, and I nearly fainted with astonishment. She knew me . . . knew me better than I knew myself! The paper had dropped. She leant down, retrieved, handed it to me.

"Daddy will be wondering where I am," abruptly she turned and left me. Left me alone to my thoughts . . . and to the memorising of her scribbling—lest I lost it. And as I scanned her lines a curious sensation pervaded me. I knew her handwriting. I had always known it. Of course! That was why I had first spoken to her. I knew her! I had always known her all my life and before that.

The impression increased as I dwelt upon it. Why, it had been *the* feature, overruling all else when I first saw her in the Church.

I knew beforehand how she would speak—even what she would say; I knew her changing expressions, the way she viewed things, while yet she sat listening to her father, in entire repose. Almost I had expected her to address me first, because she *knew* me. She had always known me.

And anticipatory visions, or were they memories, came flooding my brain, I seemed to remember some Eastern jewellery, her rounded pigmented arms were wont to carry? How graceful she was. Pigmented?! Was I crazy? Ralmne was fairer than any lily. I remembered—the thought of her conjured it up, an enormous brass embossed vase, and crawling up it two snakes. I used to wonder which of them would first reach the top.

The day came and I bearded the religious lion in his den unafraid. For was I not also religious? So she had declared, and the sensation that she had always been in the right of things pervaded me. After dinner we sat smoking and talking. The theme turned to ancient things when the Professor suddenly remarked:

"We have an extremely old heirloom here, Rodney. It has been handed down to the males in line of succession from a time right back beyond record. We ourselves do not know where the thing commenced. An unique old Benares brass-work vase. Ralmne's duty it is to keep it bright with . . . Eh, my dear?" He turned to my beloved, and I . . . my eyes became rivetted to the corner of the room. There stood the vase. But it belonged to me, not to Copeland. I had seen it before. I knew it quite well. I had known it all my life. *I had known it before that.* My children used to play around it, and Ralmne their lovely mother with them. Their chubby fingers caressed the snakes. In a dream of mental reflection, a maze of emotion I heard the musician speaking. "The males in the line hand it on". He looked at his daughter, and she blushed.

"It musn't be allowed to go out of the family, my darling," he said, and then. "I'm the first Copeland to fail in my duty. All my sons were daughters."

"I have tried to make it up to you, Daddy!"

She caressed him, and the manner of it caught me by the throat. It was how she used to kiss me, her husband—back in the past decades. My lovely Maharanee. How rich I had been—a tiger chained in my compound, twenty elephants in my stables! I had refound my first wife!

SARASWAṬI, the goddess of learning, dwells in the suburbs, while Lakshmī, the goddess of wealth and splendour lives in the cities, and Gauri-Annapūrṇā-Ḍurgā, the goddess of health and plenteousness, of corn and milk, and also of fighting power, dwells in the rural areas.

CORRESPONDENCE

"INDIA AND BRITAIN"

IN THE THEOSOPHIST for April, 1932, among the "Watch-Tower" notes, on p. 4, appears a section entitled "India and Britain". It is likely to cause serious misunderstanding, *viz.*, that, since the beginning of 1921, Mahatma Gandhi has been wishful to break the connection between India and England. Nothing can be farther from the truth than such a misconception. Kindly allow me a few words, to obviate it. The Circular dated 7-3-1921, quoted from in the Watch-Tower note, was written before there had been time for the nature and purpose of the N. C. O. movement to be clearly understood even by those standing outside the passionate partisanships of politics. Some ten months later, in December, 1921, at the Congress Session in Ahmedabad, a member brought forward the proposal that Swaraj should be specifically defined as "Complete Independence". Mahatma-ji expressly opposed the motion, and said that if the Indian People desired him to serve them in their struggle for freedom, they should clearly understand that "he could lead them only to Dominion Status"; and the motion, thus opposed by him, was thrown out.

For years before that time, and down to the midnight of December 31, 1929, Mahatma-ji stood for Dominion Status. The Non-Co-Operation movement was never intended by him to be the means of breaking all relations between India and England, but only of changing the then (and still) irresponsible bureaucratic system of government into a self-government along Dominion lines. Mahatma-ji realised, after the Amritsar Massacre, the Punjab Martial Law horrors, and the ignoring, by the British Regime, of the appeal to it, by the Congress, for even a very mild but clear expression of its displeasure with the officials concerned—he realised, as most thoughtful persons realised, that mere words, however eloquently and profusely employed, would not change India's slavery into Dominion Status; that some definite active pressure was necessary to add to the words to make them effective. With that sole idea, he devised the movement of Non-Violent Non-Co-Operation with the British Regime—and that too, please mark, not in all respects, but in a very, very few though important respects. Dr. Besant's own admirable political work for

India, which led to her internment, by the British Regime in 1917, resulting in intense indignation and agitation all over the land (the undersigned, to the best of his knowledge, had the privilege of presiding, in Benares, over the first mass-meeting held in the country to protest against that internment) which induced the Government to release her in a few months—that work of hers might as well be accused of "frankly seeking to destroy the present Government and to render useless the Reforms, etc." Such misapprehensions are unhappily only too common in the excitements and hustle of what is called "practical" (because it is supremely unpractical) politics. It is very necessary therefore to be on guard against them.

Throughout the years succeeding 1921-22, Mahatma-ji's attitude remained the same. Circumstances compelled India to define the Swaraj it wanted. An All-Parties Convention drafted a Constitution, *on the lines of the Constitutions of the Dominions;* and this was *agreed to by the Congress* in full session at Calcutta in December-January, 1928-29. Mark again, this result was achieved wholly by the efforts of Mahatma-ji, against a very strong minority (consisting of almost a third of the members present) which was for a declaration of "complete independence". At this Calcutta Congress, Mahatma-ji pleaded that two years time should be given to the British regime to consider and accept the draft. The minority said they would withdraw their opposition if the two years were reduced to one. This was done, to secure unanimity on such a very momentous question. Till the midnight of December 31, 1929, when the one year ran out, the Congress, in full session, at Lahore, waited for some, the smallest, but clear, sign from the British Government, which would give ground for definite hope. Mahatma-ji pleaded for a mere promise that Dominion Status would be given within a number of years, to be specified by the Government, but reasonably small. No such sign, no such promise, was vouchsafed; only the oft-repeated non-committal diplomatic pompous generalities and slippery shifty verbiage, capable of being interpreted as suitable, at will, was plentifully forthcoming. Then, in despair, the Congress adopted the resolution about Independence. But, even after that, over and over again, whenever there was any opportunity, Mahatma-ji has never missed it, of saying, as he said on various occasions during the weeks of his recent visit to England for the R. T. C., that he is not enamoured of the *word* Independence, that he only wants the *substance* of the thing, that he would be very happy to give his best consideration and help to anything, "which was at all worth looking at," that might be suggested by any other party; and he appealed to the Premier to give to the R. T. C. a chance of considering what scheme the British Government itself would like. But the Premier declined, on the ground that what the Government said could be only in the nature of the last word. But why? Are not governments composed of human beings? Are those human beings not liable to err, and able to learn, and to revise their opinions? Why then should they pose as the Almighty, as Infallible, as speakers of the "last word"? The Diplomats and the "Lords of Men" think they know the why;

but the Scriptures all deprecate overweening pride—the new name for which is Prestige. In Latin, *Prestigium* means delusion. The primal Maya of Ahankāra, Egoism, the cause of the fall of the Arch-angel Azaz-i-el, "the Majesty of God and Good" into "the Perverse Pride of Anti-Good and Anti-God, D'Evil"—is the root of all delusions and illusions.

In the meanwhile, please let no reader of THE THEOSOPHIST think that Mahatma-ji has ever been or is anxious to break the link between India and Britain. Rather, the undersigned fully believes that he, like every Theosophist who believes in Universal Brotherhood, is whole-heartedly desirous that not only should the Indian and the British peoples remain linked together, but all the peoples of this earth should become also linked together; though not in the links of malevolent and relentless domination on the one side and helpless dependency on the other, but of that equal and benevolent and beneficent inter-dependence, which is possible and very desirable, because it alone can secure peace on earth and happiness for all.

Benares, 30-4-1932 BHAGAVAN DAS

REJOINDER BY C. JINARĀJADĀSA

The pages of THE THEOSOPHIST are not the proper place for a discussion on Indian politics. But all in India know that there is within the Indian National Congress a section whose clear aim is to break the connection between India and Britain and that Gandhiji wielding the powers of a dictator has said not one clear word to disown them. Indeed, on the contrary, his rôle has been the strange dual one of saying to the Indian Liberals and Moderates and to friends of Indian Nationalism in Britain: "My plan is of course to retain India within the British Empire," and at the same time saying to the masses through Congress workers: "Complete Independence, with freedom to decide whether we shall stay within the British Empire or not". If a ballot to-day were to be taken of the thirty thousand men and women who have gone to gaol in the course of the last few months at Gandhiji's instigation, asking them why they went to gaol, I doubt if any of them would reply: "For Dominion Status". Far more likely the answer would be: "For India free and independent, as China and Japan are free and independent".

For the Indian National Congress, unarmed, with seventy millions of Muhammadans hostile to it, to level a pistol at the head of Britain and say: "Complete Independence unless you promise Dominion Status within twelve months!" may be patriotic, but it shows a blindness to the character of Britain and to the realities of the situation in India. Gandhiji has certainly roused the masses, and more and more "mass action" will henceforth be the order of the day. There is intrinsic good in the masses, but whether a State can be administered by mass action remains yet to be seen.

It is here that Dr. Besant has pursued a clear policy. Much as she has bitterly resented certain aspects of British rule in India, she has consistently opposed separation from Britain and opposed every movement or method aimed at such a rupture, because India is an unarmed people, with a coast-line of thousands of miles exposed to any hostile navy, and in the north of India warlike tribes, and therefore, Britain is necessary for safeguarding India from dangers against which she cannot safeguard herself to-day. She has also, with others, outlined a graded franchise in her Commonwealth of India Bill far more suited to the needs of the masses than what Congress stands for. But unfortunately, with "mass action" in the air, sober statesmanlike policies go by the board.

Gandhiji is saintly and one of the greatest men whom India has produced. But as not infrequently Dr. Besant has said, saints are not necessarily the wisest statesmen.

C. JINARĀJADĀSA

* * * *

"THE INDIVIDUAL PROBLEM IS THE WORLD-PROBLEM"

IT seems to me:

1. That the meaning of the phrase often used by Mr. Krishnamurti: "The Individual Problem is the World-Problem," as commonly understood by Star-People and Theosophists, is the following: When one wishes to change conditions in the world, start with the alteration, improvement and liberation of the individual. Then the world will change accordingly.

2. That the natural way of expressing this opinion is: The World-Problem is the Individual Problem.

3. That therefore the way, in which Mr. Krishnamurti and others put it, is misleading. Nobody seems to have noticed this so far, because everyone concerned agrees as to the exact reverse of what is said.

In some languages a sentence can be begun with the predicate, which in these cases is nevertheless clear, as either the case (*e.g.* of the article) indicates its position, or the verb precedes the subject, the two belonging apparently together, or by the way of stressing the first word, or in all these ways at the same time (*e.g.* in German: "Den Mann kennen wir schon lange"). But neither of these possibilities exists or is correct in English. So in the phrase of Mr. Krishnamurti "The individual Probem" must be the subject, "the World-Problem" the predicate.

In logic we learn that of the two terms of a judgment the term of the predicate is as a rule the larger one (*e.g.* "Socrates is a man"),

though in some rare cases the extent of the terms may be the same, but the extent of the term of the subject is never larger than that of the term of the predicate. Now the meaning of the phrase, upon which all people agree, is exactly that the individual problem not only has its own value, but is *also* the key to the world-problem and not the reverse, that the individual problem can only be solved in and through the world-problem.

So the phrase cannot be correct, and it is good to draw attention to the fact to avoid misunderstanding in the future.

A question regarding this point was sent in at the Ommen-Congress of 1931, but was not answered.

J. J. POORTMAN

THE THEOSOPHICAL FIELD

MR. SIDNEY RANSOM has been re-elected as General Secretary of the Theosophical Society in Central South Africa at its third Annual Convention, which was held at Pretoria. He writes full of hope and enthusiasm about this "young" Section of our Society. Although several members have lapsed, yet:

"The lowered membership need not cause dismay; on the contrary, the Theosophical Society is becoming more what was intended, a body composed of devoted members."

The Section as such has no address of its own yet, but, writes Mr. Ransom:

"I am hoping that when the Pretoria Lodge extends its premises, a corner will be specifically ear-marked for the Section, and I want this Section to fulfil its function of *Power*, and I ask members to consider this."

* * * * *

The Order of Service in Switzerland has sent its annual report over 1931. The members seem to have been very active and have joined in work for prisoners, vegetarianism, anti-vivisection, animal protection, healing, international peace, disarmament, etc.

The Order has become a member of the Federation of semi-official societies at Geneva; this federation tries to bring about a closer contact between the different international societies at Geneva. The National representative of the Order in Switzerland is Madame G. Kern, Al Mirto, *Minusio*, Tessin.

DR. G. DE PURUCKER ON FRATERNIZATION

(The following press proof of *The Theosophical Forum*, Point Loma, for April 15, 1932, has been sent to THE THEOSOPHIST with a request for publication. Reference to it will be found in "On the Watch Tower" notes.—C. J.)

A LETTER FROM THE LEADER

THE LEADER'S OFFICE,

March 31, 1932.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD, AND TO MEMBERS OF THE E. S.

My beloved Comrades on the Path:

I am dictating this my Twelfth General or Circular Letter during a momentary pause in the rush of office-duties that have been overwhelming me since my return from the European and American lecture-tour last year. In this Twelfth Circular Letter I shall limit what I have to say to one theme of thought only, *i.e.*, the fraternization-activities that were inaugurated at Point Loma in the autumn of 1929.

First, then, let me state that the progress that our work for inter-organizational Theosophical fraternization has made, during the last eighteen months especially, is to me genuinely gratifying; and, indeed, I believe that I can honestly say that more has been accomplished along fraternally constructive lines than might have been thought possible when the Fraternization-Movement was first launched. What pleases me particularly about it all is the fact that its growth has been quiet but steady, real but not sensational; and I ascribe this steady growth to the fact that the idea of fraternization has taken hold of human hearts as well as of human minds. In other words, the fraternization-work is no mere mushroom-growth, as I see it, but one which is founded on the noblest of human instincts, and

which therefore among genuine Theosophists has been received with understanding and sympathy.

In certain places there have been antagonistic criticisms levelled against this work, but I have always taken these criticisms as arising either in misunderstanding of its meaning and scope and purpose, or as arising in unreasoning fear—which fear is doubtless due to misapprehension of what Theosophic fraternization to-day really means. I have done my best at various times, both in speech and in print, to elucidate the general principles of this fraternization, as I conceive them, and to clarify difficult points, and have consistently tried to dispel doubts or fears or misunderstandings where these have arisen.

When one looks back and compares the state of feeling towards each other as among the various Theosophical Societies in the year 1929, for instance, with what exists to-day, I believe that we can say truthfully that the progress made towards a gentler and kindlier attitude of the different Theosophical Societies towards each other is in itself a remarkable achievement, and let us be thankful for it! To-day, among all right-feeling Theosophists, 'fraternization' has become a well understood word, and for many Theosophists is almost a slogan; and the general attitude of suspicion and doubt and dislike which existed before our fraternization-work was begun is slowly giving way, I honestly believe, to a far more Theosophic way of thinking and feeling. Had the Fraternization-Movement accomplished nothing but the bringing about of this better feeling among Theosophists, it would have done well; but it has done much more than that.

Of course, it goes without saying that my own attitude in the matter and my own views and opinions about the best way to advance fraternization have been misunderstood by a certain number of people, but this after all is a matter of exceedingly small importance in the fraternization-work itself; for what G. de P. thinks or does not think about the results that genuine fraternization will produce has little or no bearing upon the Fraternization-Movement itself considered as a sincere spiritual effort, and as a principle of conduct sharply to be distinguished from individuals and personalities, and their feelings and opinions. Those of course who believe in G. de P.'s honor and sincerity will doubtless follow his lead; and as his plans have already been openly proclaimed and published, the world knows pretty well what course he can be expected to follow. Others may disagree or may agree with him; but, I repeat, human agreements or disagreements or opinions and feelings—in other words human personalities—sink into insignificance when contrasted with a spiritual effort such as our fraternization-work is. *The main thing is to fraternize*, and, as I see this work, the personal opinions of myself or of any other Theosophical official or Leader are matters of relatively small importance by comparison. The main thing, I repeat, is to fraternize, to come to know each other better, to learn to trust each other, to learn to have confidence in each other's word of honor, and in each other's obligations honorably undertaken.

The criticisms that have been made by a relatively few earnest and honest Theosophists concerning certain declarations of mine which they have not properly understood have in a few cases been a bit painful to me, because no kindly heart likes to be misunderstood or placed in an ambiguous or doubtful position; but I have always resolutely set my face against paying any attention to these criticisms and have worked steadily on along the general principles of universal Theosophic fraternization.

Let me particularize a little as regards these criticisms of myself and of my declarations. One or two of my own dear friends have pointed to *The Theosophical Forum* issue of December 15, 1931, wherein are printed certain stenographic reports of meetings that were held during my recent lecture-tour; and it is these printed stenographic reports which seem to have quite unnecessarily alarmed or disturbed those who have criticized me. I would consider it both futile and unnecessary on my part to argue this matter with anybody, but I would like to ask two very plain and definite questions, and they are the following:

First: as the originator of the present Fraternization-Movement, would I have taken a straight and honorable course had I kept hid and in the back of my mind and unsaid my real feelings and opinions and hopes and plans concerning the Fraternization-Movement? To me, such a course of procedure on my part would have been little short of dishonorable, because lacking in straightforward frankness and honesty. Hence it is that from the very beginning I did my best to open both my heart and my mind as frankly and as clearly as I could, and to expose my whole viewpoint to the entire world.

The second question follows immediately upon the first one herein before stated: What in the name of holy Truth does it matter what G. de P.'s personal opinions or feelings or viewpoints are, provided that the important work of fraternization proceeds? Isn't it obvious, my Comrades, that no one is obligated to accept what I say, or what I state to be my own opinions and hopes? The main thing is to fraternize, and if people do not like G. de P.'s opinions and feelings and views, these can be ignored. *But the main thing is to fraternize.*

It has at times seemed to me to be positively fantastic that Theosophists should still desire to live in the old horrible atmosphere of distrust of each other, and of dislike of each other, rather than to cast these feelings of distrust and dislike aside, and to live in the atmosphere of fraternal confidence and esteem, such as our Masters have told us emphatically is what they desire. "It is a universal Brotherhood of humanity" that the Chiefs want.

Of course G. de P. holds certain feelings and opinions and views, and holds them with great intensity of conviction and with tenacity. But this very fact made it incumbent upon him to state these openly and frankly and honorably in the beginning. But because he has done this, does this mean that everybody must accept them? This

last conclusion seems to me to be simply preposterous and totally uncalled for. If people do not like what my personal views and opinions and feelings and hopes are, then, simply ignore them—*but fraternize!* Live the brotherhood that you all profess. Ignore G. de P. if you think it necessary—*but fraternize.* So far as I am concerned, my hand is outstretched always and everywhere to anybody who will help us in the work of Theosophic fraternization. It is principles that should guide our steps; it is principles that should illumine our pathway; and I feel that we are betraying the sacred trust that the Masters have put into our hands if we refrain from living the Theosophy that we try to teach because forsooth we are afraid of each other!

I will say, in conclusion of this part of my theme, that as long as I live I shall endeavour to be entirely frank and open in all my statements, and I shall try never to hide anything—but I am not only willing but eager to fraternize with others, whether they accept my opinions and viewpoints and feelings, or reject them.

Fortunately, events have proved that there are quite a large number of right-feeling Theosophists in the different Societies who, perhaps intuitively, see and understand my attitude in this matter, and who have expressed their willingness to fraternize with us belonging to the Theosophical Society with Headquarters at Point Loma; and to these Brother-Theosophists of other Societies my heart goes out in gratitude, in grateful thanks for their loyal co-operation in this sublime and impersonal work.

From one or two parts there have recently come to me suggestions that the fraternization-work might be stimulated and greatly helped if I were to propose the founding of a sort of Theosophical federated organization, or a Federation of Theosophical Societies, composed of ourselves and of such others of the Theosophical Societies as would care to join such a federated organization, each such Society to retain its own organization and officers. This idea, in certain respects, approximates what I have on many occasions before written and spoken of as a 'super-Society' to be formed of the different Theosophical Societies, each one of the latter retaining its own organization and officers—in other words its complete administrative autonomy—and yet uniting under one spiritual Head, who would be without any official or rather organizational or administrative power whatsoever.

But just here is where the idea of a formal or quasi-political *Federation* of Theosophical Societies, as I see the matter, lays fatal traps for the feet of the over-enthusiastic and unwary; for I am convinced that such a Federation would in time infallibly fail of its purpose, because based on political or quasi-political principles or rules of government and action. It seems to me that such a Federation of Theosophical Societies would defeat the very aim for which it is proposed, because offering the opportunity for the play of interorganizational politics of the most dangerous kind; and,

furthermore, would doubtless work great injustice to the smaller Theosophical Societies whose representation by votes in such a federation would be swamped by the greater power of the other component Theosophical Societies with larger memberships. All this I could not conscientiously approve of, for my feeling is, and I will state it frankly, that the smallest Theosophical group, if it is a genuine Theosophical group, should have as much power by vote, if indeed any matters be settled by vote, as the largest of the Theosophical Societies has. Truth does not necessarily dwell among numbers, nor is her holy presence always felt where voices are most numerous and the clamor of contention is loudest.

With these few words I have exposed, inadequately it may be, the grounds of my strong objections to any such Theosophic federation, and it is these grounds of objection which made me reject, in the beginning of the fraternization-work, the same idea when it first occurred to me. My idea of a super-Society is not in any wise such a Theosophic Federation, as I have before explained at sufficient length, I believe. I do indeed look forwards to the day, and I have said this on repeated occasions, when all the various and genuinely Theosophical Societies will be reunited into one spiritual Brotherhood, as it was in the days of our beloved H. P. B., but I am inwardly convinced that this reunion cannot be brought about, nor if brought about endure, by the expedient of founding a federation which would be, after all, merely a sort of political super-organization, however much the ideals presiding at its birth might be themselves commendable.

Up to the present I have carefully refrained from stating with fulness and clarity just what my own views are as regards the structure and government of the super-Society that I have in mind and have written and spoken of, because I have felt that it would be better to reserve such statements for a later date when I could set them forth to ears rendered sympathetic by experience. But I will say this, however: I do not care two pins about the structure of such a super-Society as I have proposed, nor how it shall be conducted, although my own feeling is that the less 'government' such a super-Society has, the better for it, and the fewer officials the better, and a complete absence of organizational politics would be the best of all. And I might add that I am convinced that such a super-Society will be brought into being not as a result of round-table conferences, nor of oral or written agreements drawn up by leaders and representative members of the various Theosophical Societies, but solely as a natural outgrowth of the preliminary and previous work of Theosophical fraternization, which must precede the coming into being of such a super-Society—be the last called what you will. This fraternizing brotherhood we must have before any such super-Society is founded; it is the feeling of genuinely mutual trust and confidence among Theosophists, *i.e.*, among the various Theosophical Societies, that must exist before it would be safe to undertake the formation even of the super-Society that I have in mind. Theosophists must learn to trust each other, and to believe

in each other's honor, and to recognise the sanctity of the pledged word, before any such super-Society could logically and properly and successfully come into being.

It is, therefore, upon these grounds of thought and of conviction that I have based all my declarations and hopes regarding the Fraternization-Movement. Let us fraternize first, as we are now beginning to do, before we commence to talk about erecting a new Society or Federation which would, I fear, be, or degenerate into, but a House of Strife and Contention. Let the Lodges of the different Theosophical Societies learn to meet together in our common Theosophic work; let the Lodges of the different Societies learn to co-operate in Theosophical activities; let the Lodges and let the individuals of the different Theosophical Societies learn to trust each other as honorable men and women, before we undertake the erection of a common spiritual Home—and by these words 'common spiritual Home' I mean the super-Society that I hold as an ideal in my heart. I use the word 'Home' advisedly, because to me it would be a Temple of Truth, a Temple of Brotherhood, builded of the fabric of human understanding and conscience, a successful and lasting Memorial of those Theosophic principles, based on Nature's own spiritual processes, which have been given to us by the Masters first through H. P. B.

I am convinced in every atom of my being that our reunion will some day come about, but it must come naturally and quietly, and be a sure and steady growth, and its roots must strike deep into human hearts; and hence I feel that any political makeshifts or an inopportune structure such as a Federation of the Theosophical Societies as they exist at present would not only be futile but dangerous to the cause of genuine fraternization, because of being or of becoming, as I see it, a fruitful field of discord, of political wire-pulling and of new and even greater disharmony than that which unfortunately exists even at present.

You see, therefore, my beloved Comrades on the Path, I have no faith whatsoever in the idea of importing political expedients, disguised or open, into the life and work of the Theosophical Movement. I am forever and irrevocably opposed to politics of any kind in the Theosophical Movement. Any earnest endeavor of other Theosophists to unite and to do away with the grounds of distrust and suspicion and dislike that exist, has my heartfelt and deepest sympathy, and I am willing at any time to lend all the support I can give to such an endeavour and to add to it such influence as it may be in my power to bring to bear; but I could not conscientiously do this, nor even suggest doing so to our members, unless the ground had been previously prepared by genuinely fraternal action, co-operation, sympathy and mutual helpfulness, as among the different Theosophical Societies.

It is on this last field of action—genuine Fraternization—that I at present find myself, with those who agree with me. Let us fraternize; let us work together and come to understand each other and to

know each other better, and then, perhaps sooner than we realize, a super-Society will come naturally into being, quietly, and without the blare of trumpets and without any sensationalism or political wire-pulling whatsoever. Let us fraternize, I repeat: let us fraternize—which is just the work that we are at present engaged in. Let us build a foundation of mutual respect and understanding and helpfulness; let us learn to trust each other; let us learn to refrain from stigmatizing each other's actions as 'dishonest' or 'insincere' or as being 'the bunk,' etc., etc.

Having no faith whatsoever in political expedients as regards the Theosophical Movement, I have, in consequence, no faith whatsoever in interorganizational gatherings for the purpose of sounding out each other as regards positions of advantage, or capacity for wire-pulling, or as offering to this or to that or to some other Leader and followers the chance to play for position. It is a genuinely spiritual super-Society that I yearn to see come into being, with as little government or organization as possible, and rooted in human hearts in trust, in honor, in confidence.

You see, therefore, my Brothers, by these words I declare the fact that I believe in the integrity and honor of all genuine Theosophists, whether they belong to our own T. S. or not. By statements such as I have made in this Twelfth General Letter I openly proclaim that I am ready to trust other Theosophists, whether leaders or simply members, just as much as I yearn to have them trust me. When I pledge my word I shall keep it, and I am willing, and gladly willing, to accept the pledged word of any genuine Theosophist. It is on the fundamentals of our Masters' philosophy that we can unite, and I am convinced that it is upon these fundamentals alone that we should work, leaving aside as much as possible all points of thought or of feeling upon which at the present time we may find it difficult to agree. It is the points of union and contact, as I have said before, that I am searching out and trying to build upon. Let us fraternize; let us trust each other; let us be frank and honest and open with each other; and if some of us do not like the straightforward and honest declarations of others, then let us acknowledge our weakness and ignore these declarations, but nevertheless let us work together in fraternization and in Theosophic brotherhood.

Human opinions change and pass with the times, but the grand old principles of our majestic Wisdom-Religion of the ages remain forever. I say to my critics: Criticize me as much and as often as you please. It may readily be that out of your criticisms I can extract lessons of worth. It is quite possible that even out of the denunciations of the few I may find material that will help me to build along the lines that I have suggested. We need your help, Brother-Theosophists of whatever affiliation; and when I say "we," I do not mean ourselves, but I mean our fraternization-work needs it!

Attempts to bring about a shaky and insecure quasi-understanding as among the Theosophical Societies by the use of the disguised or

open political expedients known in the outside world would be, I am convinced, utterly futile, and would greatly imperil the actual objectives which all right-minded Theosophists must have at heart. Such attempts I therefore believe to be premature and ill-advised, and therefore dangerous at the present time; for the only solid grounds upon which to build for the ultimate reunion of the various Theosophical Societies in the Spiritual Brotherhood of which I have spoken, are spiritual and intellectual—in other words mutual confidence, mutual trust, mutual esteem and respect; and it is fraternization more than anything else which at the present time will work strongly to bring these noble qualities to the fore. It is on spiritual foundations alone, I am fully convinced, that a future reunion of all Theosophists can be achieved, and it is therefore these foundations, as above stated, that we must work for and lay as the preparation for the superstructure of the future.

We can always fraternize; we can always work together; we can learn to trust each other and to respect each other and to have common fellow-feeling for each other as Theosophists. On this ground I stand, and on this ground, for the present at least, I must remain. Ignore me if you will. That is a matter of utter unimportance to me; but let us fraternize! Ignore my feelings and my viewpoints and my principles, if you will; that is a matter of utter unimportance to me—but let us be brotherly, let us fraternize!

Yours faithfully,

G. DE PURUCKER

Written in the Masters' names, and under the authority that has devolved upon me, this thirty-first day of March, Nineteen Thirty-two, according to the current calendar, at the International Theosophical Headquarters, Point Loma, California.

REVIEWS

PUBLICATIONS of the Theosophical Publishing House, Adyar, Madras.

There have been about twenty little books and pamphlets so far during 1932. *Address* by Annie Besant, 1931, is the one she gave during the last Convention and which was published in THE THEOSOPHIST for February. It is very welcome in its new handy form. *The Theosophical Society and H. P. B.*, the Adyar Pamphlet for January, contains three articles by Annie Besant and H. T. Patterson with notes by H. P. B. It is old matter but printed for the first time by Adyar. The Adyar Pamphlet for February is *The Bodhisatta Ideal* by a Buddhist priest, being a nice essay on Buddhism in the best orthodox Buddhist style.

The Adyar Pamphlet for March is specially interesting—*The Reconstruction of Civic Life* by Jamshed N. R. Mehta, Mayor of Karachi, being one of the Series of Convention Lectures, entitled "Theosophy and the World's Present Needs" and delivered at Adyar, December 24-28, 1931, by different speakers. This pamphlet describes the ideal Municipality in a realistic way, a practical Utopia in fact. The sincerity and appeal of the author are touching indeed. Many delegates thought this the best of all the lectures of the Convention. And the Vice-President, Mr. Warrington, complimented Mr. Mehta immediately after the lecture by saying that it should be printed and sent out to every Mayor in the world.

A Sketch of Theosophy by Annie Besant is the Adyar Pamphlet for April. It is an old sketch that will ever remain new, giving joy and proving useful to tens of thousands. Four old Adyar Pamphlets have been reprinted, namely, *Memories of Past Lives* and *Vegetarianism in the Light of Theosophy* by Annie Beant, *"Spirits" of Various Kinds* by H.P.B. and *The Spirit of Zoroastrianism* by Colonel Olcott. The names of the authors and the fact that it has been found necessary to reprint the pamphlets is enough evidence of the value of their contents.

Two Theosophically well-known books by our President, *The Masters* and *The Birth and Evolution of the Soul* appear in their third editions. It is hoped that they will continue to be read and appreciated by new Theosophists. Of interest to Indians and educationists specially is *Principles of Education,* " with a scheme applying them to National education in India, and dedicated to parents, guardians and teachers," by Annie Besant. It was first printed in 1918 in the days of the S. P. N. E. in India. The size of this its new edition is convenient and the get-up good. *Community Singing* consists of popular songs, nine English and six Indian ; the latter are printed in Sanskrit script with English transliteration and translation. The songs were sung during the last Convention at Adyar. Again the size and get-up are good.

(1) *Theosophy,* (2) *Reminiscences of Colonel H. S. Olcott,* and (3) *Two Stories* were also published in 1932 and were reviewed in THE THEOSOPHIST for February.

Four publications immediately expected from the Press are (1) *The "Brothers" of H. P. Blavatsky,* (2) *Beauties of Islam,* (3) *Higher Education in India* and (4) *The Moors in Spain.*

D.

Man, the Triune God, by Geoffrey Hodson. Foreword by James H. Cousins. (The Roerich Museum Press, New York.)

This is an inspiring hope bringing a message of encouragement to despondent man. In the Preface the author states that the subject matter was given to him by an angel, who conveyed the revelation to him through ideas and not by words.

The book treats of the evolution of man as a Spiritual Being, " and the study of his evolution is approached from its most transcendent aspect". Cosmic man is revealed as containing within himself " the power both of the manifest and of the absolute." He is shown to be connected with his material expression by a triple line of life and light and power.

The value of this book is that it speaks to the ordinary man ; it is not a message to the mystic only. It teaches that this knowledge of himself as a mighty spiritual entity is for all men, and the way to its attainment is so plainly stated that none can miss it or misunderstand it. This realisation, and with it the power to help the world, can be acquired only by the use of the spiritual will, which man must first evoke within himself in order to attain

the poise which alone renders him capable of seeing the heavenly vision.

The revelation closes with emphasis on the necessity for co-operation between angels and men, who represent, respectively, the immanence and the transcendence of the Ruler of a Universe, in order that the Divine Will may be fulfilled.

I. M. P.

Light on the Anand Yog—Dictated by Maharishi Shew Bhart Lal, M. A. (Malhotra Printing Press, Lahore).

This book contains the teachings of Sri Radhaswami Dayal, a Swami Maharaj, who is said to have been born in 1818 at Agra, and who taught "the principles and practice of true spirituality" by explaining the internal mode of worship with reference to the man's structure of the body, mind, and spirit; he held that true Divinity lies in the Fourth Condition beyond the gross, mental, and causal Conditions. The book abounds in many terse statements on all kinds of Yoga and other points of spiritual and occult development; the following saying attributed to the Swamiji is significant as it seems to have been made long ago.

> This is the age of Reason. This is the time of Intellectuality. The world has become more intellectual and the organs of senses are becoming subtler and subtler everyday. So it is better to search for Truth inside your mind which is the Zone interlocking the Spiritual and Material Zones. Matter and Spyirit both are being reflected in its interiority . . .

Charts explaining the various chakras in the gross, subtle, and causal bodies have been added. A short sketch of the Swamiji's life would have added to the usefulness of the book as the influence which Saints shed around by their lives are often more important than their spoken word. It is to be hoped that this omission may be supplied when the book runs into a second edition.

The book is characteristic of the religious and meditative life which India has led and is leading in the persons of her many saints and aspirants unconcerned with the troublous times around.

V. N. A.

Dṛg-Dṛśya Viveka, Text, Translation, and Notes, by Swami Nikhilananda. (Sri Ramakrishna Asrama, Mysore).

Another name of this work which is more popularly known is *Vākya-Sudhā*, believed to be one of Sri Śaṅkarāchārya's works and printed as such now among his works. Swāmi Nikhilananda who has

published the book under its present title believes that the author of the work is Bhārati Tīrtha, the Teacher of Śrī Vidyāraṇya Swāmi and the author of Vaiyāsika-nyāya-mālā. It was translated in the early days of the Theosophical Society, and was published in Vol. VI of THE THEOSOPHIST.

The theme of the book is, as the title implies, the distinction between the "Seer" and the "Seen", a favourite line of argument pursued by the Vedantists of the Śaṅkarāchārya's school which by relegating the mind and other internal organs into the category of the "Seen", logically leads to the identification of the Jīva with Brahman. Different forms of meditation are given in the last portion of the work. There is a word-for-word translation which should prove helpful for those who are not well acquainted with Sanskrit. The Notes are drawn from two commentaries and the book will be a welcome addition to the literature of Oriental Philosophy.

V. N. A.

Kandan, the Patriot, by K. S. Venkataramani. (Svetaranya Ashrama, Mylapore).

I am past middle age now and have not the same fancy for fiction I once had—not even for fiction with a high purpose. An elder brother the other day put *Kandan, the Patriot* into my hands saying, "I am so busy, will you review it?" It is a novel of *New India* in the making. I began to read it as a matter of duty but read on with growing interest and delight. Soon the story gripped me. In beautiful flowing poetic English Ramani unveils with an unerring instinct the thoughts that are surging in the hearts of thousands of the Indian intelligentsia. Chapter after chapter flows on, with perfect pen-portraits of Indian patriots and Indian Civilians, of toddy-shops and deputy collectors, of love and third-class railway travel, of high politics and police pogroms.

The author has a clear vision of the panorama of life in South India. His wisdom every now and then crystallises into shining gems, sparkling with humour, in never-forgetable phrases, which I shall not tear from their setting, whatever the temptation. If, dear Reader, you want for a while to listen to the rising swell of the Swaraj sea, amidst the peace of Adyar and Adwaita, hasten to buy a copy of *Kandan, the Patriot* and read on from "the toddy-shop at Akkur" to the "One without a Second". You will then thank me and the author.

MANJERI

Proteus. A Journal of the Science, Philosophy and Therapy of Nature. (London).

The editor is to be congraluted on the excellence of the April number of the magazine. It is devoted entirely to Johann Wolfgang Goethe; it gives a comprehensive birds-eye view of the many-sidedness of this great genius.

Goethe's contributions to natural science are mentioned under such headings as: Nature Philosophy, Morphology, Physiognomy and Phrenology, Evolution, Geology, Meteorology., Theory of Colour, Medicine, Music, Psycho-analysis, Theosophy, etc. One chapter is given to the Faust Legend, and an excellent bibliography and reviews closes this most interesting number.

NOTICE

We have been asked to publish the following:

The Theosophical Lodge, Gwalior, India, offers a prize of Rs. 50 for the best essay on:

"The Value of Theosophy to India and the Ways to popularize it".

Essays should reach the Secretary before the 31st July, 1932. They may be written either in English or in Hindi. If the best essay does not come up to the required standard, the Lodge reserves to itself the right to lessen the amount of the prize.

* * * *

Madame M. Hovanetz, the "Russian member," who wrote, "Reconstruction of the Theosophical Society" in THE THEOSOPHIST of September, 1931, and "A Proposal" in the February number, 1932, asks all those who are interested in her ideas to communicate directly with her, and to send suggestions to her as to the way in which the plan could be carried out.

Other Theosophical Magazines are asked to publish this notice, and to give Madame Hovanitz' address, which is:

TERRONSKA 6 III/73 (CARLTON)

Bubenec, Prague, Checoslovakia

* * * *

The two numbers of *The International Star Bulletin,* asked for in our last number, have been received with thanks.

ASST. ED.

MAGAZINES RECEIVED:

Viriya	Jan., Febr., March.
Alborea	January-February.
O Teosofista	November-Dec., 1931.
Gnosi	January-February.
Theosophy in Ireland	January-March.
Teosofisk Tidskrift	March
Theosophy in India	April.
Bulletin Théosophique	April.
La Revue Théosophique	March.
Persatoean-Hidoep	April, May.
De Theosofische Beweging	April.
De Pionier	May.
The Canadian Theosophist	March
The Messenger	March-April
News and Notes	April, May.
World Theosophy	April.
Star Bulletin	March-April.
Proteus	April.
The Theosophical Path (Point Loma)	April.
The Temple Artisan	January-February.
Peniel	Vol. I, 3.
The Occult Digest	May.
The Occult Review	April.
The American Co-Mason	April.
Advance Australian News Service	April.
The Liberal Catholic	April, May.
Modern Astrology	April, May.
The Beacon	April.
Vaccination Inquirer	April.
The New Age	April.
Prabuddha Bharata	May.
The Maha-Bodhi	April-May.
Stri Dharma	May.
The Modern Review	May.
Review of Reviews	April.
The Calcutta Review	May.
Bulletin of the Fine Arts	April.
Theatre	Vol. I, 3.
The Young Builder	May.
The Vedic Magazine	February-March.

BOOKS AND PAMPHLETS RECEIVED:

Les Mysteres de l'Art Royal, by Oswald Wirth, Librairie Critique, Paris.
The Philosophy of Islam, by Khan Khaya Khan, Hogarth Press, Madras.
Before His Throne, by Dayaram Gidumal, Blavatsky Press, Hyderabad, Sindh.
Through the Gates of Death, by Dion Fortune, The Inner Light Publishing Society, London.

Registered M. 91

THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P. T. S.

July, 1932

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: A. P. Warrington. Recording Secretary: Ernest Wood. Treasurer: A. Schwarz

Official Organ of the President: *The Theosophist*

NATIONAL SOCIETIES	GENERAL SECRETARIES	MAGAZINES
1. U.S. of America	Mr. Sidney A. Cook—Wheaton, Illinois	The Theosophical Messenger.
2. England	Mrs. M. Jackson—45-46, Lancaster Gate, London, W. 2	News and Notes.
3. India	Mr. D. K. Telang—Theosophical Society, Benares City	Theosophy in India.
4. Australia	Rev. H. Morton—Theosophical Society, Iluka Road, Mosman, N.S.W.	The Australian Theosophist.
5. Sweden	Herr G. Halfdan Liander—Ostermalmsgatan 75, Stockholm	Teosofisk Tidskrift.
6. New Zealand	Rev. William Crawford—371 Queen Street, Auckland	Theosophy in New Zealand.
7. Netherlands	Mr. J. Kruisheer—156 Tolstraat, Amsterdam	De Theosofische Beweging.
8. France	Monsieur Charles Blech—4 Square Rapp, Paris VII	Bulletin Théosophique.
9. Italy	Donna Luisa Gamberini—109 via Masaccio, Florence 22	Il Loto.
10. Germany	Dr. Johannes M. Verweyen—Behringstr. 2, Bonn	Theosophische Studien.
11. Cuba	Dr. J. R. Villaverde—Apartado 365, Havana	Revista Teosofica Cubana.
12. Hungary	Madame E. de Rathonyi—VI. Delibab u. 20, Budapest I	Teozófia.
13. Finland	Herr A. Rankka—Kansakoulukatu 8, Helsinki	Teosofi.
14. Russia*	Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva	Vestnik.
15. Czechoslovakia	Herr Josef Skuta—Kuncicky 290, Mor., Ostrava	
16. South Africa	Miss M. L. Murchie, 146 Loop Street, Maritzburg, Natal	Theosophy in South Africa.
17. Scotland	Mr. John P. Allan—28 Great King Street, Edinburgh	News and Notes.
18. Switzerland	Madame Louisa Rollier—15 Rue St. Jean, Geneva	Bulletin Théosophique Suisse.
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge.
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LIII No. 10

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, JULY, 1932

	PAGE
On the Watch-Tower	347
Esoteric Teachings of H. P. Blavatsky. (*Concluded*)	355
Letters of H. P. Blavatsky to Francesca Arundale	358
The Coming of Alcyone to Adyar. RT. REV. C. W. LEADBEATER. (*Continued*)	365
The Lives of Basil Hodgson-Smith. (*Concluded*)	374
Hindu Puja by a Woman Purohit	382
The Work of a Theosophical Lodge. DAMODAR K. MAVALANKAR	391
Racial Problems in South Africa. JOSEPHINE RANSOM. (*Concluded*)	395
Is this Thing of God? The Prospect of Social Work. K. V. SESHA AIYANGAR	403
What Theosophy Can Do for India and Britain. BHAGAVAN DAS	410
Madame Blavatsky. A "CHURCH OF ENGLAND CLERGYMAN"	419
Utopias and Egoic Evolution. M. R. ST. JOHN	423
Goethe's Faust. C. JINARAJADASA. (*Concluded*)	427
Truth, Reality and Intuition. AARNE A. ASTALA	435
Man Height. (An astronomical study). E. BENNETT	441
Ought Not "Isis Unveiled" To Be Withdrawn? HAMILTON STARK	445
A New Zealander's Letter Home, II	453
Correspondence	455
A Paradise of the Pacific. JOHN BROWN	459
Notes and Comments	460
Reviews	461
Magazines and Books Received	465
Supplement: Financial Statement	xi

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xvi

OUR LATEST PUBLICATIONS

THE MASTERS. By Annie Besant. *The Masters as the Perfect Men; The Masters as Facts and Ideals; The Masters as Adepts incarnate in human bodies.* Boards As. 9. Cloth As. 12.

THE BIRTH AND EVOLUTION OF THE SOUL. By Annie Besant. The Infant Soul—Growth in earlier Races—Development.
Boards As. 9. Cloth As. 12.

COMMUNITY SINGING. A booklet containing the Songs—both Eastern and Western—sung at Theosophical Conventions.
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PRINCIPLES OF EDUCATION. Dedicated to Parents, Guardians and Teachers. By Annie Besant.

"The Principles of Education, its natural bases in the human constitution are permanent, while their applications must be local, adapted to the conditions of time and place."
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TO BE PUBLISHED VERY SHORTLY

THE MYSTERIES OF ELEUSIS

BY PROF. G. MÉAUTIS

OF

THE UNIVERSITY OF NEUCHÂTEL

This is an original work bringing together all the ancient material in the way of research and archeological discourses on the subject of the Mysteries of Eleusis. It summarises in small compass what can only be found in many abstruse works. Professor Méautis is well known among European scholars for his contributions to Pythagoreanism. The work has been especially written at the request of Mr. Jinarājadāsa.

It will contain about eighty pages text and eight illustrations.

OLD DIARY LEAVES, VOL. V. By Col. H. S. Olcott. Deals with the period of the history of the Theosophical Society between the years 1893 to 1895.

Theosophical Publishing House, Adyar, Madras, India



ON THE WATCH-TOWER

The President.

THE even tenour of Dr. Besant's life passes now from week to week without any change. She has expressed no desire to go for a drive, and indeed scarcely leaves her two rooms and verandah. Her medical adviser, Dr. G. Srinivasamurti, is satisfied that all is as well as can be expected at her advanced age.

On July 6, Dr. Besant will complete her twenty-fifth year as President of the Theosophical Society.

***

Bishop Leadbeater.

After four months' absence in the journey to Australia and back, Bishop Leadbeater is home again in Adyar once more. The following brief report has been sent from Australia.

Shortly after landing Bishop Leadbeater sustained a slight accident to his foot, which prevented him from attending the Theosophical Society's Convention at Easter, though he ventured to celebrate on Palm Sunday and on Easter Day at the Church of St. Alban, his Cathedral Church in Regent Street, Sydney, which was dedicated in 1918. Before leaving for Colombo he was well enough to preach at St. Alban's on Whitsunday and Trinity Sunday, his sermons on both occasions being broadcast by 2GB, the only Theosophical Station in the world, and possibly the only one which broadcasts the whole service of a single Church every Sunday year in and year out. On the same two Sunday evenings respectively Bishop Leadbeater, speaking through a microphone from his room at the Manor, addressed the members of the T. S. in Australasia concerning the new subrace, sounding the keynote of brotherly love, and the radio public on "The Existence of the Masters of Wisdom". People who were out of earshot of 2GB may still hear his voice, if they will reproduce it from the records which

he made of both these talks in the Sydney studio of Columbia Graphophones Ltd. A digest of them was circulated through the Advance Australia News Service to the Australian Press, and has been widely published, in some cases as editorial matter. Bishop Leadbeater will be represented in all important interests in Australia by the Rt. Rev. D. M. Tweedie, whom he consecrated as Bishop in The Manor Chapel on May 14, the day before Whitsunday. Bishop Tweedie is coming down from Brisbane to live in Sydney; while he has a decided gift for Occultism, Mrs. Tweedie has a flair for social service and has led several public activities in Brisbane. Bishop Leadbeater gave from his room in Sydney, through 2GB, a special talk to New Zealand members, whom he was unable to visit owing to his indisposition. Bishop Leadbeater's party on the Oronsay included Madame L. van der Hell and Miss Mary K. Neff (who came with him) and Mrs. L. Maddocks of the Manor.

***

Olcott Centenary.

On August 2nd next falls the Centenary of the birth of Henry Steel Olcott. Both H. P. B. and he were born in the month of August, she on the 12th and he on the 2nd, though he was the younger by one year. Colonel Olcott edited THE THEOSOPHIST from 1885, when H. P. B. left Adyar, till 1907 when he passed away. As our August issue of last year was a special H. P. B. Centenary number, so will the next issue of THE THEOSOPHIST be an Olcott Centenary number.

***

The Convention.

It has been for many years a tradition that the Annual Conventions of the Theosophical Society should be held alternately at Adyar in the South and at Benares in the North. This arrangement, somewhat modified during the period of Dr. Besant's intense activity for political changes in India, was instituted in order to give members in the North and South of India—separated nearly by 1,500 miles and by at least four to five days railway journey—the opportunity of attending Conventions. For Conventions are not mere annual business meetings; they are essentially gatherings of Theosophists to attest their devotion to Theosophy and the Theosophical Society, and to understand more of the Wisdom and of the Society's work by

listening, by speaking, and by genial social intercourse. What old Theosophist does not recall with pleasure his first Convention?

The Convention of next December should in the natural course of things be held in Benares. But the decision each year lies with the Executive Committee at Adyar. They have decided, with the concurrence of the General Secretary of the Indian Section at Benares, to hold the Convention at Adyar again. Dr. Besant could not possibly go to the cold of Benares in her present lessened health—she was present there in December, 1930—nor could Bishop Leadbeater go to Benares without the risk of eye trouble due to the cold, such as he had at his last visit.

***

"The Pioneer."

The Pioneer, the foremost English newspaper in India—*i.e.*, not merely printed in English, but owned by English proprietors and voicing the opinions of the English community—has lately passed into Indian hands. This seemingly unimportant commercial transaction is yet not without its link with Theosophical history. For A. P. Sinnett was the editor of *The Pioneer* when he met H. P. B. and Colonel Olcott, and when through her as intermediary he began his correspondence with the two Masters of the Wisdom who have guided the Theosophical Society. *The Pioneer* was practically the official organ of the British Government, for its successive editors have been in close contact with the highest officials in the Administration, and the paper particularly voiced the judgments of the Indian Civil Service, then almost exclusively British. As editor, Mr. Sinnett was typically "Anglo-Indian" at the beginning. But soon after his correspondence began with the Adepts, he broadened out a little in his outlook. He never became "pro-Indian," but he did show a tendency to be more friendly to the Indian point of view. It is to this that in 1882 the Master K. H. referred in one of His letters to an Indian disciple.

Turn to *The Pioneer* of August 7th and read with attention the article "Indo-British India". Think you *the Editor* would have ever written it had he been left merely to the acquaintance and *friendly* feelings of the Hindus—your and *my* countrymen? And think you, that a series of such articles, in such a (hitherto) *conservative* paper, written by one so haughty though at the same time so noble and so just a man would do *no* good to any one? Such is the first political fruit of the Society you have the honour to belong to. And, instead of doubting, thank heaven, if you have a patriotic heart beating in your breast, that there are a few "Brothers" yet left to India, to watch over her interests, and protect her in hours of danger; since in their hourly increasing selfishness none of her sons seem to ever remember they have a Mother—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a MOTHER.

The dawning Theosophical flavour in Mr. Sinnett's editorials cost him his billet. He resigned, and left India, though he kept up his connection with *The Pioneer* by being for many years its London correspondent. It was just before his departure for England that the Master K. H. tried to gather enough Indian capital with which to found a new paper, to be called *The Phœnix*, with Mr. Sinnett as editor. For, a brilliant English journalist was as editor to build up a paper to rival *The Pioneer*, and the object of the paper was to voice Indian aspirations and Indian interests; and this could be assured only if the owners of the paper were Indians. The Master's attempt failed, as revealed in a letter to Norendro Nath Sen, the editor of *The Indian Mirror*; the letter is published in *Letters from the Masters of the Wisdom*, Second Series. The whirligig of time brings the old "die-hard" *Pioneer* under Indian control at last. As the new owners are—so it is stated—largely Indian princes and landholders—*The Pioneer* will scarcely be democratic.

***

Science and Humanity.

Elsewhere will be found some correspondence on the so-called "ethical neutrality" of modern science. Scarcely had those pages been printed off when a number of *Nature*, the premier scientific paper in English, brings a striking addendum to the

correspondence. It is in a letter by C. Delisle Burns, Stevenson Lecturer in Citizenship in the University of Glasgow in the issue of June 4. These sentences come in the letter.

> I understand from friends of mine, who are scientific workers, that in all countries some men of science regard as important the problem of their own moral responsibility for the use of scientific knowledge in preparation for war . . .
>
> Would it not be possible to form a small group of chemists, physicists, and other scientific workers of standing, in Great Britain —and also in France, Germany and the United States—in order to make some public statement against the application of research to the improvement of gunnery, bombing and chemical warfare? Such a statement would have influence in directing the minds of students of science towards their moral responsibility for the use of new knowledge . . .

When science so allies herself to philanthropy, then the Adept Brotherhood will pour some of Their treasures on to the laps of scientists. Thus They have promised. It is a happy augury for human welfare that the "ethical neutrality" of science is beginning to wane.

***

Truth *versus* Work.

One of the age-long controversies among Christians is: Which is more important to Salvation, Faith or Works? Who stand nearer the Divine Presence in heaven, the Marys or the Marthas among the devotees? This controversy has not been settled, nor can it ever be. For it is never possible to contrast them in the spiritual life. Something of a similar problem to vex the ages is slowly arising as a new question: Which shall be the cause and which the consequence, Truth or Work? All have noted the seeming clash between the ideas of Krishnamurti and those of the leading Theosophists. In the main, Krishnaji has been steadily emphasising the need of perfect self-realization, *before* the individual sets out to perfect the world. Be the truth, directly, and by yourself, says Krishnaji, and then you will not blunder, nor delude yourself and others by thinking you are helping by "work".

On the other hand, the emphasis of the Theosophists has been on "work". They have said in other words: "It is true that we do not *know* for ourselves; that we do accept as working hypotheses what others say. But what they say inspires us to service, and through *work* we shall discover truth directly for ourselves. Sufficient for us to-day the partial truth that makes our hearts beat with suffering mankind".

Not so long ago Krishnaji seemed to discourage all from working in any organisation, lest they miss the reality. But later he has said that we must seek truth individually, but work collectively. It is the same teaching which he gives in the last *Star Bulletin*: "Why do you want to work? Why do you want to alter other people's conditions of thought? Is it because you have found the Truth, because you have attained that understanding which gives you authority to speak of the Truth for yourself and not on the authority of others?" But also: "When the wise, the enlightened, those who have found peace within themselves, establish laws for the encouragement of the inexperienced towards freedom, then there will be order"; "To serve is natural, is essential, is beautiful." So controversies will continue still, between the Theosophists for *work*, and the Star members for *truth*. And as to the "Way" which lies between? Perhaps it is in the teaching given of old by Shri Krishna in a similar situation: "Children, not sages, speak of the Sānkhya and the Yoga as different; he who is duly established in one obtaineth the fruits of both."

* * *

"Gone to the Peace."

Swiftly old workers are passing to the other side of death. As they pass on, it seems as if our ranks were thinned. Happily that is not the case; those with well-known and honoured names go, but their places are being filled by others not so known, but who will emulate them in devotion to the Society's labours.

Among those who have " Gone to the Peace " is Bro. M. Manuk, who was Presidential Agent for China during several years. He was generous with his means and our Lodges in China will feel keenly the loss of his devotion and generosity. Dr. Manuel de Brioude, Professor in the faculty of Medicine in Seville, Spain, was not only once General Secretary for Spain for several years, but also a constant writer on Theosophy in the Spanish papers. He attended several gatherings of the European Congress and was a devoted Theosophist. The name of Dr. Mary Weeks Burnett is associated with the work in the United States. After the Judge secession, she came to London to the European Convention to represent the few Lodges that had remained loyal to the Society. It was during this visit that she accompanied Colonel Olcott and his sister on a visit to Paris, as narrated in *Old Diary Leaves*. Dr. Burnett was devoted to Indian philosophy, and tried also to organise a Theosophical Group for occult methods of healing. India has to report a great loss among her strenuous workers in the passing of Raghubir Prasad of Patna. He was the head-master of the Government Training School for teachers, and showed great executive capacity. Under his vigorous lead, the Behar Theosophical Federation has constructed a building as its home. Bro. Raghubir Prasad though past fifty was the Assistant Provincial Commissioner of Boy Scouts for Behar; he was also the Corresponding Secretary of the E. S. for his Province. Bro. A. Nanjundappah of Cuddapah will be missed at Adyar gatherings. He joined the Society in the days of H. P. B. He was the leading lawyer of his town. Apart from being a lecturer and class leader, his special enthusiasm was to meet the principal trains and personally deliver to the passengers Theosophical leaflets which he printed by the thousands. An Adyar worker for a while was A. Gundu Rao, who too has " gone to the Light ". A link with the Russia of olden days is recalled in the passing of Mademoiselle Nina de Gernet. She was well-known to European Theosophists

two decades ago. She managed constantly to smuggle Theosophical works into Russia by evading the customs; wherever she went in Russia she taught Theosophical truths, though much of her work had necessarily to be in private meetings only.

To all these workers our fervent prayer: "Eternal rest grant unto them, O Lord, and let light perpetual shine upon them."

***

The following cables and telegrams of greetings to the President have been received:

Genova: "Italian Theosophical Convention sends President love and greetings."—Gamberini.

Sydney: "Australian Convention sends you respectful and affectionate homage."—Morton.

Koebenhavn: "Danish Annual Convention sends loyal loving greetings." Convention.

Djokjakarta, Java: "Twenty-fifth Theosophical Congress Djokjakarta sends loving thoughts. Best wishes soon recovery. Renew loyalty Masters' Cause."—Van Leeuwen.

England: "English Convention assembled at Harrogate sends loving and loyal greetings."—Jackson.

Poland: "Polish Convention sends love devotion reverence."

Columbus, Ohio: "Loving greetings to Dr. Besant and associated brethren from the Ohio Federation of Theosophical Lodges in Convention assembled."

Scotland: "Scotish Convention sends greetings love to President, Bishop Leadbeater, Jinarajadasa."—Gale.

Sweden: "Swedish Convention held in joy and strength sends beloved President most respectful and hearty greetings."—Elma Berg, General Secretary.

Indore: "Central India and Rajaputana Federation assembled Indore conveys you its devotion and loyalty."

Ahmedabad: "Ahmedabad Lodge celebrating the thirty-third anniversary sending you loyal greetings."—Solomon.

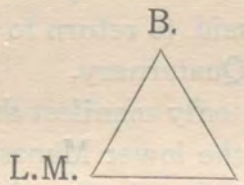
Hyderabad, Sind: "Sind-Baluchistan Federation offers most loving respectful regards. Prays your continued guidance, leadership. Felicitations, Brothers Leadbeater, Jinarajadasa."—Anklesaria, Chairman.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Concluded from p. 229*)

April 15th, 1891

FOR explaining this the following figure was drawn:





On the separation of the principles at death, the Higher Ego may be said to go to Devachan by reason of the experiences of the lower. The mission of the Higher Ego is to shoot out a ray to be a soul in a child. Thus the Ego incarnates in 1000 bodies, taking upon itself the semi-responsibilities of each body. At every incarnation a new ray is emitted, and yet it is the same ray in essence, the same in you and me and everyone. The dross of the incarnation disintegrates, the good goes to Devachan.

The Flame is eternal. From the Flame of the Higher Ego, the Lower is lit and from this a lower vehicle and so on.

And yet the Lower Manas is such as it makes itself. It is possible for it to act differently in like conditions for it has reason and self-conscious knowledge of right and wrong, and good and evil, given to it. It is in fact endowed with all attributes of the Divine Soul. In this the ray is Higher Manas, the speck of responsibility on Earth.

The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled and polluted.

The ray can be manifested on this earth because it can send forth its Mayavi-Rupa.

But the Higher cannot and so it has to send forth a ray; we may look upon the Higher Ego as the sun, and personal Manas as its rays. If we take away the surrounding air and light, the ray may be said to return to the sun, so with the lower Manas, and lower Quaternary.

The Higher Ego can only manifest through its attributes. In cases of soul death, the lower Manas no more disappears than does the Kama-Rupa after death : after the severance the ray may be said to snap, or be dropped. After death such a man cannot go to Devachan, nor yet remain in Kama Loka; his fate is to re-incarnate immediately. Such an entity is then an animal soul, *plus* the intelligence of the severed ray. The manifestation of this intelligence in the next birth will depend entirely on the physical formation of the brain and on education. Such a soul may again be reunited with its Higher Ego in the next birth, if its environment is such as to give it a chance of aspiration (this is the " Grace " of the Christians), or it may go for two or three incarnations, the ray becoming weaker and weaker and gradually dissipating, until it is born a congenital idiot and then finally dissipates in lower forms. There are enormous mysteries connected with the lower Manas.

With regard to such intellectual giants as Huxley, Tyndall, etc., they are in somewhat the same condition as soul-less men, for their Higher Ego is paralysed, that is to say, their spiritual nature is atrophied.

The Manas can pass its essence to several vehicles: the Mayavi-Rupa, Kama-Rupa, and even to elementals which it can ensoul, as the Rosicrucians taught (see Comte de Gabalis). The Mayavi-Rupa may become sometimes so vitalized that it goes into another plane, and unites with the beings of that plane and so ensouls them.

People who bestow great affection on animal pets are ensouling them to a certain extent, and such animal souls progress very quickly; in return such persons get back the animal vitality and magnetism. It is, however, against nature to thus accentuate the animal evolution and on the whole is bad.

Monadic Evolution

The Kumaras do not direct the evolution of the Lunar Pitris. To understand the latter, we might take the analogy of the blood. The blood may be compared to the universal life principle.

(This concludes H. P. B.'s teachings, as soon after she became ill with influenza and on the eighth of the month following she passed away.—C.J.)

LETTERS OF H. P. BLAVATSKY TO FRANCESCA ARUNDALE

THE name of Francesca Arundale will be known perhaps only to the older members in England and India. Yet she is one who worked valiantly for the Society from 1881 to the year of her death in 1924. She was also one to whom both H. P. B. and Colonel Olcott felt a warm affection and expressed deep gratitude for the many services which she rendered.

Miss Arundale's mother, Mrs. Mary Anne Arundale, was also a person to whom much affection was shown by both the Founders, though she was never prominent in the doings of the Society. It was at her house at 77, Elgin Crescent, Notting Hill, London, W., that H. P. B. stayed for several months in 1884. Mrs. Arundale was a daughter of the Royal Academician, H. W. Pickersgill, and did a certain amount of painting, particularly in copying pictures. When I knew her in 1891 she was very old but still busy copying Italian pictures.

Miss Arundale stands out in a particular way with her special contribution to the Society. She received one long letter from the Master K. H. which has been published in *Letters from the Masters of the Wisdom*, First Series. A second long letter was also received during the time that she was the Secretary of the London Lodge. But most interesting is how the Master K. H. saw her pure and devoted nature from the moment she joined the Society, for in 1882 He gave a hint to H. P. B. to cultivate a close friendship with Miss Arundale. On September 8th, 1882, Miss Arundale wrote a letter to H. P. B., who was then in India, renewing her subscription to THE THEOSOPHIST. I have printed the letter in the book referred to above. At the bottom of the letter, before H. P. B. received it, the Master K. H. had written in His blue handwriting the following: "A good, *earnest* theosophist, a mystic whose co-operation ought to be secured thro' you. K. H."

Miss Arundale was the elder sister of the mother of G. S. Arundale. As the mother died in giving birth to her third child, George Sydney, the aunt adopted the boy and gave him her own name Arundale. Miss Arundale has written her reminiscences of H. P. B.

in THE THEOSOPHIST, July-October, 1917. These will sometime be published, with the letters received by her from H. P. B. and Colonel Olcott. In the year 1902, both Miss Arundale and her nephew G. S. Arundale offered to Dr. Besant to come out to India and help in connection with the Central Hindu College. The offer was gladly accepted and they arrived in March, 1903. Mr. Arundale became first the Honorary Headmaster of the Central Hindu School, and later Vice-Principal and later still Principal of the College. Miss Arundale also taught in the Boys' School, and later opened a small class for Indian girls in her own rooms in Benares, and out of a class of five girls, there has slowly developed the Women's College of Benares to-day.

There are two long letters of H.P.B. to Miss Arundale which I do not publish, as mostly they deal with the painful incidents in connection with what is known as the "Leonard Case"; one person involved in the affair is still living.

A sister of Miss Arundale, Madame Maria Martin, had married a French gentleman and was a prominent "feminist" in Paris. Madame M. Martin joined the Co-Masonic movement at its beginning, and through her Miss Arundale also joined in 1896. It was from Miss Arundale that Dr. Besant heard of the existence of Co-Masonry, and was introduced to the heads of the Movement in 1902.

A few years before her death Miss Arundale gave me for the records of the E.S. the letters which she had received from the Masters, as well as those in her possession received by another Chela. After her death, her nephew, Bishop Arundale, gave me these letters of H.P.B. which are now published, as also a long series of letters of Colonel Olcott to her. These last will begin publication in our August issue.

Miss Arundale was called both by H.P.B. and Colonel Olcott "St. Teresa," and "Sister Teresa".—C. JINARĀJADĀSA.

I

CORRESPONDING SECRETARY OF THE T.S.A.S.,[1] BOMBAY

[*? Paris, June,* 1884.]

MY DEAREST MISS ARUNDALE,

Olcott writes to me to say that I had better go to Elberfeldt then to come to London. Now I know better for Master

[1] Though written probably in 1884, H. P. B. uses some old note-paper with these letters which are for "Theosophical Society of the Arya Samaj".

told me I *was needed* for more than one purpose in England. My aunt and sister leave in a few days and I have to leave Paris on the 27th—at the latest. Now I want to know, whether it is simply a flapdoodle of his—this advice or that he thinks, perhaps, that I will be in your way. Perhaps indeed, I will be a source of disturbance and botheration to you? Do tell me frankly and candidly; for in such case I will take a room somewhere with board and lodging. Do not keep on ceremonies, or make it a question of delicacy, if indeed I will be *de trop* in coming, as agreed, to you. I am very much perplexed and do not know what to do.

H. P. BLAVATSKY.[1]

II

9th Sept. [1884, Elberfeldt.]

MY DEAREST MISS ARUN.

It is very dull without all of you. The rooms look like a fashionable burying vault and I feel like an unfashionable corpse in it. My aunt travels the whole day long and I sit and see sights in my old armchair—some of them quite funny too. Have you seen Mme. de Morsier, and Mme. Adam? Why was your programme—that of Solovioff—with regard to your visit to that lady—changed or if you like, altered? I am very much afraid, dear child of the Gods, that you are at times very fickle and nervous. You are easily demoralized now-a-days. You ought to become a little firmer, Sister Teresa, lest from a saint you should tumble down into a sinner.

Well my love, and kindest regards to your dear Mother. My love and blessing to Dharbagiri Nath[2] and do not forget,

Yours truly,

H. P. BLAVATSKY.

[1] The signature has been cut out of the letter, presumably for some album.
[2] "Bawajee" who later turned against H. P. B.

III

(The first part of this letter is missing. Evidently it refers to the Coulomb attack, and the date is probably between August and October, 1884.—C. J.)

with my permission. He has *deceived no one*, as far as I know, hitherto. He has only *witheld* the truth from thou who would never understand it. But if he went on preaching *no Masters*, and the falseness of the " red and blue letters " giving them out for *spook*-letters (to save the Masters' names)—then he would be *deceiving most cruelly* theosophists, and I would stop the attempt, by unveiling the truth he and I were *ordered* to keep silent upon. Now if these words are once more understood by you as implying that MASTERS *either* countenanced or *encouraged* deception then all I can say is you have not acquired yet the true perception of a theosophist—and I had hoped you had. There are things in the *Occult* circle which *no one outside of it* can rightly judge. That's all. You write as though I—one who is, perhaps, *the only one* to appreciate you at your *true value* (on the scales of MASTERS—which scales *cannot* err)—that I, doubt you, or blame you or what not. This is the saddest of all. Even Mohini is incapable of appreciating the cruel position I am in, the *inextricable* occult web, I am made helpless by—but whatever happens I will be true to my duty and MASTERS. If, instead of misunderstanding such, theosophists would join together and keep stubbornly *unaffected* by the attacks on false charges by this false *unreal* world then would Masters be nearer to them and *obviously* help them. But They can never meddle with the false.

Yours with love,

H. P. B.

IV

(In this letter of complaint against Colonel Olcott by H.P.B., we must not forget there is another side to the matter. That will appear in his letters to Miss Arundale.—C. J.)

WURZBURG,

6 Ludwig Strasse,

Aug. 29, 1885.

MY DEAR MISS ARUNDALE,

This is a business letter and such as you know I hate writing. But "necessity has no law" as you know. I could have written it to Col. Olcott, but since he is started upon representing me as a *shell* with no more soul or spirit inside it, and as suffering at times from *mental aberrations* he would be quite capable of paying no attention to my just complaint. Otherwise, I might ask him, whether it enters into his schemes *of saving the Society* by sacrificing me to the Nether world, by means of regular starvation. Now you are one, whom I consider I may say, my best and truest friends. You and your dear mother have always been my staunchest defenders and therefore, to you, I shall say all and take any advice you may choose to proffer.

When we went away, packed off at 24 hours' notice, after paying our passages, and arriving at Naples, where we landed with hardly any clothes (no warm ones at all events) no linen etc., and some 600 francs in our pockets (that's to say in *Bawajee's*, for in mine and Mary Flynn's there was primeval chaos with nothing in it) half of that money was immediately spent in securing lodgings, paying hotel bills, etc., etc. Well for the first month we lived upon £10 or 12 (250 or 300 francs), wiped our faces with towels made out of an old chemise of mine and I ate one meal a day—Bawajee and Mary Flynn going generally without—*he*, poor noble little fellow under the pretext of vegetarianism, she to keep him company. During the second month I received £25 from —— (you will believe it, others WONT) and another £20 from some unknown friend, a theosophist who would not give his name sent from Paris. We bought a few towels and a

friend lent us sheets, as up to that time we had slept on our plaids spread out. Then I received from Adyar—for May and June Rs. 400 or 800 francs—and we ceased starving. I could not remain in Italy. I needed comfortable rooms with stoves, and a little quiet and in Italy nothing of that could be found. I then selected a town in Germany, the quietest, and the cheapest and, as I was told that Kissingen Pandur waters were good for gout I decided to come here. But, had not poor devoted Bhawani Row sent Bawajee to help me the Rs. 500 you know about, we could not have moved and performed a journey, which, with sending on the luggage and forced stoppages on the way, for I feel too weak to go night and day in railway, this cost us more than 2,000 francs. We are now here, settled and well enough, in the way of comfort but in the sweet hope of remaining penniless in a very short time. Even the little money received by me for some Russian articles, not half that I reckoned upon is gone. It is nearly *five* months that we landed in Europe and since then we received only 400 rupees or 800 francs from Adyar. Were they even to send me regularly those wretched 400 francs a month it is next to impossible for me to live decently upon that money and Col. Olcott *ought to know it* if he does not or wont. Sick, weak and crippled as I am, I had till now *no* means to take *even a servant*. I have to get up, and drag myself to the entrance door at every bell ringing, if Bawajee has to go out.

Such is the state of affairs and my position. But I would have never complained had not the Colonel in a most unaccountable way grudged me even that small help I received from devoted friends. Even those miserable 25 £—the crumbs collected for me by the devotion of a few poor Hindus, even to those crumbs he must need lay claim, assert his authority over them and instead of allowing Bhawani to send them on to us, he disposes of them, merely saying that he has provided otherwise for me!! What right in the world has *he*, to dispose

thus of that money. When the Rs. 500 were first received, I said to Bawajee, "See if Colonel Olcott does not turn this sum into my monthly allowance." Bawajee thought the idea monstrous, yet it has turned as I thought.

Now I ask you to do me one favour. Write to him and if you like you may even send him on this letter. I *shall not* write to him any more. I am proud enough not to make a row for money, or begin a polemic with him for the sake of a few pounds meant for me but which he confiscates for the Society. I have served the latter and given it my life's devotion my soul and blood as much and probably, if people always knew the truth—much more than he has. And if now the Society (meaning a few of its members) has not even the right to help me in my exile of sickness, without his meddling and dictating to it—then *I have done with him*. Unless you write to him the truth and say to him what I am now telling to you, he may never know it. But it *is* preposterous and well may Bawajee open his eyes in amazement, at *his* (the President's) doings.

Well, if it is so decreed that I should be left helpless in Col. Olcott's hands, then shall Bawajee and I, both starve for the greater glory *of Col. Olcott's* Society. You may tell him that owing to this last wise arrangement of his I am here, nearly penniless, with the £25 collected and sent to me lying in the bank in London, as an ornament, I suppose, and a sign of the Theos. Society's great wealth and prosperity in Europe.

My warmest love and regards to both dear Mrs. Arundale, yourself and my beloved boy Mohini. May every one of us feel as proud as he ought to be if he isn't, of the satisfaction he gives TO BOTH OUR MASTERS.

Yours for ever, here and elsewhere,

H. P. BLAVATSKY.

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

(*Continued from p. 245*)

VI

November 4th, 1909

I SEND you herewith another ten lives of Alcyone, in the hope that you will make time to read them on the steamer, for I feel that it is important that you should see them before you arrive, so that you may know exactly how matters stand.

VII

November 11th, 1909

. . . I sent you to Port Said another batch of the Alcyone incarnations, preceding the previous set, so that you have now twenty successive lives, and I think you will agree that they are transcendently interesting. I had wondered how I should manage about Alcyone and Mizar when you returned, and I had to be in your room all day, and consequently could not give the time to teaching them English which I give now; but that problem is solved, for Mrs. Van Hook has taken a great liking to them and is delighted to teach them

along with Hubert. She had felt, it appears, that he would lack the companionship of boys of his own age, and had been a little troubled about it, so she considers their presence as a special dispensation of providence, and takes them straight into her heart—which is ideal for all parties, and will save us much trouble. It is very pleasant for us all to reconstitute the old Weisser Hirsch party of Mrs. Russak, the Van Hooks and Wedgwood and van Manen, with these two Indian boys and Clarke thrown in. It needs only you and Basil and Raja to make it quite complete; Basil we cannot have as yet, but you will be here in three weeks, at which we shall all rejoice hugely . . .

The December THEOSOPHIST is rather overcrowded. We have been obliged to omit altogether Madame Blavatsky's "Hill Tribes" because of the amount of Watch-Tower, and we must also leave out the section called "Our Contemporaries," and I have had to shorten my "Community" article and cut the Twilight in half—which last I regret, for it contained some pretty Invisible Helper stories about work done by my new boy pupil Alcyone, though of course I did not mention that it *was* Alcyone. However, I have got the most interesting in, and am holding over another for next time. They are quite fit to add to the next edition of the book. Alcyone himself remembers frequently fragments of his nightly adventures, and brings back memories of some of the Masters very clearly, distinguishing Them instantly One from Another. Several of Them have spoken very kindly to him . . .

VIII

November 23rd, 1909

. . . I rejoice greatly at your approach, and I hope you have decided to come straight through from Bombay, now that the troubles there are settled. As to lives, if we do not

take ——'s[1] I should suggest beginning with Orion's; but there will still be time to talk over this when you come. We called you Heracles because of the many labours through which you have passed. Alcyone and Mizar are already learning with Hubert, and have taken to him, to Mrs. Van Hook and Mrs. Russak in the most remarkable manner; in fact we are already all one family, as though we had been together for years . . .

Everything here is behindhand, and frantic efforts are being made to overtake what ought to have been done months ago. The road is not yet finished, nothing has been done to prepare Naraniah's house for him, and consequently he has not moved in, in spite of your definite order to that effect. Miss Fuller's room is unfinished, and the Dharmasala has advanced no further than it had four months ago. I am hoping that you will see your way to put capable people in charge of things, because as matters are now, much of Their money is wasted, and Their work is not done, and that makes one rather sad. I have already done three lives of the C[2] set, and find them fully up to the others in interest. I shall have them ready to show you when you arrive.

IX

(*The President arrived at Adyar on November 27th. Her arrival is described by Krishnaji as follows.*)

As the time passed we all began to grow very anxious [about] the arrival of my dearest Mother, Mrs. Besant. I remember once having just caught a glimpse of her shortly before her departure for Europe early in the year. We had already been settled in Adyar near the Vasanta Press, as I have mentioned before, and one day as I was wandering about I saw a little procession of people coming to the Press. As I was very shy I hid behind some bushes, and I saw at the head an elderly lady with white hair. She was in Indian dress

[1] The Lives of Erato—the first series done in 1896.

[2] The last ten lives were enumerated as set A, as they were the first recorded the ten earlier were called set B; set C is the set of ten earlier still.

but obviously an European. I did not know at the time who she was, but I felt much drawn to her, which was rather strange since she was a foreigner. I suppose I must have inwardly identified her with the picture which had been in my mother's room, but this did not come to my mind at the time for my feelings were mainly occupied with the fact that I was by myself and face to face with a bigger crowd of Europeans than I had ever seen before.

Mrs. Besant was to arrive on the morning of the 27th of November, and a party of us—including Mr. Leadbeater, my father, the Van Hooks, Mrs. Russak, the Kirbys and the Ruspolis—went down to the Madras Central railway station about eleven o'clock. There was a large gathering of Theosophists at the station, several of whom had garlands in their hands. I remember Mr. V. C. Seshachary giving me a garland of roses to throw over her. The sun was very hot, and we had to wait a very long time because while the first telegram which we received at Adyar informed us that she would arrive about mid-day, a second telegram to the station-master reported an accident to the train in which she was travelling. Some of us were bare-footed and that part of the platform unprotected by the roof became very hot, especially as it was paved with slabs of stone. My feet grew so uncomfortable that, after dancing about for some time, I took refuge on Don Fabrizio Ruspoli's feet. In order to pass the time till four o'clock, at which hour she was expected, we took a long drive round Madras.

At last she arrived and everybody pressed towards the railway carriage from which she stepped down. There was such a rush that I could hardly see anything of her at all and was only just able to get near enough to her to throw the garland over her and salute her in our Indian way. Then other people came up, and I doubt [if] she noticed me at all. Finally Mrs. Besant and Mr. Leadbeater went off in the motor car while Don Fabrizio Ruspoli, Mr. Clarke, Nitya and myself followed them in Sir Subramaniam's carriage. After reaching Adyar we went back to Mr. Leadbeater's bungalow and waited there a long time while he was talking with Mrs. Besant in the main building.

At last we heard the peculiar coo-ee by which Mr. Leadbeater often called us. He was standing on the Shrine Room verandah which looks down upon his bungalow, and he told my brother and myself that Mrs. Besant wished to see us. We both felt very nervous as we went upstairs for although we were very eager to meet her, we had heard how great she was. Mr. Leadbeater went into her room with us, and we found her standing in the middle of the room. Mr. Leadbeater said: "Here is Krishna with his brother." As is the custom with us towards those for whom we have great reverence, we both prostrated ourselves at her feet. She lifted us up and embraced us. I do not remember what she said to us, as I was still very nervous, although full of a great happiness. We did not stop very long as there was to be a meeting of T. S. members as usual in the big drawing room on the

same floor. As we were going in we met my father and Mrs. Besant said to him: "I suppose this will be the first of these private T. S. meetings that your sons have attended. I hope you approve of their coming." He replied that he was very glad. I sat at her feet facing the people who were gathered there, and I was very nervous.

From this time forward we went to see her regularly every day, until she went up to Benares for the annual convention of the Theosophical Society. About this time we were given bicycles and went out every morning for about an hour's ride. We were quite a little party of cyclists. Don Fabrizio and Mr. Clarke always accompanied us and sometimes Hubert Van Hook and others came too. On the 5th of December, 1909 our mother—we always call Mrs. Besant "mother"—admitted my brother and myself to the Esoteric Section. I have forgotten to mention that in order that we might play tennis, an old tank just near Mr. Leadbeater's bungalow was filled up and made into an excellent tennis court. Every day we either went to the sea to swim or played tennis. It was very wonderful to see how well Mr. Leadbeater played in spite of his being over sixty years of age. I think he was more active than any of us, and played a very steady game.

X

(Soon after the arrival of the President, the two Masters M. and K. H. gave instructions as follows.)

The Master M. said:

A few serious words should be said to the father of their bodies; he means well, but he does not understand. Until now they have been his; he must recognise that during the last thirteen years he has had his opportunity of taking part in the great work of preparation, and that now they are no longer his, but the world's. He has not comprehended that as pupils of a Brother of the Great Lodge they have a code of rules more rigid than his own, and that in his ignorance of these he is constantly trying to force them to break them. Have it conveyed to him clearly and unmistakably that it is not for him to rebuke or interfere with them in the slightest degree, either with regard to food or to any other detail of life. They are not as other children, and they will themselves know what is best for them.

The Master K. H. said:

I shall impress directly upon them whatever is necessary, and what cannot be conveyed in that manner will be arranged by Annie and you, to whom my brother Morya and I have deputed this work. Into your hands we give them wholly, and the father must be willing to sacrifice his inappropriate ideas of parental authority. For the next few years we wish them kept entirely apart from other boys, and associated only with those who are directly under Theosophical influence, so that the old evil time may as far as possible be forgotten. I allow the mother's ceremony under the restrictions which I have before mentioned, and the recitation of the minimum of their daily practice; but no other ceremonies of any sort should be attempted. Also remember that there must be no repetitions.

I am satisfied with the love and devotion of the boys, and their term of probation will be shortened. I thank our American sisters for their kindness to my two Indian children, and my young friend Clarke for his devotion to them. I know the responsibility is great, but my help shall be with you, and for you also His Star will shine.

The Master M. added:

The less they see of their father for the next few years the better, for he personifies to them much which they must forget; but that is for your own guidance, and not a message to him.

XI

December 15th, 1909

We miss you at every turn, and cannot yet adjust ourselves to our bereavement.[1] According to your instructions I held no meeting last night, but shall keep them on for the

[1] The President had left the day previous on her way to the Convention at Benares.

rest of this week. I spoke to Naraniah last night about the children sleeping in your room; his first idea was naturally postponement, as it always is here, and he said he might be able to arrange it after he returned from Benares[1]. I explained that I did not think that was at all what you meant, as you had wished to get them out of present conditions until their own room was ready, and suggested telegraphing to you for more precise instructions; but he said at once that he was quite prepared to take orders from me, and himself suggested consulting the boys as to their wish in the matter. Krishna was for once decided, and said: "We will sleep there to-night." So they did. They were not absolutely undisturbed, for Krishna tells me that a woman in black walked up and down your writing-room all night wringing her hands . . .

K. also saw a bright steady light shining near the head of the bed all night which he associated with you, believing it to be your thought-form watching over him. They duly went in for their meditation this morning. They desire to send their love, and they are already beginning to count the days until your probable return. I have asked Mrs. Russak to look to whatever may be needed in your room in the way of cleaning and dusting, for it absolutely will not do to have the magnetism of such a depleting creature as [Mrs. L——] permeating the atmosphere where they sleep. While you were away before she used to sleep on your balcony, and she and the Countess[2] sometimes ate there, which horrified the Hindus, as they use eggs. I am requesting that the rooms and balcony should be kept strictly private for magnetic reasons and that no one but those directly connected with the Master should enter except when absolutely necessary for real business.

They held "psychic classes" up there before, you know, but I do not think it is desirable. I had quite a long talk with

[1] The Annual Convention of 1909 was held at Benares.

[2] Countess Olga Schack.

Naraniah last night, and told him as much as I thought safe, so that he seemed to feel much more reconciled to the course of affairs, and was very friendly.

XII

December 18th, 1909

I do not know that there is much of importance to report to you, but no news is usually good news. It was indeed a grand inspiration on your part to arrange that the boys should sleep in your room, for it has even already saved them from what would have been a serious annoyance . . .[1]

All this has created a most undesirable atmosphere at and around Naraniah's house, and it would have been disastrous for the boys to have been exposed to it and compelled to sleep in it. Your foresight has saved them from that trouble. They look different creatures since they escaped from the vampirising of that very unpleasant aunt each night: they now sleep peacefully and seem really rested in the morning, which they never did before. If we could only get them away from having to eat what she cooks, I think we should have perfect health. I have asked the father to give them food at the Dharmasala, but he grumbles and postpones as usual, though he admits that the food at home is very bad and that he himself cannot eat it with any relish. But he has still the selfish point of view that if they eat there they may become estranged from him, and that to him is more important than their digestions, or magnetism, or anything else! Otherwise the boys have been going on very well, and growing more attractive than ever under the better conditions for sleeping . . .

[*P. S.*]

I send you very much love.

Krishna.

[1] Here follows a paragraph detailing a domestic disturbance which took place between Mr. Naraniah and a relative.—C. J.

XIII

December 20th, 1909

Naraniah is leaving here to-day, so I suppose he will arrive along with this letter. He was friendly in taking leave of me—touched my feet and so on, so I hope he is all right. Unfortunately that wretched ceremony for his dead wife comes a month later this year, so he will be back for it, which is a nuisance. Please remind him *firmly* that they must be absent from here *only* between ten and eleven o'clock, and that their morning milk and other food must be sent here as usual and the midday meal at the Dharmasala *immediately* after. If he will follow *exactly* any instructions that I may have to give him with regard to the ceremony, he cannot go wrong . . .

Labberton[1] lent his bicycle to Mr. Clarke, so Krishna tried it and became enthusiastic over it, being able to ride it the first day. We are therefore going to buy one for him, and promise ourselves much healthy exercise in connection therewith. The boys are well and happy, and making first-rate progress. The quiet sleep in your room is having the most beneficial effect upon them.

[*P. S.*]

I send you much love.

Krishna.

(*To be continued*)

[1] D. van Hinloopen Labberton.

THE LIVES OF BASIL HODGSON-SMITH

(*Concluded from p. 256*)

EGYPT, 2695-2645 B.C.

IN some sort of desert life, Bedouin tribes or something like that, Vega is born in a trading family as a girl this time. The mother is she who is the mother in the life to-day. She is a little brown baby running in the sand or riding on a camel. When she is about ten years old there is a war with Egypt in which the father gets killed, and the mother and child get carried away captives and made slaves. The person to whom Vega is assigned is Auriga, and her husband is probably B. (Auriga's sister to-day), a man about thirty years old. Auriga is very good to the mother and child, takes the latter as an attendant on her; she is a very curious character, jealous, stern and revengeful, a terrible enemy with capacity for intrigue. The mother is put in charge of the other servants and the girl of the family.

At fifteen Benalma is a nice child, and having learned along with the others she knows a good deal. She is not in a friendly frame of mind toward the other child, but fears the lady of the house. The mother seems to have settled down very well on the whole; she has had difficulties with the servants under her; she is difficult to appease and though a

very capable person she is fidgety about trifles. The mistress of the house is very kind according to her lights and very just, when not swept away by vindictive jealousy and revenge.

There was a son of the house who fell in love with Benalma (Vega) at the age of twenty. This was successfully concealed from Auriga, but Benalma's mother suspected and fretted very much about it. The son arranges to meet the slave by night; her feelings are very vivid. Suspicion is soon aroused and affairs came to a crisis, for a baby appears on the scene. Auriga turns out the slave and her son, and the mother worries terribly. Auriga condoles with her, but is somewhat impatient. Benalma hangs about for some time, and after getting information from another servant, sets off to look for the young man and secretes herself in a boat carrying the baby with her. She has a most adventurous journey lasting about two months, and at last reaches where the young man is with the baby still alive. She hangs about but does not get a chance to speak to him. She at last contrives to get herself engaged as an outdoor servant, which is a rough but healthy life. The boy recognises her and does what he can for her, but she has spasms of disgust towards him. Both are manifestly foolish; another baby comes.

At twenty-five he is taken back home, and his marriage arranged for with a person of his own rank. She is left behind with three children, and finds it very difficult to get on. The outlook is not satisfactory. At thirty the children are growing up, the eldest boy being about nine. She has altered her work, and is more about the house; she is getting more in the way of pay, but the children are very ignorant. The life has done her harm as well as good; physically she is better but morally she has coarsened and is hardened and embittered.

She often thinks of her mother, and when she was thirty-five and the children had grown up, she began to think that they must be better trained. She makes an effort to see the father of her children and goes back. There is a great deal of trouble in finding him and she explains matters rather roughly to him: he admits his responsibility half-heartedly, but wants to be rid of her, and so makes a half promise. She says that she means to see this business through, and sends messages to him, the outcome of which is a terrible muddle. He comes to see her and attempts to kill her. She is badly hurt but contrives to escape, and being very angry she determines to make things unpleasant for him; but being stabbed has to wait for some time. At last she goes back to the ancestral house, telling her tale and producing her children. Auriga says little but feels much; the wife is full of jealous rage and would destroy her if she could. Auriga eventually says that it is a cruel and wicked business, but if the children are given over to her she will see that they are respectably provided for.

Benalma who is very affectionate does not know what to do. She tries to get better terms, thinks she is badly treated and is greatly enraged. Her mother comes forward and pleads; eventually Benalma says, "If it must be take them," but calls a curse down upon Auriga. Auriga says that she must leave and never see the son again; but her mother says, "If she goes, I will go". Auriga warns her that if she goes thus she cannot return; but they both go, and Auriga makes the mother a present. Benalma makes another scene about the present; but the mother can see things from Auriga's point of view. Benalma flings out in a rage, and the mother follows with the present.

They go off together and work, but do not always harmonize, for they have developed in different directions. The life has intervals of happiness. The mother dies at the

age of about sixty. Benalma's one great wish is to find the children, and at last she contrives to meet her son. But he will not receive nor own her; he was on the way to being rich. She never quite recovers this disappointment, and begins to fade away; she dies at the age of fifty.

Auriga has made distinct improvement, for 4,000 years ago she was revengeful, bitter, and severe, her soul having been warped by a great wrong.

EGYPT, 4017-3960 B.C.

In the reign of the Pharoah Unas, Sirius and Vega were two brothers. Sirius is some twenty years older than Vega. The mother died directly after the latter's birth, so he had to use the services of a foster-mother, Stella,[1] a slave who had a little boy two years old. This child thus became Vega's foster-brother and the children played together as they grew up, the older gaining a very great influence over the younger—not by any means altogether a good one, for the foster-brother, Liovtai, though usually affectionate and good humoured, was lazy, careless, deceitful and foul-minded, and capable when roused to anger of becoming exceedingly malicious and spiteful.

Vega, whose name was Senefru, was of a loving, clinging, sensitive disposition, very easily led by others, but curiously changeable, and sometimes showing quite unexpectedly the obstinacy about small things which often accompanies weakness of will; he was quick and clever but wanting in application and perseverance. The father (Markab) was a stern and reserved man and a disciplinarian (which generally means a man who does not know how to rule by kindness), which sometimes frightens the child into deceit and falsehood. The elder brother Sirius, Menka Anarseb, however loves Vega

[1] The husband in the life in Athens.

dearly and has him with him as much as possible. Vega clings to him with loving and beautiful devotion, and will often give way to Sirius's influence even when in one of his stubborn fits; he liked to sit watching him and to nestle beside him. Sirius taught him as much as possible, but he was often called away on military expeditions.

A prisoner taken on one of these expeditions resided in the house for two years and took a great interest in Vega, who was then about ten years old. This was the Master K. H. (Mercury). He taught Vega many things. He warned Sirius that Liovtai's influence was likely to be a bad one, but Sirius foolishly thought little of it, and said that he could not distrust his own brother's foster-brother. As time went on their father died, and of course Sirius became the head of the household and was more occupied than ever before.

At this time Vega was led into bad habits by Liovtai; he did not become wholly bad for he had spells of remorse and often showed even greater love for Sirius, but he began to think him too strait-laced and particular. Vega got involved in various discreditable connections and misappropriated for their purposes (Vega's and Liovtai's) money entrusted to him. He was then eighteen years old.

When Sirius discovers this, he is much pained and surprised, but speaks to him kindly asking him how he could do it when he had but to ask in order to have. At first Vega denied the guilt, but then admitted it with very real sorrow and protested that he would not do it again. It is arranged that they go down the river together. While on this journey Sirius saves the life of Vega and is injured in the process. After this they are perfectly good friends again. Sirius talks very seriously to Liovtai, and finds him employment elsewhere.

After this Vega goes on well for some time, but years later he renews his intimacy with Liovtai, when the latter

comes to him representing himself as in desperate need of money to replace some which he has misappropriated. Vega again trespasses in the same way, and soon falls under Liovtai's influence again. He is introduced by Liovtai to a cousin of the latter (a woman nearly thirty) and Vega falls in love with her. He applies to Sirius for permission to marry the woman (this being necessary by law in the case of juniors). Sirius very much shocked remonstrates and points out how the woman is far below Vega in station, much older and of very doubtful reputation; he tells him that he would waive all this if he thought happiness could follow their marriage, but he cannot conscientiously consent as he does not think this will result; he urges gently and lovingly all this, and knows that he would not be doing his duty if he gave way. Vega is dissatisfied, and considers it a grievance; but he consents to wait two years, for if he is then of the same mind Sirius will yield.

But before one year is over he allows himself to be persuaded by Liovtai that Sirius is avaricious and wants both shares for himself. So Vega disappears with the woman (while Sirius is away) and leaves a letter stating that he has taken his share of their inheritance, and that he regrets having been forced to do so by Sirius's unnatural conduct. Sirius is much upset on his return and immediately makes every effort to find Vega but fails, Liovtai having also vanished. As a matter of fact Vega has taken much more than his share, thereby crippling Sirius, forcing him to dismiss many servants and reduce his establishment generally, and also preventing his marriage with Alcyone.[1] He long continues his efforts to find Vega but fails.

For two years Vega lives in another city with the woman and Liovtai under assumed names, not of course finding the happiness which he had expected, but still he

[1] See Life XLIII in *The Lives of Alcyone*.

gets on somehow, till one day he discovers improper relations between Liovtai and his own wife. In a wild outburst of rage he kills them both and flees from justice. The law steps in and confiscates all his property and thus discloses his real identity.

When Sirius hears of this he starts at once to find him and after eight months of wandering succeeds. He finds Vega ill and almost starving in a town outside the frontier. After an affectionate meeting and a perfect reconciliation, and heartfelt promises from Vega who now recognises that Sirius was right in forbidding his marriage, Sirius leaves Vega and goes back to Egypt. He petitions the Pharaoh to pardon Vega whose life is forfeited for the murders. On explanation of the case, the Pharaoh consents to commute the death sentence to a heavy fine, which swallows up the remainder of Sirius's means and leaves him practically dependent upon the salary which he receives for his services at court. He then brings Vega back, not to their ancestral home, but to a comparatively poor house.

Now begins a happy time; they live together in heartiest affection for nearly twenty years, seemingly with one heart and soul. They study religious mysteries together and gradually gain wealth; at last they buy back the ancestral home, having won much spoil in a war in which they were engaged. Vega marries at the age of forty Ursa, a lady in his own rank, with the full consent of Sirius and has two beautiful children. Sirius dies at the age of seventy to the great grief of Vega who, quite broken down by loss, and in the hope of drowning his sorrow takes for a time wildly to his old life of dissipation. The spirit of Sirius appears to him looking sad and downcast. Vega is seized with remorse and goes home resolved to devote the remainder of his life to religious duties.

He tells his wife all and she is infected with his enthusiasm. They study together under the Master, and with the

friendship of the Master Hilarion. The two Masters are now both old men. Vega dies at the age of fifty-seven, his constitution never having recovered from his early excesses.

A mixed life, leaving, fear, many heavy Karmic debts for future payment, as indeed may be seen by the lives that follow it; yet also one in which many valuable lessons are learned, one in which much beautiful affection was shown, and the divine power of loving truly was strongly developed. The fatal defect was of course the weakness of character; and the immense improvement in that respect which we see in this life[1] is due to the intervening lives.

The change in the Ego during these six thousand years is wonderful, and it has all come through that glorious virtue of love, which was strong even then, but is far stronger now, and better balanced; so that by it the character has been refined and strengthened, and its very weaknesses have been mastered and changed into virtues; so true is it that "love covereth a multitude of sins".[2]

[1] The last, as Basil Hodgson-Smith.

[2] We should note that all this was written by C. W. Leadbeater when Basil Hodgson-Smith was a boy but nine years old. How as the boy grew to manhood the "glorious virtue of love" flowered in love-deeds of service was narrated by me in June THEOSOPHIST. The old old love between two souls, Sirius and Vega, manifested again in this life even at first sight, though between them as bodies there was such a gap in years. So not only is it true that "love is the fulfilling of the law," but also that the law brings to fulfilment every dream of love.—C. J.

HINDU PUJA BY A WOMAN PUROHIT

INTRODUCTION

THOSE who were at Adyar in the month of December, 1925, will remember the inauguration by Mr. J. Krishnamurti of a ritual of Hindu congregational worship called the "Bhārata Samāj Pūja". He had spent days and days with the late Pandit A. Mahādeva Sāstri and others in learning the intonation of Vedic verses, and he threw himself into the Pūja with extraordinary zeal and enthusiasm. Why he did so no one can say, for there was not on him the slightest pressure or compulsion, *nor any call to do so.* It was not at the time any part of the Bhārata Samāj programme to institute a ritual of congregational worship, but only a ritual for individual worship, following the immemorial tradition of Hinduism. But Krishnaji threw himself with vigour into shaping a ritual of a new type, for congregational worship. Meantime, the Temple of the Bhārata Samāj had been completed—it was to have no image, but only a light in the Holy of Holies—and so the first worship in the Temple was combined with the first public performance of the ritual by Krishnaji. On December 20th, in the presence of Krishnaji and a few others, Dr. Besant consecrated the Temple with an invocation to SANAT KUMĀRA at Shamballa.

On the day of inauguration of the ritual, December 21st, there were invited to assist Hindus of all castes of course, but

also representatives of *all* the other religions: Zoroastrianism, Buddhism, Judaism, Jainism, Christianity, Mohammedanism and Sikhism. More noteworthy still is the fact that a *representative of the outcastes*, the Panchamas, also sat on the platform of the Temple with the representatives of the caste Hindus.

After nearly two months, the question was mooted whether any inner sacramental effect would take place if a *woman* were to perform the ritual. Though Hinduism has no tradition of women "priests," that is, Brahmins ordained by the Upanayana or "thread-ceremony" to be intermediaries between the Devas and men, there was nothing in Hinduism which said that women could not be.

It was therefore determined to test the matter. Both Bishop Leadbeater and myself were greatly pressed with work as we were leaving Adyar on January 27th for Australia. So the Pūja was performed not at the Temple but in the E.S. Room at Headquarters. Furthermore, as it was not thought advisable to cause needless gossip regarding a Pūja done by a woman, no general invitation was extended to the Adyar residents, and the Pūja was performed with only a few present. The following is a stenographic report on the matter.

C. JINARĀJADĀSA

I

BHĀRATA SAMĀJ PŪJA

January 26, 1927

Purohit: Srimati Rukmini Arundale. *Assistant*: K. Narahari Sastri.

Congregation: C. Ramayya, N. Sri Ram, S. Raja Ram, C. Subbaramayya and Srimati Peramma.

C. W. L. at the back on a chair, near West wall, C. J. by his side, pointing out to him the verses in the book as chanted.

After all is over, the following conversation took place:

Bishop Leadbeater: It works absolutely like the other. But there is a certain difference. My difficulty is that I have seen the same thing done twice, I think, by Krishnaji, and now by you (Mrs. Rukmini Arundale). Both of you are high Initiates, and I do not know how much of what happens is due to your power as Initiates, and how much of it would happen if it was done by some one who is not an Initiate. What you (Mrs. Rukmini Arundale) have just done is in every way as effective and as beautiful as what was done by Krishnaji. The thought-form is the same. But there is a certain personal element due to the officiant. The difference is almost exactly the same as the difference that we see in the Christian function. Every priest produces a transubstantiation, a change in the substance. But each priest adds to it a little sort of personal touch, and, of course, some priests add a little more than others because of the strength of their devotion or thought-power. All that makes no difference to the thought form or to the work done.

The difference between your ceremony and Krishnaji's is entirely in that. I think it is more a generic difference, and it is probably due to the matter of sex. You impart into it the distinct quality of the World Mother, whom we call "Our Lady".

C. J.: How does the element of Shakti show itself in the thought-form or in the influence?

C. W. L.: It does not show itself in the shape. I think the shape is absolutely the same, as far as I can see. It is very difficult to put the thing into words without going too far, without making this little beautiful shade of difference bigger in proportion to the whole than it is. Almost anything I say will mislead. Putting it very roughly, very crudely,

yours (Mrs. Rukmini's) is a little softer and more persuasive. Krishnaji's was more compelling. There is a tremendous power in both cases. But the power is more a driving force with Krishnaji, and more a persuasive force with you (Rukmini). But there again, Krishnaji is a man, and you are a woman. We have to see the effect when other people do it.

C. J.: When Rukmini does it, who comes—is it a Deva or a Devī? Is he the same "blue-throated Shiva," or is it the feminine aspect of Shiva?

C. W. L.: The feminine aspect is always there in attendance on Him. The thing is that you have each one of you your personal Devas, and, of course, the attendants are different. It will be very interesting if you (C. J.) were to do it, you being a Buddhist. It is always Shiva who appears whether the person doing it is a man or a woman. But if I may say with reverence, Shiva never moves about without Parvati. Each one of us who is a Mason of the 33rd Degree has attendant Angels. But I do not mean that they are always standing behind our chairs. What I mean is that within our aura we have the Angels somehow attached to us. They are really represented in our aura by little beautiful spheres. If we are doing anything in which the Angel can take part, then instantly the spheres become very much brighter and larger, and the Angel himself appears. They are personal Devas or Devīs, and Krishnaji's personal Devas are different from Rāja's, and Rāja's from mine. Always there will be that little personal element in addition to the other. I want to make it clear to you that what we do is done in exactly the same way.

You, both, Krishnaji and Rukmini, are Brahmins, and you both are Initiates, and we must see others, who are not Brahmins and who are not Initiates, doing it.

C. J.: If I do it, I may bring a whole host of other Devas, because I am a Buddhist.

C. W. L.: The thought-form is built by the ritual, and when Shiva is called, Shiva will turn up. If I did it, Shiva would come just the same, and in that form. I think there is no doubt about that. But in what way my not being a Brahmin by birth may make a difference I have yet to observe. We all complicate matters by being Initiates.

C. J.: Tomorrow morning we can have it done by X., who is not a Brahmin.

C. W. L.: Both Krishna and you (Mrs. Rukmini Arundale) belong to a particular Veda. I should not be surprised to find if that will not make a difference.

C. J.: Yes, it will, because each of the Brahmin families belongs to one of twelve Zodiacal signs. They are grouped according to the twelve Rishis. Mr. Sri Ram belongs to a particular Rishi. Perhaps Dwarkanath Telang belongs to another Rishi. It is something like the Ray quality.

Sri Ram: A woman is supposed to belong to the Veda and the Rishi of the husband.

C. J.: But Rukmini's marriage is not a marriage of the ordinary kind (alluding to G. S. A. having no Veda).

C. W. L.: In what distinct way do the people of the Rig Veda differ from those of the Yajur Veda or Sāma Veda?

Sri Ram: Rig Vedins light a fire in their Shrāddha ceremonies, while the Yajur Vedins do not, and so on.

C. W. L.: What is the chief distinguishing point?

Rukmini Arundale: The Rig Veda has a more masculine quality. I have heard my father say so.

C. J.: The Rig Veda is specifically the Veda of India. The other Vedas, Sāma and Yajur, are the chanting and liturgical Vedas. The Rig Veda gives the whole structure of the thing. The other Vedas are mainly extracts of the Rig Veda. Sāma Veda consists largely of hymns, and it is like a hymn book. The Yajur Veda largely describes what you have to do, like the rubric in red ink in your liturgies.

C. W. L: We have to go cautiously with regard to all this. But the great fundamental fact which we have to remember especially is that the whole thing works just as well with a Brahmin lady in every way. But there are certain things which are special, like the fillings in and decorations, which differ according to the different Vedas. I am only guessing—I do not think it is even an intelligent guess—when I say that, when a non-Brahmin does it, he will make the same thought-form, but with fewer decorations.[1] I had better see before I pronounce, because so many unexpected things turn up. But this at least is clear, that a woman, who is a Brahmin and who is an Initiate, produces the same effects as a man, who is a Brahmin and who is an Initiate.

I want to know how much the difference is due to the fact that a person who does it is a man or a woman, and not an Initiate. In this, as in Occult Chemistry, the only way is to try many, many experiments. Unfortunately, there is no time to make the experiments necessary. We shall report to the President and Krishnaji. I should like to see the President do it.

The difference that Sanskrit makes is very likely the same that is made in Gāyatri.[2] But the essential thing is done by the thought, and the thoughts are the same whatever the language.

It will be useful for the investigation to perform the ceremony in Tamil. We can perform the ceremony in

[1] See the observations of the next day.

[2] This refers to a most interesting observation by C. W. L. as to the thought-form made by the Gāyatri when chanted. I chanted first the Sanskrit, and then repeated with equal understanding and fervour the Gāyatri in an English translation. In the first case, a thought-form was made, whose outlines and general appearance resembled a very archaic carving; in the latter, the shape was the same in outline, but there was none of the striking archaic quality about it. C. W. L. had the impression that the Lord Vaivasvata Manu had somehow connected the Gāyatri with the Solar Logos, so that in response to it the outpouring was instantaneous. Being so connected, the prayer certainly brought a similar result, though repeated in English.—C. J.

English, but some of the translations are boring, and do not mean much.

C. J.: There are Rig Vedic verses. Before we can have a poetic translation of them, we have to enter into the thing.

C. W. L.: There are certain verses in the Pūja, certain little sections, that do not seem to mean anything particular, in the building of the thought-form.

C. J.: They are like blanks ?

C. W. L.: It might be unwise to make changes.

C. J.: All these are very much like chants, and we can leave out one verse or another, in the Pūja book.

Rukmini Arundale: Already it has been changed.

C. W. L.: I was able to follow this much better now than I did last year. Also then I could not often know exactly what Krishnaji said. I was sitting too far away.

C. J.: The only point is, whether if a man, who is not a Brahmin, does it, is it fairly effective ? I do not say it is just as fully effective. If you desire to make that experiment, we can have the ritual done to-morrow morning. Or if you would like another woman do it, we can get some one to do it, say, Malati Patwardhan. We saw this morning the main thing, and that is, when the ritual is performed by a woman, the effect is just the same as it would be if it were performed by a man. So far as the women of India are concerned, this gives a great opportunity for their coming in and pouring out their forces.

C. W. L.: I do not know whether I ought to mention it: when a woman does it, she would carry the women with her more fully.

C. J.: That is quite natural. The women here are a little bit purdah. They are allowed to be present at ceremonies. But the attitude towards them is as if saying, "Be quiet, do not disturb."

C. W. L.: It is better that the audience should have certain definite parts in the ritual and that they adhere to them. This applies equally to men and women.

C. J.: The women would simply pour themselves into a thing like this.

C. W. L.: The women would pour themselves out better if a woman performs it.

C. J.: Yes. The women would do their best to link themselves with a woman Purohit.

C. W. L.: I noticed a woman who joined in very well. (C. W. L. was told that she was Srimati Peramma.)

C. J.: They have been drilled into it.

C. W. L.: I found the people followed more intelligently. I am making a comparison with what I saw last year.

C. J.: Last year they all used a book. This year they do not need books, as they have memorised.

II

The next day, the Pūja was done by a man, who was not a Brahmin, but belonged to the second caste, the Kshattriya. The report is as follows.

January 27, 1927, Morning

Present: Purohit: X., assisted by K. Narahari Sastri.

Congregation: R. D. Morarji, C. Subbaramayya, Srimati Peramma.

Watching: C. W. L. and C. J. and Mrs. D. Jinarājadāsa. After the Pūja was over:

C. W. L.: We do not get the form of the temple at all. There is a thought-form, but no spires. The thought-form is the result of the billowing up of devotion; of course, there is a response to it, as there is a response in any such welling up of devotion.

This thought-form depends upon the individual, so to say, and there is nothing official about it. It is, as it were, purely a personal thing, composed of the thoughts of those present. If there were no devotion, nor the energy put into the Pūja by X., there will be no particular thought-form.

There is no official blue-throated Deva present, but only a myriad of minor entities who respond to devotional thought.

C. W. L. queries how much of the result is due to X. as a pupil of a Master.

He does not say that it does not serve to perform the Pūja, as the Pūja performed by X. does evoke devotion, and that produces a result.

Incidentally, regarding certain verses of the Pūja, C. W. L. mentioned that there were some verses that were "blanks," that is, they produced practically no result.

C. W. L. wondered whether ages past a special compact had been made with the Angels, so that when the Brahminical order performed certain Pūjas, the Angels responded. If so, what was the mechanism, so that when a Brahmin began the Pūja, the particular Angelic orders knew instantly, but did not respond when a non-Brahmin began? Was it the Manu who made the agreement with the Devas? Will it work with any Brahmin man, or must Upanayana also be performed as a boy? These and many other questions came up in his mind.

THE WORK OF A THEOSOPHICAL LODGE

By DAMODAR K. MAVALANKAR

(The following most striking letter sent to a Theosophical Lodge in India has been sent to THE THEOSOPHIST. The name of Damodar K. Mavalankar is so famous in Theosophical annals that he needs no introduction except to new members of the Society. He was in the early twenties when he met the two Founders of the Society in Bombay soon after their landing. He offered himself to them and to the Masters utterly, and never wavered a single instant. None among Theosophical workers has surpassed him in the purity of his devotion. Early in 1885 he left for Tibet, where he arrived after great hardships. The letters received by him from the Master K. H., and that from the Master about his arrival in Tibet, will be found in *Letters from the Masters of the Wisdom*, First and Second Series.

C. JINARĀJADĀSA.)

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,

Breach Candy, Bombay, India,

6th December, 1881.

LALLA BISHEN LALL, M.A.,

President, Rohilkhund Theosophical Society.

MY DEAR BROTHER,

In compliance with the request contained in your favour of the 25th ultimo, I have great pleasure in communicating to you for your consideration what I conceive to be the chief duties of a Branch to the Parent Theosophical Society.

I need not, I believe, dwell too long on the subject for I have no doubt but that you yourself know what those duties must be. I should therefore be very happy if the few suggestions I am able to offer meet with your approbation. You need not be here reminded that the chief idea our Society seeks to spread as far and wide as possible is "The Universal Brotherhood". This has been the dream of all good men since time immemorial. But nevertheless it is a sad fact that the dream has remained but a dream. We of the Theosophical Society can therefore point out, with some pride on its behalf, that we have made the dream possible of realisation,—nay, it has been very fairly realized. And we have succeeded so far because we ever remembered that it should always be our endeavour to extend the Brotherhood to those who were capable of understanding what that term meant, and could appreciate the privilege of having been brought under its influence. You will thus perceive that the Brotherhood has gathered unto itself all those whose intellects have been lofty enough to grasp the immense difficulties which lie between intellectual selfishness and intellectual companionship. This is a position not easy to master, but once mastered, the Theosophical Society finds many units worthy to fill its ranks and to form and lead companies of their own. In this manner has the idea spread, thus have numerous Branches been established, and the more worthily a Branch seeks to spend its energies in that direction, the greater honour it brings to itself and to the central Theosophical Society. This, you need not be told, is the chief duty of any Branch of our Society. In this century when all things turn upon the order of Nature, it may be well to remember that the Theosophical Brotherhood is based strictly on natural principles—the principles of morals, religions, science and society. The East and the West have diverged far apart, but it is not

difficult to trace the fraternity of many ideas. The more studiously the institutions of the world are examined, the more forcibly we are struck with their natural relationship. This relationship our Society not only recognises but also proclaims loudly to the world and appeals to the foremost men of our day to acknowledge. Our Branches, therefore, do well to devote their special attention to the study, each of some special branch of knowledge, which will further the union of the East with the West. It is for you and your Branch to decide what special subject you will select to help on the Cause. That Cause, we are aware, cannot be promoted by any radical changes. We cannot afford to be iconoclasts. And while we regret the superstitions of to-day and yesterday, we do not repudiate the esoteric germs of those superstitions. The wise, they say, read sermons in stones. And well they may, for where is the most senseless superstition, but had its origin in the perception of some great Truth ? Thus we lead our enquiries to the beginning of things. It is the duty of the central Theosophical Society to collate all the results of its several Branches.

I have thus briefly sketched what our Society seeks to perform and what it expects its Branches to combine to perform. I have only to add that it is the duty of every Branch to assist the central Theosophical Society, both by word and deed—to defend its honour when attacked, to see that the Founders have not to fight their uphill work alone, and to present the uncommon spectacle of an united intellectual Brotherhood to the laughing skeptical world !

We have however one important object in India, and that is the elevation of the Hindus themselves by making them respect themselves and their country and by filling them with awe and reverence for our ancient forefathers—the wise Aryan philosophers of old—who have bequeathed to them such invaluable treasures of knowledge as have satisfied

the aspirations of all great men in all ages and climes. The neglect and disrespect of that philosophy has brought the degeneration of India and it is our duty as Aryans to help our country in its tottering state. And believe me that when once this feeling of national pride has taken a firm hold on our hearts, all petty distinctions and dissensions will fall off. Then alone shall we be a nation and an united people. And I need not tell you, "Unity is strength". It might be urged that as we may not perhaps live to see that blessed day when we shall all feel like one people, what is the use of our working? But then it must be remembered that nothing can be accomplished unless a beginning is made. And perhaps if our elders had tried in their own time, the way would have been smoother and easier for us. And if we do it now we shall prepare the ground for future generations, and thus accelerate the regeneration of our unfortunate country.

And now I have to say that it will be your duty as the President of the Branch to see that the Objects of the Society have been carried out as far as possible, and that there is harmony and union among all the Brothers.

Yours fraternally,

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

RACIAL PROBLEMS IN SOUTH AFRICA

BY JOSEPHINE RANSOM

(*Concluded from p. 280*)

THE natives have a strange fate in present-day South Africa. Rider Haggard introduced us to the splendid Zulu warriors, and in various wars with them we learnt to respect their manly and courageous qualities. Rider Haggard was the first to write novels about them; now they begin to do it for themselves with odd and touching effect. But the sons and grandsons of those intrepid warriors have become the seemingly tame "house boys" who in their thousands under the direction of white mistresses bring their wild natures under the sway of a complicated modern civilization, and manage to do it remarkably well. Sometimes under the stress of "Kaffir beer" or other excitement, savagery will flash out and evil deeds be committed. It is not unusual to find the son of a ruling chief behind the cheerful face and shabby clothes of a labourer. Zulus take most readily to police and army work; they still have the sense of command and rule, and some rise high to positions of responsibility.

Agents recruit natives for all sorts of work in mines, on plantations, on farms, in factories, for road-making and so on. But it is a somewhat bewildering life for them. On the

plantations conditions are often hard, food, clothing, shelter and payment of the minimum, as was revealed in evidence before a recent Native Economic Commission in Durban. Some plantations treat their employees well, of course. Along the sixty miles of the famous gold reef, the Rand, there are roughly about one and a half million natives employed. They are accommodated in large and protected "compounds" under white managers, who select "boss boys" from among the best of them to assist in keeping control over their own set of compatriots. They are well fed, though very plainly, and medically cared for with skill and excellence so as to reduce mortality among them to the lowest possible rate. They are taught Red Cross work, and the various mines organize competitions among them. They compete for the prizes with zest. These men have mostly no family attachments around or near the mines, so their morals are curious and often difficult. Natives who are more or less de-tribalised and do not return to far kraals, as do the mine boys and others, congregate round the big cities in slums or in locations, and have their families live in bad and unsanitary conditions (though this too is altering very much). Medical aid is their special need. Mission bodies do some of this and native nurses are being trained. Doctors and material are totally inadequate to the need; so many natives living under such conditions are congenitally diseased and a menace to the health of all. To deal with that is imperative. Native men have always been compelled to carry "passes" or permits upon them, and the police can demand to see these at any time. It is irksome, and much objection is raised to it, for failure to produce it involves the punishment of imprisonment. "Passes" for women also have lately been introduced, especially at night, for natives are not supposed to be about the streets after a certain hour. Much objection was raised to this, lest police interference should be abused and women unfairly treated. But undoubtedly the

system on the other hand helped to clear the streets of a very undesirable type of native woman, a menace to the health and morals of any city.

In some towns there are native Welfare Associations promoted by interested white people. They advocate native townships in order to get the natives out of the dreadful slums and often bad locations; they seek that he should be set upon the right path to help himself to orderly self-respecting freedom. On the other hand there are groups of white people who form associations among themselves for the purpose of "insuring the lasting dominion of the white man in South Africa in a spirit of just guardianship over the native". They declare they will fight any "undesirable negrophilism," and that they will educate white youths "with a view to opening their eyes to the social relationships their forefathers have maintained for centuries, and to safeguard them against unwittingly succumbing to negrophilist influences in school, church or society". They advocate segregation of the native in order to maintain the equilibrium between white and black, at securing preference for European labour, at safeguarding South African industries for the native against imported labour, and to try and prevent the unskilled white labourer from being degraded to the status of the native and brought into unfair competition with him. The Government has actively supported this kind of opinion, and has urged the replacing of natives by whites in a steady and regular proportion. There is a certain amount of justice really in this, for the towns are not the natives' natural home.

Segregation is a subject for heated debate. Eight per cent of the land of the Union is held by natives who are threefourths of the population. In places like the Transkei, where there is real and natural segregation, whites have encroached on the plea of the need for more land. As there is not enough land now for segregation (and mainly farming)

purposes on a large scale, some think urban populations are inevitable. This means better conditions and higher wages, but it will need to be in towns of their own. It is not possible to mingle the two peoples at present in one urban scheme. They are too far apart in every way. Then the burden will really be upon the native to see what he can make of his own town life. Such towns would need to be near enough to farming districts. Many natives would like to see segregation; they do not want to see their detribalised children brought up in the slums of the cities. They are ready to trek if land is made available. Many whites think this should be done to check the present drift into chaos, for the earlier "Cape View" of "equal rights for all civilised persons South of the Zambesi" does not seem justly realisable as yet.

Native idealism is of course greatly desired. There is lack of it. But native Christians are alive to the problems of their people, and pastors among them plead for definite instruction for their young folk in all matters of morality. Pointing to the rapid development of the American negro and the "passing" of so many of them into the ranks of the whites, he suggests that the same may happen in South Africa. There will emerge also what is called the "new negro". He will no longer be attached to old employers and masters. He will be proud to be a negro, and will reject the idea of inferiority to the white man. As in America they would have their own towns, universities, insurance companies, banks, factories, newspapers, business houses, doctors, lawyers, clergy and so on. They would supply their own educated and intellectual leaders, and might institute a movement to supply leaders for any native colony anywhere in Africa.

There are about one hundred different Christian sects at work among the natives along the Rand. This makes for confusion. They are however trying to understand the native

as he is. The present is a real point of complete transition for the native. The white man says: "Come and do my work," but the native mother has hitherto raised her sons to be warriors and her daughters to work. That arrangement has no longer any value. The white man wants the sons, not the daughters, for work he has to offer. I have seen, in remote districts, native men riding on horseback dressed as Europeans and carrying nothing at all; behind him trudged sturdily his hefty wife in full native costume, a child astride her back and many family possessions piled upon her head. Both seemed entirely cheerful and satisfied. It was the custom. But—taxes must be paid, so the men seek jobs in the towns, working at anything they can get. Traders of gay objects and cloth are irresistible, and rates of interest of borrowing ruinous. Right from the wild into the heart of a complex civilisation, where the white man grabs all he can! As they learn to realise their position they often grow bitter and in their bitterness say:

> When we people get a religion we're going to worship a black God, and when we paint the Devil we're going to paint him white, for all white men are devils.[1]

Think over this poignant cry from a Bāntu's heart:

> Brother, come!
> And let us go unto our God.
> And when we stand before Him
> I shall say—
> "Lord, I do not hate,
> I am hated;
> I repress no one,
> I am repressed;
> I covet no lands,
> My lands are coveted;
> I scorn no peoples,
> My peoples are scorned;
> And, brother, what shall you say?"[2]

Europeans are taking considerable interest in, and are encouraging the growth of sports organisations and are

[1] Quoted in *The Bāntus are Coming*, pp. 36-37.
[2] *Joseph Cotter.*

coaching the natives into expertness. Many Bāntu Clubs exist already. (Bāntu[1] is the name of one of the most progressive types of native, but it looks as if there is an effort to use it for natives as a whole, in preference to the appellations *negro*,—not liked at all,—and *kaffir*, merely meaning infidel and probably originally applied to them by Muhammadan slave-raiders and traders, and *native*, now coming to have an unpleasant flavour).

Proper sports grounds are a great boon to these people who had no place of recreation save the streets, and few amusements save mischief and fighting somewhat murderously. Crowds of them now enjoy as hilariously as only natives know how the sports that take place. At first white men directed the clubs, but they soon elected Bāntus to take over the control, and these learned to direct them.

Thinking, intelligent natives realise that they and their people cannot go far without leadership among themselves. There are five Christian Mission Institutions working to produce these leaders. One such is the Wilberforce Institute in the Transvaal, though there are others of greater note and in a more advanced state of work. It is under the direction of an African Bāntu who was trained, I think, at the Tuskegee Institute, Alabama, U. S. A., and some of his assistants were either trained there or at other of the American Negro Colleges,

[1] When the Bāntu was on his way downwards out of the north and settled at various points, he was held responsible for some of the great monuments of the past—as Zimbabwe—and for certain artistry in the making and decorating of pottery etc. Miss Caton-Thompson, who recently thoroughly explored Zimbabwe ruins, gave it as her uncompromising opinion that " Zimbabwe was of medieval and Bāntu origin ". She said that the general style of work is conclusive argument for Bāntu architecture and work. All the objects nearly are of Bāntu nature, *i.e.*, pottery, bangles, etc. The glass beads found, probably dating around A.D. 800-900, imported at the time, were as made in India. She was quite in sympathy with the idea that slaves did the work, but not under foreigners, as the Zimbabwe style was unknown to any of the suggested overlords. " Zimbabwe represents Rhodesia's oldest and best culture, and burst full-flowered during one of the medieval migrations of Bāntus southwards." Then culture deteriorated, probably killed by the Arab slave-trading and the Matabele invasions. Miss Caton-Thompson further says this " remarkable achievement enriches our wonderment; a Bāntu origin enhances its inherent majesty . . . and the mystery of Zimbabwe is the mystery which lies in the pulsing heart of Africa." (From *The Zimbabwe Culture*, Oxford University Press).

or at Fort Hare or the well-known Loredale Institute in S. A. The effort made at this Wilberforce Institute is pathetic but gallant. So little facility of materials, so much to do, so many eager to learn, so little funds at their disposal. The courses pursued range from a primary department to preparation of those who wish to matriculate, or to go on to teaching, collegiate or professional pursuits. All sorts of commercial subjects are taught, also many crafts. Music is given much attention, and the choir is noted for its singing of "spirituals." Girls are instructed in almost every department of domestic science. And all this at the rate of £12-10 a year including boarding! Even this humble sum is not always forthcoming, yet Dr. Gow and his able little wife try never to refuse an application. Dr. Gow has addressed meetings arranged by Theosophical Lodges, and the outcome of one such in Pretoria was the arousing of the interest of the Director of Education who visited the Institute and saw to it that a very welcome subsidy was granted to it.

Dr. Gow in his addresses says to the white people very simply: "Yes, we are children and need your help. But do not block our aspirations. We must progress; that is inevitable. Help us to do it happily and with amity."

This is but a rough outline of the racial problems which beset South Africa. Out of them must come a great new experiment in human growth. White people throughout the whole continent have most undoubtedly the task of assisting, sometimes forcing, these millions of dark and less evolved folk to emerge from their old modes of life into other manners and traditions. There is an effort at present to study tribal laws and customs to discover what in them may be treasured for foundations of future building, but it is doubtful if this will be of much value so long as the pressure of an envied other civilisation exists in their midst. They

want to act and live as do white people. What is most wanted is a less selfish use of them by the more expert and clever whites. The natives are readily to follow leadership, and they have many admirable qualities out of which to frame a fine future. They are loyal, artistic, faithful to a trust, responsive to sympathy, full of courage, capable of devotion to a religious ideal, with much natural dignity despite their childlike nature, and with intellectuality that can be trained. Maybe the tone of their future will be one of joyousness, if they are not too much oppressed and made bitter. The Theosophical quality of fine discriminating Brotherhood should be the note in training and developing them. Then perhaps South Africa, or all Africa, will see all this conglomeration of peoples emerge unhurryingly into a fine demonstration of how justice may triumph over all prejudices of race and colour.

NEVER forget that Life can only be nobly inspired and rightly lived if you take it bravely, gallantly, as a splendid Adventure, in which you are setting out into an unknown country, to face many a danger, to meet many a joy, to find many a comrade, to win and to lose many a battle. Consecrate yourselves to-day, my young brothers and sisters, to the Service of God and Man, and you will find that both are one; that in you will show forth in His strength, in His wisdom, in His love, the Inner Ruler Immortal, and that in serving man you shall see in each you help the Hidden God, till all the world shall become radiant with the Divine Beauty, and weakness shall turn to strength, sorrow shall turn to joy, for Brahman is Bliss, and TAT TWAM ASI.

ANNIE BESANT

IS THIS THING OF GOD?

THE PROSPECT OF SOCIAL WORK

By K. V. SESHA AIYANGAR

SOME weeks ago there was held in Madras a Social Welfare Conference. Though not the first of its kind, it was the first after a long interregnum during which social work had both expanded and grown. The Conference comprised members belonging to many sects and communities representing many branches of social work. It was a gathering of men and women who had come together out of a genuine desire to give and take lessons in experience, and to see and to hear those who had been labouring like themselves in a field abounding in difficulties and offering few encouragements. The Conference went through a crowded and diversified programme, comprising work among women and children, slum-work, health and housing, adult education, industrial welfare and last but not least rural reconstruction.

While it would be difficult to over-estimate the enthusiasm, enterprise and perseverence of the workers and the idealism that lay behind their work, it may be permissible to give expression to a feeling that often comes over the mind that the actual achievements so far made in social work are practically negligible when compared with the magnitude of the need. From what one can see, conditions in the city continue as if no one seriously cared for the welfare of the

masses. Not much headway has been made in the various directions in which work has been attempted. There is for instance a place called Parthasarathy Kuppam in Triplicane, an extensive fishermen's settlement facing the beach and next to the premier educational institution in the Province, which remains much the same as it was in spite of 25 years of social work and agitation, a real plague spot in the heart of a great city. If the present rate of progress is to be assumed as the normal standard for future years, many generations of Indian masses will have lived and died in ignorance, ill-health and want before the work of social workers reaches them. The prospect is disquieting.

If we are to expect substantial results within a measurable period of time it can only be on the assumption that the present effort is only the symptom of a collective endeavour that is slowly gathering in strength and will materialise into action in the near future. Have we any reason for this assumption? To some extent, yes. Those who have watched the progress of social work during the last two decades will testify to this remarkable circumstance, *viz.*, that where there was once one institution for social work there are now ten, where before workers had to be counted in units there are now workers by scores. Through practically every Press and platform in the country a continuous emphasis is being laid upon social service as a primary responsibility of educated citizenship. Social work is making a special appeal to the youth of the country who are forging and maintaining their affiliations to it amidst the multitudinous distractions and excitements of the present time. There can be little doubt that the movement promises to grow in rapid progression.

There are also other aspects which tend to relieve the anxiety of the position. Among them is the willingness of the State to take up the burden of welfare work when its need and practicability have been established. This is

happening in the field of elementary education, child welfare, public health, etc. The State either takes over the work or gives assistance by enacting necessary legislation or by mobilising departmental activity or by giving financial aid. In this sense it may not be incorrect to describe the present position in social work as one of exploration and pioneering, consisting largely in the discovery of social mal-adjustments in the light of new knowledge and in the stimulation of interest in social work in the public mind. The workers have to be recruited almost entirely from the educated class, or rather from that portion of it which is susceptible to social idealism. Many a youth enters the field of social work at a time when idealistic impulses have an over-powering urge. Sooner or later other problems enter his mind and take him out of the atmosphere of unselfish dreams. The contact then ceases. There are a few however who persist under difficulties; they constitute the nucleus for the steady growth of the work. The enthusiasm and sympathy of others are nevertheless an asset and their temporary co-operation helps in the accumulation of valuable experience. It is by progressing in this way that we have to-day formulated a social programme covering several phases of communal life.

What is it that we see happening in the field of social work to-day? Some sensitive minds, shocked by the prevailing misery in the country, dream dreams of a better India and in their exalted moments catch glimpses of the vision of men and women moving about with joy in the full bloom of their personality and delighting in work that promotes mutual welfare. They rouse the latent ambition in the people's mind and stir their dormant will into action. They get things done for them and through them, things the very need for which had not come into the people's minds and which the people did not dare to think as practicable.

It is an interesting phenomenon. The work of the social worker is not the distribution of charity. Indeed many a social worker is qualified more to be a recipient of charity than to be a bestower of it. But he does give a gift. His is the gift of energy, of power, of that which rouses a man from lethargy and starts him on a career of self-conscious progress. It is the gift of a vision which fills the recipient with a Divine discontent. The social worker releases through his work a power that helps the community to lift the dead weight of accumulated tradition and break the moral and mental inertia that has been paralysing effort. How is it that the worker is able to rouse response in a people whose attitude in the past has been one of stoic resignation to the afflictions of life and who spend their little stock of mental energy more in the rationalisation of suffering than in its alleviation by physical effort? It is the time spirit that does it. Never before was there such a quickening of life as at the present time in this ancient country. From Himalayas to Rameswaram the country is throbbing with a new spirit. Unlike former occasions it is now not a case of the rise of religious or tribal leaders who gather together a following and propagate a cult or establish a kingdom. It is the case of the entire nation desiring better living conditions. The social worker is merely a channel through which that desire is manifesting in creative effort. He is only anticipating the desires of the people around him and directing their discontent into constructive work. A bare protest against existing conditions without more leads only to the accumulation of the momentum for progress in silent impatience. That way lies the road to catastrophic change.

The social worker's plan is one of evolution. He frames schemes which will pool together the potential energies of the community. He uses this energy for bringing about gradually those desired changes that are just and inevitable.

He is a wise social engineer constructing the embankments, channels and sluices that will conserve and distribute the flood of power that is to descend upon the country. He converts for growth the power that would otherwise work destruction. By inducing the desire for betterment, by indicating the effective lines of action for betterment, by giving practical assurance to the masses that the social will of the country is on their side, by convincing them that the State is pledged to secure their welfare, the social worker gives an indirect demonstration of the advantage of orderly effort, and does propaganda for peaceful progress. He enlists the sympathies and efforts of men who owe little thanks to social organisation, on the side of co-operative action. He brings hope before despair grips the people's mind, and encouragement before failure embitters them. He conveys an assurance of goodwill before hatred poisons the springs of class effort, and educates them on the merits and dangers of alternative plans of action before the mass mind is roused to thoughtless and violent action.

In this effort failure is as much within the sphere of probability as success. There are so many difficulties along the line that it would not be a surprise if a break-down occurs at some point. The inadequacy of workers, the lack of public support, the want of response, the indifference of the Government, each of them contribute to the uncertainty of the result. The inexperience of workers, the waning of their enthusiasm, the faults of method, and the unfriendliness or hostility of the masses, contribute additional uncertain factors. It is quite possible that as a consequence of his work and impelled by the ambitions that it generates, the people may take it into their heads to accelerate their pace by methods the dangers of which are obscured in their vision in the excitement of their sudden enthusiasm. In the last resort it is bound to be a problem in social psychology whether we can

successfully construct a *via media* between the alternatives of revolution and stagnation facing an ancient people afflicted with many evils and seeking a quick means of escape. Time alone must tell us whether there is going to be or not an internecine struggle between contending groups for the things of the world which modern science and industry have brought within their reach, a struggle which is likely to scatter the nation into the fragments from which it has grown. Time alone must also tell us whether in this conflict we shall lose or preserve those affiliations which have been among the unique gifts of the Hindu spirit and which have enabled it many a time to interpret new forces and conditions in the light of the ancient teachings.

Social work opens a channel for the inflow of Divine blessing and protection of which the country stands in greater need than it did at any previous time in Indian history. Judged by all ordinary standards social work is a thing that is of God. Its objective is the distribution of the necessities for human culture to the least among human beings. It aims at lightening the load of those who have to trudge life's weary way without knowledge and without opportunities. By its emphasis upon practical brotherliness and upon the sharing of the chances of life with others, it is adding a new method of approach to God The hardships and risks that the social worker has to face, his devotion and sacrifice, his zeal and fortitude, his optimism amidst adversities, constitute a species of *Tapas* for the creation of a better India. His work is an investment of energy in planning a better society and in growing a better manhood.

In a country where the people are perpetually invoking the Angelic Powers for interference and help in the every day affairs of life, where men and women are willing to undergo endless hardships for insuring their fate in a future world, where health and happiness are recognised as the

legitimate privileges of social righteousness and suffering and pain as the result of social aberration, where the giving of gifts is deemed to be its own reward and sanctification, it ought to be possible to build up a widespread organisation of workers pledged to the assistance of the Devas by using physical methods, the efficacy of which has been demonstrated by the experience of other countries, and which can be worked by all without distinction.

It is not from Hinduism alone that strength should come. The emphasis upon service as a necessary expression of religious life is demonstrated on a conspicuous scale in the effort of the Christian Missions in this country. That demonstration has had and is bound to have profound and far-reaching re-action on the assessment of religious values. It is helping Hinduism to bring out those elements of the Hindu Faith that expound the unity of social structure, the interdependence of the different parts and the duty of every part to do its bit to promote the happiness of the whole. It is helping those who have been hitherto understanding service to God in a limited sense to enlarge the scope of their work, and to comprehend a variety of ministrations suited to the needs of the time. Similarly in Islam. Everywhere there is a growing ambition to transmute spiritual enthusiasm into social helpfulness. The idealisation of man as a God in the making is becoming the faith of the age, and communal life is being understood as a collective effort for common betterment.

Somewhere in the map of India's destiny there is a place where lies hidden the accumulated store of its good fortune, enriched by the prayers of its great men and purged of all dross through the expiatory sufferings of countless generations of Indians. Somewhere in the same map there is a route to that hidden spot which can be trod without violent disarrangements. Social work is a quest for the discovery of that place and that route.

WHAT THEOSOPHY CAN DO FOR INDIA AND BRITAIN

Dr. Bhagavan Das particularly requests that the following article of his should appear in THE THEOSOPHIST. He is one to whom Theosophists owe much for the splendid philosophical and psychological works which he has written. Though his article bristles with controversial points of Indian politics, I accede to his request, as an exception. As I stated, THE THEOSOPHIST is not a journal for the discussion of politics, and so this contribution will be the last on the matter.—C. JINARĀJADĀSA.

MY worthy brother Mr. Jinarājadāsa's rejoinder (pp. 330-1 of the June THEOSOPHIST) ends on a note of personal comparison. It was and is very far from my purpose to make any such comparison. Greatness is necessarily distinctive and peculiar, because "ab-normal"; Dr. Annie Besant and Mahatma Gandhi are, each, very great in their respective spheres. Each has corresponding limitations, as none knows better than themselves. Each has acknowledged "blunders" generously and repeatedly. It has been a cause of poignant regret to many of us that these two very great workers for the uplift of India, having been often brought very near to each other by surges of the political movement, have yet been driven apart by other surges. If they could only have combined forces permanently, the history of the struggle would have been very different. Each would have contributed an essential factor without which the other remains crippled. The chapters of history are studded thickly with such unrealised "if's".

The two great problems vexing humanity to-day—not only in India but, in varying forms, in all countries—are the religious and the economic; for politics is daily becoming more and more subordinate to economics. Some of us believe that only Theosophy proper, Brahma-Vidyā, Ātma-Vidyā, can supply the true and final solution of these. The Congress programme suffers from the very serious defect that it has not expressly recognised that Self-government means government by the *higher* Self of the people, *legislation by their best and wisest*, and has not thought out and published any measures for ensuring the election of such best and wisest. Theosophy holds aloft the banner of the Higher-Self; it should help to cure this defect, in the interest of not only India but all countries. Nor has the Congress defined systematically an economic policy which would abate, so far as is humanly possible, the intensity of the ill-will and struggle between the "haves" and the "have-nots". Such abatement is possible only by means of a rational social organisation based on the psychology and physiology of the human being. Theosophy includes human psycho-physics as an integral part. Dr. Annie Besant could supply these two lacks in the Congress-programme.

But even the best theory is not enough by itself. Practice also is needed. Every law requires a sanction. And the sanction always, ultimately, is Public Opinion, ready and able to manifest in "mass action". It is said sometimes that law should be changed by law. The phrase sounds nicely, but is fallacious. Law is not *made* by law and cannot be *changed* by law. It is made and can be changed only by "public opinion," the Sutrātmā, the Oversoul, of the People, expressed through "e(a)lders," "leaders," backed by the potency of "mass action". This is the contribution of Mahatma Gandhi. He has the secret of swaying the mass-mind, the mass-heart, and bringing it into action.

The two great leaders together would have completely bodied forth "practical-mysticism" and led the country onward to peaceful success irresistibly, for the good of both India and Britain. But Providence apparently wished the unhappy drama prolonged, and therefore prevented the combination.

With reference to some of the points taken in Mr. Jinarājadāsa's rejoinder I crave permission to add a few sentences, because I am very anxious that, at the present juncture, India should not lose, through any avoidable misunderstanding, even an atom of the sympathy of any reader in any of the fifty and more countries into which THE THEOSOPHIST goes.

Mr. Jinarājadāsa speaks of Dr. Besant's Commonwealth of India Bill as "far more suited to the needs of the masses than what Congress stands for". Unfortunately the Congress, after abandoning the All-Parties' Draft, no longer tells us what exactly it stands for in respect of economic and electional policy. Mahatmaji, as deputy of the Congress, has mentioned some general principles in his speeches at the Round Table Conference; but they are not enough to satisfy doubts. Dr. Besant's Bill too, if I remember rightly, does not contain what I have always felt to be a vitally indispensable element for a good constitution, *viz.*, rules for securing the election of really good and wise legislators, embodying the higher Self of the people. (On this point, I would refer readers who may be interested in the subject, an intensely *theosophical* subject, to the Adyar pamphlet on *The Ethico-Psychological Crux in Political Science and Art, or Who should become Legislators*). Still I personally would much rather give my adherence to Dr. Besant's Bill than to the All-Parties' Draft, because there is much more in common between the former and the outline Scheme of Swaraj which the late Deshabandhu C. R. Das and I prepared.

But Dr. Besant herself, with her usual self-sacrificing and generous spirit, withdrew her own Bill in favour of the All-Parties' Draft at Calcutta. Day after day she attended the meetings of the All-Parties' Convention, and then, night after night also, the sittings of the Congress which finally endorsed the All-Parties' Draft. On the night of the 31st December, 1928, she, senior-most of the leaders gathered, with the burden of eighty-one years upon her shoulders, sat wakeful at the Congress session from 8 p.m. to 3 a.m., while all the others were taking naps by turns and walking out and in for rest and recreation. And next morning, 1st Jan., 1929, she was again present at the last sitting of the A. P. Convention when I tried, in vain, to induce a very thin and very tired house to make an amendment in the Draft Constitution with regard to the point above referred to, *viz.*, how to secure good and wise legislators, who alone can make the obviously desirable good and wise laws. And she tried to say something in partial support of my motion too. But people's minds were and are yet too much occupied with " modern " notions about elections to care even to seriously examine " ancient " and " Theosophical " Indian ideas on the subject. Later on, that day, the Congress endorsed the A. P. Draft and held to it for one year, as said before. And the united adherence to it by the whole of India had undoubtedly great effect on the British régime.

If only—another " if "—the Moderate Liberals (whose representatives indeed had largely prepared the Draft, on Dominion Lines) had joined, then and there, with the Congress in a publicly expressed determination to non-co-operate with, or passively resist, or civilly disobey, the British régime in such and such specified way, or take any other definite *action*, in case the A. P. Draft was not agreed to by Britain within such and such a specified period, then the probability is that the Congress would not have adopted the resolution to

change to "Independence"; that after one year the Draft would have been substantially agreed to by Britain, and the present vast turmoil would not have arisen.[1] I asked a very prominent Liberal, at the time, whether his party would join with the Congress in such *action*, if it became necessary, to secure the Constitution agreed upon by All Parties. He said it *ought* to, but doubted greatly if it would.

British statesmen themselves, and in the highest official positions too, have repeatedly and almost in so many words said to the Indian People: "Make a united demand and we will have to accede to your wishes." But "demand" means not merely a scheme on paper; it means a "sanction" behind the scheme also. Unhappily our Moderate Liberals preferred, not the thorny way, but the primrose path of executive councillorships and ministerships and all that those imply, which the British régime temptingly held out.[2] They were not prepared to suffer for their convictions; and the Congress had lost all faith in mere eloquent debate.

The mere enunciation of a sober policy is not the whole of wise statesmanship; it is only one half of it; the other, and equally essential constituent, is the thinking out and adoption of active measures which will realise that policy. It is no use to repeat *ad nauseam*, as some of our good Liberal brothers are doing: "We disapprove of Congress methods." A leading liberal Daily, for whose editor I have very great regard personally, repeats this phrase in almost *every* editorial. If the Liberals said, instead, "For various reasons, we are unable to adopt the Congress methods," Congressmen would understand, and even appreciate, and even partly sympathise. Circumstances differ; every one is not in a position to suffer a *lathi*-charge or go to jail. As

[1] This statement of Dr. Bhagavan Das is typical of Congress mentality.—C. J.

[2] A most unjust statement, attributing to Liberals and Moderates a deterioration in their patriotism. Once again a typical instance of Congress mentality.—C. J.

it is, Congressmen can only say to the Liberals: "*Please put forward* some better method—which is not mere elocution, not mere pointing out of difficulties obvious to every one, not mere blame of others who are suffering for their convictions—we will not recount the kinds of pains and penalties, enough to say that some of them are *horrors*. Do you yourselves sincerely believe that mere argument will win for the country what you want for it?"

My brother Mr. Jinarājadāsa speaks of the Congress levelling "a pistol at the head of Britain and saying: Complete Independence unless you promise Dominion Status within twelve months". What is the pistol made of? Is it not made of a portion of Christ's Sermon? And is it levelled at the *head*, or is it levelled at the *heart* of Britain—and of all other countries too, at the same time? And has the levelling been altogether vain, as regards other countries at least, and a large section of thoughtful persons even in Britain?

"If a ballot were taken," as Mr. Jinarājadāsa suggests, of the forty-five thousand, to the end of April, by *official* statement, not only "of thirty thousand men and women who have gone to jail," they may say what he suggests they would, *viz.*, "For Independence and not Dominion Status". But why has this come to be so? Is it not because the Moderate Liberals were *not prepared* to join in any *action*? Were *they* at any time, are they now, prepared to go to jail for Dominion Status?[1] If so, let them say so publicly; and they may even now find the Indian People giving its support to them. It is never too late to mend.

Mahatma-ji, like every leader who is in earnest, felt the need of the support of those who had the courage of conviction. He gathered such unto himself on such terms as

[1] But why break laws and go to gaol at all, when other methods serve the end better?—C. J.

were possible in the circumstances. The disabilities of India, communal, geographical, armamental, which Mr. Jinarājadāsa mentions, are so obvious that Mahatma-ji could not possibly be unaware of them. (Incidentally, while it is true that the bulk of the Musalmans are standing aloof from the Congress, it is by no means true that all of them are; as a fact, leading Muslims in every Province are in jail to-day as Congressmen, including two presidents and several other office bearers of India's premier association of Muslim divines and theologians, the Jamiat-ul-Ulema of Delhi; and there are many scores of nationalist Muslim associations scattered all over the country who are in co-operation with the Congress in political ideals and efforts.) But Mahatma-ji, like every leader, had to choose between two evils; a "sober" constitution, but on paper only, sterile, coupled with inspiring no action, on the one hand, and a perhaps too high ideal, but vibrant with life and inspiring the mass-mind to mass-action, and promising forward progress.

If Mahatma-ji could have secured the support of the Congress as a whole to the A. P. Draft, without the condition of change to "Independence" after a year, that would perhaps have been best. The Moderate Liberals could have turned the scale, if they had offered to stand shoulder to shoulder with the Congress in a non-violent, truly spiritual, *fight* for Dominion Status. They failed; Mahatma-ji, to avoid a vast split in the Congress, to avoid strengthening the ranks of the believers in violence, to keep the very strong minority also with himself, took the line he did.

But be it remembered that even while consenting to the word "Independence," Mahatma-ji has always reserved room for reasonable interpretation. "Complete Independence," in the strict sense of the term, is a complete myth. Even the U.S.A., even Britain, France, Japan, Italy—are not completely independent. The so-called "Great Powers"

(Powers for good or for evil—Heaven knows!) are, by the very nature of things, placing limitations upon each other. Any nation which enters into any treaty with any other, *ipso facto*, curtails its "complete independence" to some extent thereby. Inter-dependence is the pervading fact in Nature—nowhere independence. Between human communities it ought to be equal, not lop-sided; spontaneous, not forced.

In his last speech at the R. T. C., Mahatma Gandhi said: "I do not want to break the bond between England and India, but I do want to transform that bond. I want to transform that slavery into complete freedom for my country. Call it complete independence or whatever you like, I will not quarrel about that word, and even though my countrymen may dispute with me for having taken some other word, I shall be able to bear down that opposition so long as the content of the word that you may suggest to me bears the same meaning . . . I want to become partner with Great Britain . . . with the English people, but I want to enjoy precisely the same liberty that your people enjoy, and I want to seek this partnership not merely for mutual benefit; I want to seek this partnership in order that the great weight that is crushing the world to atoms may be lifted from its shoulders."

This is a thoroughly Theosophical sentiment and ideal, which Dr. Besant has herself proclaimed repeatedly though in different and sometimes even more forceful language.

Of course there are defects in the Congress programme. In which human programme are there none? But the part to-day of wise statesmanship, of Theosophical sense of universal brotherhood, of philanthrophic benevolence towards India and Britain and all countries is, not to dwell upon the defects except with the purpose of and with suggestions for remedying them, not to belittle and weaken the Congress movement, but to dwell upon the spiritual quality it has introduced into politics, upon its patriotism, its self-sacrifice,

its unretaliating suffering, and so to build up an overwhelmingly strong world-opinion which will shame Britain into agreeing to at least real substantial Dominion Status for India. The real can never catch up with the ideal. It will always lag behind. Therefore keep the ideal high. If the ideal is low, the real attained will be very low. If the ideal is high, the real attained will at least not be low.

The spiritual quality of Mahatma Gandhi's principles and methods is being publicly recognised and lauded by outstanding leaders of religious, philosophical, educational thought, outside the Theosophical Society, in many countries. It should surely be recognised amply, eagerly, whole-heartedly within a spiritual association like the Theosophical Society whose first splendid object is Universal Brotherhood. Have not the Custodians of Theosophy told us that "A brave declaration of principles, and a courageous endurance of suffering for their sake" are important steps on the Path to the Great Peace?[1]

Benares, 5-6-1932 BHAGAVAN DAS

[1] Do those "leaders" *outside India* know, as some of us who live in India know, the deeds of violence which have been done in the name of "non violence"? It is indeed the bravest declaration of principles of any in India which Dr. Besant made when she said, "No!" to Gandhiji's methods, and so sacrificed her political leadership among Indians.—C. J.

MADAME BLAVATSKY

By A "CHURCH OF ENGLAND CLERGYMAN"

This paper was read at a breakfast meeting of clergy of the Church of England. It may be interesting in showing how H. P. B. has made her way in public opinion when such a paper would be tolerated, and a clergyman could write it. (*The writer*).

BEETHOVEN wrote a musical picture of the great Napoleon in the symphony *Eroica*. It must be well known to any lover of melody. Glory, achievement, failure, death of the hero are its themes, worked out with the master hand of a musical genius; it gladdens and saddens, its notes are glory and pathos. Perhaps some day a philosophic musician may give us, in melody which tells us, what mere words never can, an impression of H. P. B. There will be moments of exultation, of dreamy reverie, of mystic contemplation—and many discords. There must be rhythmic memories of Russia, America, England. A gradual softening of the recurrent phrase describing the heroine's personality and the discords will be resolved. Then with a final crash the harmony will end. A soft lament will conclude the composition. That, were I a composer, would be my Blavatsky symphony, but as I am not, I must try to say in words what music could so perfectly do without them.

The main impression I have obtained from reading "Ephesian," A. P. Sinnett, G. Basenden Butt, Dr. Besant, Bishop Leadbeater, Dr. Kingsland, and others is that there was always a strong element of the child in H. P. B'.s nature;

that she was intensely temperamental, given to violent tantrums, again affectionate and lovable; filled with astonished indignation when what she asserted was not believed, entirely forgetting how strange it was; that she expected hot appetising meals to be ready at any hour of the day or night, and was furious when they were not; that she worked, ate, slept and took insufficient exercise, according to no visible plan or method. Children act so when they are able to. She was capable of winning and keeping devotion and affection forty years after her death, in spite of all these infantile failings. There was an elusive power and charm about her, a something not easily defined.

A time will come when they who knew H. P. B. will have followed her into the "Eternal azure of the past". We shall have no one to speak of her many attractions, her kindness, her strange knowledge, and she will then be known by her writings, and by the reaction to her ideas of her contemporaries as recorded.

Her greatest work, *The Secret Doctrine*, people will differ about. Some like Dr. A. Besant may find it an answer to their own questioning of Eternity, others will probably dislike its ponderous size, and not very well arranged matter. They will cavil at the numerous quotations, sometimes from mediocre authors. They will compare it to the dogmas which they accept without question or examination themselves. They will probably refuse to do more than dip into it.

The Secret Doctrine has had many interpreters in the various branches of the Theosophical Society, and they have differed considerably as to how they understand it. *The Secret Doctrine* is really a commentary, a book written "round" the *Stanzas of Dzyan*. If it is perused, and the *Stanzas* are read from that point of view, people will still differ, but they will differ more intelligently and possibly more kindly. For one thing if we put

"rounds and races" aside, and take a look at the wood as a *whole*, ignoring the individual trees for a moment, we shall see a really striking and majestic series of pictures of human evolution; pictures which will not absurdly represent man's body making his mind, but that show the inner, true life as slowly building the outer. As Canon Charles Kingsley truly put it: "It is never the shell that makes the snail, it is always the snail that makes the shell."

It is shown also that evolution is a spiritual thing, not merely a physical one. It teaches, and Holy Scripture told us so long ago, that "as a man sows, so shall he also reap". The doctrine of Reincarnation, one of the most ancient explanations of the mystery of Life, is re-stated for the first occasion in modern times. That the writer was a remarkable woman and a profound thinker, many of whose ideas about the unseen have been confirmed by recent science, no impartial reader who has honestly read and not skimmed H.P.B.'s works will deny. During H.P.B.'s life, and since, she met with great antagonism, people with a sort of super-spite have hurled themselves at her, nothing was too bad to say, nothing too infamous to do. On the other hand some, whom she herself would certainly have called "flap-doodlers," have tried to make of her a super-infallible Priestess and Prophetess, even a Goddess.

It would seem to the present writer that Madame Blavatsky was a most remarkable woman—one of the most striking of her sex. She was a great child, humorous, quite without the least pretence or pose, with knowledge of things "far above their sight," as the Psalms put it, of the average person. Both her temper and her imagination were sometimes very imperfectly controlled. She certainly loved a joke, and understood fun; many of her friends and her critics are alike strangers to either feelings. Did H.P.B. commune with that "Choir Invisible" whose music is the accompaniment to

man's apparently unvarying tragedy-comedy? One must study her writings carefully and honestly for an answer.

The present writer has followed Madame Blavatsky in her various biographies, from the dreaming child in Russia surrounded by Wonderland, to the old brooding woman in England—avid to get the truth as she saw it spread abroad, and hindered by the stupidity of both her associates and the world at large. There was a touch of Don Quixote in her, and more than a touch of Sancho Panza in many of her followers. Most of Madame Blavatsky's detractors are dead and happily forgotten, from the unpleasant Solovioff to the ungrateful authors of a "frame up" at Adyar, the Coulombs. Many sincere admirers and students of Mysticism in and outside the Theosophical Society will remember with gratitude a great teacher, and a lovable woman, who showed a new and wonderful vista in man's high adventure.

H. P. B.

WHAT strange vicissitudes all teachers know,
Who to man's folly will the truth to show.
Acclaimed by some, by others villified,
"Hosannah! Death! Let him be crucified!"
To foolish praise, and yet more foolish blame
Your smiling unconcern was still the same.
And now the haze of years begins to fade,
We know you faced injustice unafraid,
Bore with stupidity, and could discern
Those of good will, with honest wish to learn.
Lies and foul slanders for a while may stay,
Then are forgotten as years fly away.
A noble woman toiling to the end;
To all who seek for truth a faithful friend.

F. H. A.

UTOPIAS AND EGOIC EVOLUTION

By M. R. St. JOHN

UTOPIA has always been and always will be the dream of the idealist, and from time to time the conception of a perfect state has been put forward by those who are primarily concerned with human welfare.

The Republic of Plato is the earliest and, later in More's *Utopia*, Sir Philip Sydney's *Arcadia* and still more recently in *Looking Backward* by Bellamy, the attempt was made to picture a system under which everybody would be living under the best possible conditions. That such conditions have never been fully achieved is presumably the fault of the human element which has invariably failed to pull together unless compelled to through some form of autocratic control, the worship of demos eventually leading to a morass of conflicting and selfish partisanship.

In the past, it would seem that, whenever a Nation or State had made some approach towards a condition of general well-being, either degeneration had set in, or it had been invaded and destroyed from without. Rome, Greece, Egypt and other great peoples are examples, while the Inca civilization of Peru was put an end to by the Spanish barbarians whose procedure was excused by the "ethics" of their religion which, nevertheless, failed to deter the conquerors from sequestration of the Inca treasure. Now the motive behind all schemes for a utopian State is the amelioration of the lot of its population, and it aims at the elimination of

everything detrimental to the ordered life of the Community, State or Nation, such as war, poverty, destitution, starvation and overwork.

Yet, within the last half century, certain extensions of this utopian philosophy have crept in, which appear to have for their object the transmuting of this "world school" into something more akin to a "playground". Even in educational institutions and centres the playing fields and rival athleticism are a strong feature of the curriculum and, on occasions, override the main intention. And if we consider this change, everywhere apparent in colleges and schools and also in other organizations, it is not difficult to understand why failure to reach the desired end has always been conspicuous, for, when attainment was almost in sight, an effortless degeneracy, or a ruthless destruction from without intervened to prevent it. Such failure might well be considered a certainty in anything that is likely to interfere with or counteract the Divine purpose of Spiritual Evolution, which is the main purpose of physical manifestation, the plan ensuring that the school is *ipso facto* a school and not a travesty of one.

In these days the greatest menace to evolution is Communalism, that fallacious theory founded on hate, and marked by a preposterous phariseeism whereby it is claimed to be the resultant ethic of Universal Brotherhood. Verily the forces opposing human progress are masters in the art of throwing dust in the eyes of humanity which, enmeshed as it is in the form, is so easily intrigued by all that tends to appeal to the personality. Another feature is the endeavour to carry standardisation into the human area, for this great asset in the manufacture of products outsteps its zone of utility if applied to human beings. Trade unionism is the transgressor in this respect and some of its "catch-words," indicating its affinity with Communism, are significant.

If we take the following: standardisation (a levelling down), solidarity (against anything conflicting with its views), equality (the herd instinct), freedom (restrictions), it is evident that supreme individualism is the last thing to be sought after by those holding communistic views, in spite of the fact that all great discoveries, inventions and deeds have been achieved by individuals, never by anything in the nature of an organisation. A little reflection on this helps to clarify our minds as to the nature and purpose for which we are in physical existence. Standardisation has become an accepted principle in Union organisation, especially in respect of productive capacity and time; for its rules prohibit the more skilful units from doing their best, while trouble is for the man who exceeds the time allotted in which to work. These restrictions, prevalent in various trades, are incompatible with freedom and are clearly a process of levelling down.

If it should ever come to pass that things moved in the direction of a communistic Utopia, we might expect standardisation to be carried to far greater lengths than at present, leading up to the elimination of individual responsibility. For it is easy to imagine how rapidly and to what extent we would be compelled to conform, not only to restrictions on personal liberty, but to acts directly connected with our physical bodies in regard to regulations for the common good. Such enactments would not stop at compulsory vaccination, but would be extended to cover serumpathic inoculation as a preventive against most of the ills that flesh is supposed to be heir to. Family life would be a thing of the past, the Utopian Government taking charge of and being responsible for the children with the object of ensuring their becoming good citizens. Verily a robot's paradise!

It is well that there are counteracting forces beginning to bestir themselves, forces averse to the sterilising influence of Communism, for the future of humanity under such

conditions would be a retrogression from the human to the sub-human instead of, as it should be, a steady uplift towards the super-human, the goal which awaits us all. The fetish of a standardised peaceful state of physical existence, as the common prerogative of everyone, is the tendency against which this article is a protest, for a people glamoured by physical comfort and well-being are, like the Gadarene swine, running down a steep descent to a spiritual oblivion.

DARE YOU?

DOUBTING Thomas and loving John,
Behind the others walking on:

"Tell me now, John, dare you be
One of the minority?
To be lonely in your thought,
Never visited nor sought,
Shunned with secret shrug, to go
Thro' the world, esteemed its foe;
To be singled out and hissed,
Pointed at as one unblessed,
Warned against in whispers faint,
Lest the children catch a taint;
To bear off your title well,—
Heretic and infidel?
If you dare, come now with me,
Fearless, confident, and free."

"Thomas, do you dare to be
Of the great majority?
To be only, as the rest,
With Heaven's creature comforts blessed;
To accept, in humble part,
Truth that shines on every heart;
Never to be set on high,
Where the envious curses fly;
Never name or fame to find,
Still outstripped in soul and mind;
To be hid, unless to God,
As one grass-blade in the sod,
Underfoot with millions trod?
If you dare, come with us, be
Lost in love's great unity."

EDWARD ROWLAND SILL

GOETHE'S FAUST

By C. JINARĀJADĀSA

(*Concluded from p. 312*)

THE Way of Knowledge, the Way of Love, and the Way of Art—all three have been trodden by Faust, and yet Salvation has not been found by him. Where then is the real Way?

In the series of experiences, through Art, Faust possessed the most beautiful Form which the world holds. It was Helen of Troy. He became united to her, and real happiness seemed to descend with the power gained to take delight in ever new creations of Beauty, represented by Euphorion, the offspring of the two.

Helena

Love, in human wise to bless us,
In a noble Pair must be;
But divinely to possess us,
It must form a precious Three.

Faust

All we seek has therefore found us;
I am thine and thou art mine!
So we stand as love hath bound us:
Other fortune we resign.

But Euphorion, who flew daringly into the empyrean, crashed down in disaster like another Icarus. It was a part of that same destiny that Helen should vanish.

Helena

Also in me, alas! an old word proves it truth,
That Bliss and Beauty ne'er enduringly unite.
Torn is the link of Life, no less than that of Love;
So, both lamenting, painfully I say: Farewell.

With Helen's farewell, it is as if another incarnation were over for Faust, for he is enfolded by clouds and carried away. The new scenes, as of a new incarnation, begin as Faust steps forth from the clouds among high mountains.

Though he has not found Salvation through the path of Beauty, yet Beauty's impress on his soul has made his imagination more sensitive. He can now create impersonal visions —visions, that is, where his own happiness is not the theme.

Mephistopheles of course arrives on the scene. He complains that Faust is still not satisfied.

Mephistopheles

From this exceeding height thou saw'st unfurled
The glory of the Kingdoms of the World.
Yet, as thou art, unsatisfied,
Didst feel no lust of power and pride?

Faust

I did! A mighty plan my fancy won:
Canst guess it?

The Devil remarks that is easy; of course it must be to bear rule over men as their overlord. Faust scorns such an ambition, which looks to any satisfaction as the centre of a crowd of subservient human beings. There is to the Devil only one other choice.

Women, I say; and, once for all, believe
That in the plural I the sex conceive.

Faust's reply is brief:

Sardanapalus! modern,—poor!

On the Devil asking sarcastically if it is the moon then which Faust is groping after, Faust replies:

Not so! This sphere of earthly soil
Still gives us room for lofty doing.

Astounding plans e'en now are brewing:
I feel new strength for bolder toil.

Here Mephistopheles interjects a sarcasm which, as we shall see at the end, enshrines a great truth.[1]

So, thou wilt Glory earn? 'Tis plain to see
That heroines have been thy company.

Ignoring the sarcasm, Faust replies finely:

Power and Estate to win, inspires my thought!
The Deed is everything, the Glory naught.

What is this "Deed" which Faust is meditating? It is no less than to drive the sea back and reclaim the land.

Let that high joy be mine for evermore,
To shut the lordly Ocean from the shore,
The watery waste to limit and to bar,
And push it back upon itself afar!
From step to step I settled how to fight it:
Such is my wish: dare thou to expedite it.

Here then we have Faust's "Deed": it is to drive the sea back by a series of dykes and fill up the marshy land so as to make it habitable and cultivable land. Mephistopheles is bound by the compact to help him.

The details of how the Devil accomplishes his part are tedious; at any rate, by his machinations, Faust is given control over a tract of the seashore, and there Faust begins his work of reclamation.

Years pass in the work; where was once the sea are now fields. A stranger who returns after many years addresses an old couple who live there:

Where the savage waves maltreated
You, on shores of breaking foam,
See, a garden lies completed,
Like an Eden-dream of home!

See the green of many a meadow,
Field and garden, wood and town!

[1] I am using Bayard Taylor's fine translation; but many a time half the tenseness of truth in the original German escapes in the translation.

Distant now, thou hardly seest
Where the sea's blue arc is spanned,—
Right and left, the broadest, freest
Stretch of thickly-peopled land.

Thus is Faust's dream being accomplished. Yet there is one part where it is not complete. The old couple own a small bit of land with some trees which interfere with his plans; he bids the Devil remove them to another residence. But the Devil mismanages the affair, and the place gets burnt down, with the old couple inside. Faust feels it has been ill-done:

Deaf unto my commands were ye!
Exchange I meant, not robbery.
The inconsiderate, savage blow
I curse! Bear ye the guilt and go!

Quick-bidden, and too quick obeyed!—
What hovers hither like a shade?

For there will be a Karma for that. Spectres come to him of Want, Guilt, Care, and Necessity. They all fly except Care, who breathes in his face, and Faust becomes blinded.

He is now an old man, and blind. Yet he has been so purified by a Work *for others* that physical blindness is scarcely noted, compared to the inner illumination.

The Night seems deeper now to press around me,
But in my inmost spirit all is light.

For him henceforth the Work is "the Way, the Truth and the Life":

I rest not till the finished work has crowned me:
The master's Word alone bestows the might.
Up from your couches, vassals, man by man!
Make grandly visible my daring plan.

There is more to be done of reclamation; he bids the Devil:

Collect a crowd of men with vigour,
Spur by indulgence, praise or rigour,—
Reward, allure, conscript, compel!
Each day report me, and correctly note
How grows in length the undertaken moat.

Though blind, Faust contemplates ever the vision created by his purified imagination.

> To many millions let me furnish soil,
> Though not secure, yet free to active toil;
> Green, fertile fields . . .
> A land like Paradise here . . .
> And such a throng I fain would see,—
> Stand on free soil among a people free.

So exquisite is this vision of the happiness which he has created *for others*, that at last comes to Faust that supreme Moment for which he sought through many lives. For the joy of others now rebounds on to him, and he cries out in rapture: "*Ah, tarry a while, thou art so fair!*".

> In proud fore-feeling of such lofty bliss,
> I now enjoy the highest Moment—this!

So saying, Faust dies. But he has found himself as a soul, and so lives for evermore. Of course, Mephistopheles cannot understand. What is there in such a "moment" for one who is the embodiment of selfishness?

> No joy could sate him, and suffice no bliss!
> To catch but shifting shapes was his endeavour:
> The latest, poorest, emptiest Moment—this,—
> He wished to hold it fast for ever.

By the compact, the Devil should have Faust's soul, when he said "Ah, tarry a while, thou art so fair!" But that cannot be, because Faust has liberated himself, and is freed from the dominion of selfishness. Evil has no part in Faust any longer.

The last scene of the play brings to us the Heavenly Hosts. As they appear, the power of evil, represented by Mephistopheles, steadily wanes, and the angels bear away the soul of Faust.

Angels

> The noble Spirit is now free,
> And saved from evil scheming:
> Whoe'er aspires unweariedly
> Is not beyond redeeming.

Faust has now to awaken to spiritual realms, and Woman the Divine comes to assist him. First, it is Marguerite, all purified of transgression, and among the angels. But what place is there in the final scene for the Glorious Mother, not the Dolorous Mother, the Blessed Virgin? Why should Goethe, one of the greatest in the world of Art, bring her into the last scene? Only because he sensed with his intuition the mystery, that the action of the Feminine Aspect of Divinity is somehow inseparable from the achievement of Salvation. So Marguerite appears and prays to the Maiden:

Incline, O Maiden,
With mercy laden,
In light unfading,
Thy gracious countenance upon my bliss!
My loved, my lover,
His trials over
In yonder world, returns to me in this.

And the Mater Gloriosa grants the prayer:

Rise, thou, to higher spheres! Conduct him,
Who, feeling thee, shall follow there.

The great story closes with some lines which have baffled all translators. Into eight short lines Goethe has packed all of Plato and the Christian saints, and what every artist knows. A "mystic chorus" hymns the glory of that mystery of mysteries, the Archetype.

Each thing of mortal birth
Is but a type;
What was of feeble worth
Here becomes ripe.
What was a mystery
Here meets the eye;
The Ever-Womanly
Draws us on high.[1]

[1] The more literal translation of Taylor is:

All things transitory
But as symbols are sent:
Earth's insufficiency
Here grows to Event:
The Indescribable,
Here it is done:
The Woman-Soul leadeth us
Upward and on!

Goethe was twenty when he conceived the idea of his *Faust*; he was eighty-two when he put the last touches to the second part of the drama. That part was published only after his death. It has been disliked by most readers of *Faust*, for its divagations, diffuseness and incomprehensibility. Yet there is a unity which links the first part to the second, especially if we accept the thesis which I propound that the events which happen to Faust should be conceived as happening not in one life but through several.

The whole drama has been well summarised by Rosenkranz in the following words:

> Both Parts are symmetrical in their structure. The first moves with deliberate swiftness from Heaven through the World to Hell; the Second returns therefrom through the World to Heaven. Between the two lies the emancipation of Faust from the torment of his conscious guilt,—lies his Lethe, his assimilation of the Past.
>
> In regard to substance, the First Part begins religiously, becomes metaphysical, and terminates ethically. The Second Part begins ethically, becomes æsthetic, and terminates religiously. In one, Love and Knowledge are confronted with each other; in the other, Practical Activity and Art, the Ideal of the Beautiful.
>
> In regard to form, the First Part advances from the hymnal chant to monologue and dialogue; the Second Part from monologue and dialogue to the dithyrambic, closing with the hymn, which here glorifies not alone The Lord and His uncomprehended lofty works, but the Human in the process of its union with the Divine, through Redemption and Atonement.

But how is it ever possible that one soul can undergo all the multitude of experiences "from heaven through the world to hell," and "therefrom through the world to heaven," in the space of some sixty years at most? Granting that a man may assimilate experiences towards some definite end from his twentieth year to his eightieth, can those experiences in that brief span of sixty years produce such a transformation of the character as is shown in the drama? The whole magnificent drama of Goethe's appears in a new light if we presume that, though he knew it not, yet nevertheless the idea of a soul

gaining experiences through a succession of lives was subconsciously present in his creative imagination. Then the impossible things in this his greatest work of art appear possible.

Consider Goethe's *Faust* as the drama of a soul's growth and redemption, not as accomplished in one life-time, but in several, and the drama is then seen as set in a magnificent framework. Consider too how that redemption comes not through Knowledge as such, nor through Love as such, nor through Beauty as such, but through a *Work for others* suffused by Knowledge and Love and Beauty, and we see how Goethe the poet and artist discovered the greatest truth of Occultism. And as all these many threads of Life are all drawn together to make the rope which binds the aspiring soul to the "Ever-Womanly" that leads him "upward and on," we realise that Goethe has given a message which is scarcely yet understood by the world, but which will be understood more and more as men love Beauty and offer themselves in Service.

CONSOLATION

WHEN the fabric of life is torn in twain,
The pattern twisted and rent;
Its beauty marred by a soul's deep pain
For love, who came and went—
Stand firm! For still at the loom of time,
God weaves with weal and woe
New threads to strengthen life's changing rhyme,
Restoring His shattered plan sublime,
The ultimate good to show.

KATHLEEN RICE

TRUTH, REALITY AND INTUITION[1]

By AARNE A. ASTALA

MAN is a seeker after truth. It might be objected "some may be, others are not," but even the most indolent mind, the most deceitful character, desires to see his way clearly in this life. The only doubt would be whether or not a person is a seeker after truth consciously and wittingly. A considerable number of seekers after truth have not made clear to themselves what is the truth they are seeking, and what are the ways of approaching it. The purpose of this little treatise is to clear up some of these points.

There are three words: *true*, *fact*, and *truth* which are often taken as equivalents but of which most people have a very vague and indefinite conception. When we wish to assert that we speak the truth, that we speak honestly as we perceive matters; or when we wish to affirm that something is a fact: we often say "that's the truth." Here the truth, the fact, and the honest account of a matter pass for the same thing.

Yet we are aware that this is only due to the inaccuracy of our everyday speech. The truth we seek is very different from a fact, or from an honest report of something. When

[1] Translated from the Finnish.

pursuing truth we strive to know facts, and to be honest, but we feel that those things are merely intermediate values in our ultimate attainment of truth.

We often speak also of the truth or the truths of science. This means something different from honesty, and even from a fact discovered by science. By the truth or truths of science we understand those generalisations which science has deduced from the facts discovered by it. But though we be the most earnest students, and know all the facts of science and all the generalisations deduced from them, we must still continue in our search, not only after new facts and generalisations, not only after "truths" but after the very truth itself.

Hence the truth which we seek, which everybody is seeking, means to us something different from all that is mentioned above. But what does it mean? We all feel that we are living amidst unreality. A man, who knows that his conceptions of the outer world are but versions or interpretations of what he perceives by the senses, and that we by our senses cannot reach that really existing thing which gives rise to our sensations, understands that in that respect we live amidst unreal things. But if this problem of unreality has not entirely seized his mind, he still finds himself living amidst unreality of another kind. Such a man, who does not in the least doubt the reality of a physical world as he perceives and apprehends it, feels that there may be yet another unreality. We all feel something unreal in our conduct, our behaviour, our actions, our emotions, even in our thoughts. We have an instinct that there exists a reality in which we live and move and have our being, our inner world, which we neither apprehend nor grasp. We have an instinct that the grasping of this reality and its apprehension would bring us to that truth which we are seeking. Hence it follows that truth is our conscious mental relation to reality, a mental relation

which is direct, immediate, and includes not our thoughts alone but also our feelings, our minds as well as our hearts.

Not by our intellect alone, still less by the senses alone can we grasp this reality. But in our conscious life we must constantly deal with it, and only with it, and we must be able to treat it with our intellect. For this end we are aided by symbols of reality, *i.e.*, by the world of phenomena, and also by the new symbols derived from the former, in other words by the world of conceptions, and lastly by the symbols of a third kind, the world of words.

This reality in itself is mobile and living, it is dynamic. But our intellect, imperfect as it is by nature, is capable of operating only with firm and fixed or stable symbols. When we make an effort to get at this reality by our intellect, we must, as it were, stem its current or imagine we have stayed it; we must intersect it and take apart an immobile and static section that we analyse by our intellect, and compare the unknown with the known, classifying in types the qualities we have discovered, and making of them symbols or conceptions.

Man is quite accustomed to putting together again a machine which he has taken to pieces. He is also accustomed to the idea that conceptions are raw materials out of which his intellect constructs forms. But he has got the illusion that these conceptions, which he has gained by analysing the static sections of reality, are *qualities* of that reality, qualities which one can manipulate as particles of reality, and from which it may be rebuilt. Because they, however, are not actual particles of reality but only presentative particles of it, *i.e.*, its symbols, one cannot build out of them reality itself, and thus get at it and get to know it. Therefore neither the most extensive nor the finest system that is built up of conceptions can bring us to the knowledge of reality, any more than one can build up a poem, though one has all its

presentative particles, *i.e.*, all the single letters appearing in it, spread out before him. One must know the poem itself in order to rebuild it from those letters.

The seekers of truth, however, very frequently have the illusion that by building a system out of conceptions, and thus erecting a larger and ever larger edifice, they can bring reality itself before them, and can thus apprehend their own relation to it; in other words, that they can then find truth. By the words, *i.e.*, by the particles of the world of speech which, in their turn, are symbols of the world of conceptions, a mind is enabled to deliver its gifts to another mind. The above-mentioned illusion thus gives rise to other illusions, which include the idea that some one is able by conceptions to deliver to us the very truth we seek, that he can reveal it and hand it over to us.

On that same basis there arises still another illusion, the illusion that the conception of the universe, which we gain by analysing more and more sections of reality, can bring us to reality and truth itself. We fancy that the more views are presented to us, which are gained by analysing static sections of reality, and interpreting them as conceptions—or in other words, the more there are known to us various "levels," whence our views originate—the nearer we are brought to reality and truth. This habit of thought is very familiar to those of us who are Theosophists. We have not only imagined that better-informed men than we deliver to us conceptions which certainly are of practical value in this world of relations, and help us in analysing our own section of reality, and in systematising our own conceptions, but we have also imagined that they can deliver to us the actual truth discovered by themselves. Now, the truth discovered by another person indicates his own relation to reality, not ours; and our conception of the universe enlarged by Occultism is only an enlarged view of the

symbols of reality. It does not indicate our relation to reality itself.

In order to be in a position to "intersect" reality so as to get an analysable section of it, we must already know this reality. Intellect is encompassing it with conceptions from outside, but it cannot build reality out of these conceptions. We must possess another faculty of the mind which will put us in the centre of reality, whence we can intersect it and bring down to our intellect a section, in order that our intellect may analyse it, and in practical symbols bring it to our conscious intellectual life. Such a faculty is our intuition. In some Theosophists, in whose minds the various aspects of the universe, the various "planes" of nature, take the shape of concrete parts of reality, there is frequently the idea that intuition is a faculty belonging to other worlds but not to this one, and that it exists far apart from our everyday life, as an endowment only for the elect. It is however a fact that we all are constantly using it in our everyday life. In some it is more delicate and can transfer its visions into the sphere of their conscious and intellectual life, in others it is partially obscured, but in all of us it is functioning as a connecting bond with reality, a link by means of which we can recognize that something real or unreal does exist. That same faculty, our intuition, reveals to us our own relation to reality, it leads us to the recognition of truth.

Because we possess this faculty of intuition, by means of which we can establish ourselves in the heart of reality, and become aware that it is living and dynamic, and not crystallized and static, and because out of intellectual conceptions alone we cannot build reality, the recognition of reality and the discovery of truth must be individual. Intuition gives us the sections of reality out of which our intellect through analysis creates its own conceptions; and

between conceptions and intuition there exists also a connection, so that any conception arouses our intuition to make a new section into which it will fit. Man has his speech and the whole phenomenal world has its speech; there is no dumb and speechless creation. And the words and conceptions, which thus are delivered to us, arouse our own intuition, unless we obstruct it through concentrating only on building systems out of these conceptions by our intellect, and creating, to the great delight of our imagination, a fancied framework of reality, resembling an uninhabited house.

Unless we endeavour to render our intuition delicate, and awake, so that during our daily life we may be in constant communication with reality itself, and not merely fill our imagination with conceptions which other people have conveyed to us, we shall fail to find the truth we seek. It is no good in our search for truth to attempt to build reality out of conceptions which other people have created; we must rest satisfied with employing them as kindling-wood for our own intuition, and we must fearlessly attempt to "seat ourselves in the bosom of truth" by exercising our own intuition and analytic faculty. There is no path to truth; one must fly to it like a bird which, born in the North, when winter comes takes wing, and without hesitation speeds towards the sunny South.

MAN HEIGHT

AN ASTRONOMICAL STUDY

By E. BENNETT

THE prophecy that the giant moon of the planet Neptune will be found to be the densest body in the Solar System is based on a study of the relations between height and gravity. How such apparently diverse subjects are linked I shall try to make clear.

Our forms are being moulded through the ages towards an ideal, a divine archetype, already planned in size and proportions. The ideal aimed at in each Chain differs mainly in size, keeping to the same ratio of proportions. The size of any world's mankind is a compromise between that size which is ideal for the planet and the effect, the habit, of cell and soul, planted by past experiences in each type. Simple laws determine the sizes or limits of growth. To double the length or height of any form quadruples its surface and increases the weight as the cube. Muscular strength increases as the square, being based on the area of the cross-sections of the muscles. Increased size gives a proportionately greater load for the muscles to carry, so large animals are slower in getting under way and have not the activity of smaller ones.

Hardiness, increase of skill, disproportionate growth of the supporting parts, all tend to compensate for such increases,

but only to a certain point. A doubling of human height would mean more than 40% increase of leg girth and that approaches the limit. Animals having four legs to divide the weight can grow to larger sizes and this imposes handicap on the biped who will always be overmatched by the quadrupedal forms, having to win his right to persistence by superior mentality. This is one of the laws which ensure that the mental type will be biped. Consider size reductions. Weight lessens faster than the surface ; greater proportionate amounts of food are needed for the smaller animals who have to spend so much time hunting and eating, that they have no time for developing the labour-saving co-operative type of life we call civilisation.

The first weapons were imitations of the animals. The spear is a horn and the club a fist. Fire was needed for their improvement and for the smelting of metal for better weapons. Fire needs feeding and that can only be done by beings with arms long enough to save them from risk of burns. So we decide that the types to become civilised must be biped, and range between three feet and eight feet in height upon this planet. The record of past ages shows that many types still existent once had bigger forms. The soul-memories of a previous condition were part cause of this. In the days when man of the Third great Race lived on the now sunken Lemurian continent, man also was giant, his form a recapitulation of third Round and third Chain conditions. The *third* Chain people lived on the planet whose dead remnant is now our Moon. There the gravity which decides the weights, is only one sixth of what it is down here. Under present lunar conditions, if man was six times his earthly height his body would only weigh thirty-six times as much instead of six times that weight. His muscles at that size would be thirty-six times as strong and exactly equal to the weight they would have to carry.

In the Moon-planet of the past, the gravity was slightly greater, reducing man's size, which was also lessened to combat the handicap of the greater arterial friction within those giant bodies. Moon man was somewhere about five times the height of earthly man[1]; surrounded by a proportionately increased animal and vegetable life these beings would not know they were giants. The greater distance objects could be cast proportionately and the greater activity of the people might hint at a difference. Moon-life had its great advantages.

From that planet man came to Mars and to Earth, a later group or groups finding lodgment in Mercury. The gravity of the latter is slightly over a quarter of our own whilst the Martian gravity is a good third. The average of all three works out at 55% of our own. The men of the next Chain are represented by those on Venus, having gravity 15% less than our own so we may assume that man will become about 18% taller in the next stage.

There is only one other place within our Solar System where man exists at the same stage as in our group. He is found in the Neptunian zone, upon that world's giant moon[2], warmed by the close proximity of a planet still hot and lit by the far distant Sun, too far away to warm it. This moon is as large as Mercury and is known to be something between a twenty-fifth and a quarter of our planets weight.[3]

As this moon appears the sole place assigned to that evolution, it is more likely to approach the average of our group than to be similar to its smallest member, as it would be if only one twenty-fifth of this earth's weight. There are reasons against any life-bearing world being more than twice as dense as Mercury, yet that would give the Moon a specific

[1] Upon what facts is this statement based ?—C. J.

[2] It is a pity that references are not given, so that at least a student can check the various statements.—C. J.

[3] Estimated by the Mount Wilson Observatory, 1931.

gravity of 792, far above that of this Earth, until now thought to be the densest body of the system. Neptunian man should be taller than ourselves but not of double our height. It is puzzling that man upon Mars is not giant, coming from a giant race into so small a planet. The infusion into their races of Atlantean souls, who had been dwarfed by long experience on our world, may have had something to do with this, yet it does not give a full explanation. The Martian races having least of this new earth-strain are not reported to be giant. The rare air, affecting all, would be a more probable stunting agency.

Third Chain men exist to-day upon at least three of the moons of Jupiter and the greatest one of Saturn. The average of these four works out at93% of our moon's gravity. Five other more doubtful centres of life exist, the greatest of these having but a quarter of the lunar gravity. These include the Uranian larger pair which are also suspected to be of high density. Upon these the atmosphere must be exceedingly rare and life-types have such different conditions that speculation as to their sizes is unwise. Sufficient has been said to show that man of our Chain has the smallest form of any of the seven chains, and that our future includes life in bigger bodies.

Is a high standard of living as conceived by the inhabitants of the United States really the best standard?

History gives us reason to doubt it. All races whose existence became too frictionless and comfortable have soon degenerated. On the other hand, there have been high cultures based on practically any kind of standard.

A high standard is certainly better than a low one—but what is of first importance always is the quality of *man* and not of the surrounding world.

COUNT HERMANN KEYSERLING

OUGHT NOT "ISIS UNVEILED" TO BE WITHDRAWN?

BY HAMILTON STARK

The Acting Editor has long considered whether this article should appear or not. First, it bore an impossible title, "This is not Theosophy"; another and less sensational title has been substituted. Secondly, its tone of denunciation vitiated the object in view. Yet Mr. Stark points out certain important facts regarding Theosophical literature. But the omissions or errors of authors or publishers have no relation to the great philosophy of Theosophy.—C. JINARĀJADĀSA.

"I REMARK that in the second as well as in the first edition of your *Occult World*, the same misprint appears, and that the word *Skandha* is spelt *Shanba*—on page 130. As it now stands, I am made to express myself in a very original way for a supposed Adept.[1]"

And that mistake has never been rectified.[2] For about fifty years it has been a foundation-stone in the monument of carelessness that stands to the discredit of supposed Theosophists, and is indicative of much more like it.

H. P. B. writes in her first draft of *The Secret Doctrine*:[3]

"As already said, *The Secret Doctrine* is quite a new version of *Isis Unveiled*, much of which could hardly be understood by theosophists in those days.

[1] The Master K. H., *The Mahatma Letters to A. P. Sinnett*, footnote, p. 110.

[2] The mistake could be noted by no one till the publication of *The Mahatma Letters* in 1923, with the sole exception of Mr. Sinnett. Mr. Sinnett must have noted the correction when he received the letter, and we must presume that he intended to change it in the next edition. Evidently he forgot. The original mistake of Mr. Sinnett is perfectly understandable. He was not familiar with the terms of Buddhist philosophy, and the Adept's handwriting was not sufficiently clear to make an error impossible.—C. J

[3] THE THEOSOPHIST, August, 1931, p. 607.

". . . I tell you that *The Secret Doctrine* will be 20 times as learned, philosophical and better than *Isis*, which will be *killed* by it.[1]"

Or *should* have been, regardless of mendacious "sales" possibilities. Much has been published, purporting to show that whatever Madame Blavatsky said or appears to have said or written, is literally true and unquestionable as it appears in print; that it is all authoritative in a very high degree instead of being at best, very suggestive but subject to correction in its wording. And yet, under date of April 27, 1891, she issued a statement which appeared in Vol. 8 of *Lucifer*, and which is available as an *Adyar Pamphlet*, under the title of *My Books*, in which she disclaimed even ordinary correctness, especially in *Isis Unveiled*. The following are some excerpts from the pamphlet:

"Of all the books I have put my name to, this particular one, is in literary arrangement, the worst and most confused . . . carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; it contained useless repetitions, most irritating digressions, and to the casual reader, unfamiliar with various aspects of metaphysical ideas and symbols, as many apparent contradictions; much of the matter in it ought not to be there at all; and also it had some very gross mistakes due to the many alterations in the proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will now be explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs, having no connection with each other, had been well shaken up in a waste basket, and then taken out at random and—published.

"The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first page to the last, in India, in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity of so doing. This was

[1] *The Mahatma Letters*, p. 481.

done to the great disgust of some, who warned me that I was spoiling its sale. But as my chief object in writing it was neither personal fame nor any gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "masterpiece," this "monumental work," as some reviews have called it, with its hideous metamorphoses of one word into another, thereby transforming the meaning, with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long lifetime which has ever been more full of thorns than roses. . . . in the case of *Isis* I found almost every kind of criticism justifiable . . . Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many closed secrets to me.

"When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article . . . I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything—save the pages dictated—had to be rewritten. Then we started on our literary labors, and worked together every evening. Some pages, the English of which he had corrected, I copied; others, which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE, and the second to THEOLOGY. To do this, the matter had to be reshifted, and many of the

chapters also; repetitions had to be erased, and the literary connection of subjects attended to.

"When ready the work went to press. From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading . . . the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivasvata" (Manu) became transformed in the published volumes into "Vishvamitra"; that thirty-six pages of the Index (made by Dr. A. Wilder) were irretrievably lost, and quotes placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors?

"If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher . . . But now enemies have ferreted out unquoted passages and proclaim louder than ever the author of *Isis Unveiled* to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead guilty in the ordinary sense."

N. D. Khandalvala writes:[1]

"When Mr. Sinnett commenced writing *Fragments of Occult Truths*, I wrote to H. P. B. and asked her to explain the evolution of man in its several stages. She replied that

[1] THE THEOSOPHIST, June, 1929, p. 219.

the Master K. H. had made a remark on my letter, saying that He had already given the explanation of the question to Mr. Sinnett. In the next *Fragment* Mr. Sinnett propounded the true doctrine of Reincarnation."

The following are some references to the above:

"There was no *subtle*, no *tricky* mode of dealing to get her out of the difficulty created by her ambiguous style and ignorance of English, *not her ignorance of the subject*, which is not the same thing and alters entirely the question. Nor was I ignorant of the fact that M. had written to you previously upon the subject, since it was in one of his letters (the last but one before I took the business off his hands) in which he touched upon the subject of races for the first and spoke of reincarnations. If M. told you to beware trusting *Isis* too implicitly, it was because he was *teaching you truth and fact*—and that at the time the passage was written, we had not yet decided upon teaching the public indiscriminately. . . . the septenary doctrine had not yet been divulged to the world at the time when *Isis* was written.[1]

". . . the *seven* principles—constantly referred to in *Isis* as a Trinity, without any more explanation . . . she was ordered to write *Isis*—just a year after the Society had been founded. And, as there happened such a war over it, endless polemics and objections to the effect that *there could not be in man two souls*—we thought it was premature to give the public more than they could possibly assimilate, and before they had digested the "two Souls";—and thus the further subdivision of the trinity into 7 principles is left unmentioned in *Isis*.[2]

"See *Isis*, Vol. 2, pp. 368 and 369 . . . the word *Soul* standing there for 'Spiritual' Soul, of course, which, whenever

[1] *The Mahatma Letters to A. P. Sinnett*, p. 182.

[2] Pp. 189, 290.

it leaves a person 'Soulless' becomes the cause of the fifth principle (Animal Soul) sliding down into the eighth sphere.[1]

"Had he proclaimed in all the papers and at the top of his voice that the author or authors of *Isis* have not been candid while writing the book; that they often and purposely mislead the reader by withholding the necessary explanations, and have given but portions of the truth, had he even declared . . . that the work teems with 'practical errors' and deliberate misstatements—he would have been gloriously acquitted, because he would have been right—'from a European standpoint'.[2]

"'Isis' was *not* unveiled, but rents sufficiently large were made to afford flitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophic and esoteric truths purposely veiled, behold our doctrine, which is now being partially taught to Europeans for the first time.[3]

"By-the-bye you must not trust *Isis* literally. The book is but a tentative effort to divert the attention of the Spiritualists from their preconceptions to the true state of things. The author was made to hint and point out the true direction, to say what things *are not*, not what they are. Proof readers helping, a few real mistakes have crept in as on page 1, chapter I, volume I, where divine Essence is made emanating from Adam instead of the reverse[4].

"By-the-bye, I'll re-write for you pages 345 to 357, Vol. 1, of *Isis*—much jumbled, and confused by Olcott, who thought he was improving it![5]

[1] P. 196.

[2] P. 311.

[3] P. 121.

[4] P. 45.

[5] P. 75.

". . . I must confess the passage in *Isis* was very clumsily expressed, as I had already remarked to you, about this same paragraph in one of my letters long ago. I had to 'exercise my ingenuity' over it—as the Yankees express it, but, succeeded in mending the hole, I believe—as I will have to many times more, I am afraid, before we have done with *Isis*. It really ought to be re-written for the sake of the family honour.[1] . . . Don't you see that everything you find in *Isis* is delineated, hardly sketched—nothing completed or fully revealed".

The use of the word "ingenuity" caused a misunderstanding, which is referred to on pages 130, 182, 245, and 289-290; and from the latter two may be quoted the explanation:

"If, perchance you give it another meaning than I do, then we are again both at sea . . . when I use the word 'ingenuity' that may be an American slang expression for all I know, and that I suspect has with the English another meaning—I meant neither 'cunning' nor anything like a 'dodge', but simply to show the difficulty I had to labour under, to explain the right meaning with an endless and clumsy paragraph before me, that insisted upon *non*-reincarnation without inserting one word in it to show that the latter had reference but to the animal soul, not Spirit, to the astral, not the Spiritual monad.

". . . both yourself and C.C.M. were unjust to Upasika and even to myself who told her what to write; since even *you* mistook my wail and lament at the confused and tortured explanations in *Isis* (for its incompleteness no one but we, her inspirers are responsible) and my complaint of having had to exercise all my 'ingenuity' to make the thing plain, for an avowal of *ingenuousness*—a sincere desire (though very difficult of realization) to mend and clear up the misconception—was meant by me.[2]"

[1] P. 130.
[2] P. 172.

And says the Master:

"An Adept—the highest as the lowest—is one *only during the exercise of his occult powers.*[1] . . . the rule that forbids our using one minimum of power until every ordinary means has been tried and failed.[2]"

It is an astonishing thing that just because people who know no better than to ask for the obsolete book, *Isis Unveiled*, responsible heads of Theosophical Publishing Houses will continue one decade after another to sell it to them, and to advertise it as though H. P. B. had not repudiated it, both before and after the publication of its successor. I repeat that such is not Theosophy or anything theosophical, although done in the name of Theosophy. Mental confusion caused by untruthfulness in all its many forms, is the overwhelming curse of our world, and it is no recommendation to organized Theosophy to add to that confusion by taking advantage of seekers after authentic Theosophy.[3]

[1] P. 180.

[2] P. 115

[3] It is unfair to suggest that the publishers of *Isis* have tried to take advantage of seekers. To charge them with untruthfulness or cupidity is most unjust. H. P. B. has certainly pointed out the confusion in the writing of *Isis*, but has nowhere *repudiated* or given instructions that its publication should be withdrawn. On the other hand, the existence of *Isis* to-day is most valuable to show the development of Theosophical ideas from stage to stage. All Theosophical readers are grateful that *Isis* still continues because, in spite of its errors, it is a magnificent monument of Theosophical endeavour on her part. Furthermore, many are the striking and illuminating observations in the work. The Adepts who helped H. P. B. to write *Isis* intended to awaken the intuitions of possible aspirants by bringing them in contact with the Ancient Wisdom; this endeavour is not yet over, and *Isis* still has a great value to students.—C. J.

A NEW ZEALANDER'S LETTER HOME

DEAR LODGE FRIENDS,

My thoughts have been much with you since I learned (through a letter from Krishnaji to Mr. Jinarājadāsa) that Krishnaji had again seen that his tentative plan to visit New Zealand and Australia this year must be changed. In his letter he said that he had promised to tour U.S.A. during 1932 and leave thence for India via Europe towards the end of the year. This will be a severe disappointment to many of you. It does not seem to be New Zealand's Karma just now to have the help of the physical presence of the greatest in the outer world. Well, we do not know why, but we can be perfectly certain that we can turn every disappointment and disadvantage to account. Once when things were very black here in the old days Colonel Olcott said in a letter:

> It was one of those pinches when my Puritan blood shows all its mulishness. I clenched my fist, put down my foot, and swore in vigorous English that the T.S. should not collapse if . . . every (other) Hindu and every European member now on the rolls should resign. I was in for it for life or death, and until cut up into mincemeat I should keep on working and succeeding just as I had been.

I am growing to love the Colonel more and more as I realise the sterling qualities he had, and a passage like this stimulates us to meet misfortune in the "regulation way".

I have nothing startling to tell you and must just share with you the thoughts that have been uppermost in my mind since I wrote last. Some of you may remember that when we used to talk together I not infrequently spoke of "stewardship". I was always aware that the ideal of stewardship did not evoke an answering thrill from everyone, though many felt as I did. Well, under the influence of Adyar, stewardship has become the second of a trinity; the three being apprenticeship, stewardship, and partnership. They are three phases of our relationship to the Inner Government of the World—not consecutive phases for no one is *exclusively* either of these at any one time, but anyone may be all three at once.

We are apprentices with regard to the powers developing in us. We are stewards for every thing and every power we already possess. We are partners in regard to all we *are*.

I want you to think it over and develop the details so that we may talk about it once again when we meet. You will notice that every time you read of, or speak with one who can do some "worth-while" thing expertly, if you have a germ of that same talent you experience a desire to develop it—in your mind you become apprenticed. You will recall the thrills you felt when you first learned of "Invisible Helper work" done during sleep; and the revelation to us of the power of thought has made us all apprentices in this department, whether we try by its means to help the work of the League of Nations, or to encourage the fainthearted and cheer the sorrowful in our own circle.

Stewardship does not necessarily imply that we overlook the Divinity within ourselves; it *should* imply that we recognise that the Life of Those whose stewards we would gladly be, and "our" life are not two separate lives but One. The *practice* of stewardship is useful for those who can more easily *image* the work of a Master than the work of a Monad. The work of both is the same, but which is more "real" to our brain consciousness? That is the question. If the former, then we can indeed be stewards. We can use all we possess only as a steward uses his master's funds and property; and *our* stewardship goes much farther than money and things, for it includes our "energy"—not to be wasted; our mind—to be employed in trying to understand first the outline and then the details of the Plan; and our Love—to be universalised, and made "impersonal," as Krishnaji says.

When you and I met last, this stage of stewardship bounded my horizon. Now I see that in as far as we *are* we must be partners—of Those who carry out the Plan. We always must have been partners, (perhaps that is why "God" never forces our will but permits us to make our inevitable mistakes and learn through them.) When I say *are*, I mean those powers that are *established* in us, that have passed from the stage of latency to potency. I feel sure this is the prerequisite of the "pure action" that Krishnaji exhorts us to. I wish you could have heard him in 1930, when he repeated: "Identify yourself with Life"—*now* I see this as synonymous with Partnership.

Adyar, May 18, 1932

CORRESPONDENCE

I

I WRITE to protest against the increasing use of footnotes in THE THEOSOPHIST in the form of adverse comments by Mr. Jinarājadāsa where he disagrees with points raised in various contributions. Every responsible magazine publishes contributions without comment, except on the rare occasions where it is thought necessary to draw attention to some point in the Editorial—the proper place for such comments.

The practice of editorial footnotes rather savours of a schoolmaster correcting the essays of his pupils. I suggest that if THE THEOSOPHIST is to retain its prestige among its readers and contributors it should be assumed that the latter are responsible persons and the former capable of thinking for themselves. If articles are thought to be written by irresponsible persons (and the criterion will not of course be whether or not they agree with the views of the Editor) they should be omitted altogether. In this connection it is particularly unfortunate that my own Degree of B. Sc. (Lon.) should have been omitted from the heading of my article "Science and Scientific Method" in the May issue. To come to Mr. Jinarājadāsa's comments on the above article, he is of course entitled to his own views, but I do not understand his reference on page 166 to "this doctrine that a scientist is to refuse to be involved in the problems of right and wrong, as these problens shall affect him inside the laboratory or outside it", since on page 168 I have specifically stated "this is not to say in his additional capacity as an economist, a politician, a business man or a citizen, he is not so concerned".

It is difficult to believe that Mr. Jinarājadāsa wishes his first comment on page 168 to be taken seriously. Surely it is transparently obvious that the intrusion upon his scientific work of some extraneous entity or event unconnected with that work (whether it be a child eating arsenic or an earthquake) has nothing to do with the preserving of a neutral attitude in scientific research? The scientist will clearly, in his additional capacity of a father, prevent the child from coming to harm.

I hope that you will publish this letter in extenso.

LEONARD C. SOPER

REPLY BY C. JINARĀJADĀSA

THE THEOSOPHIST is not a general and open Forum for anybody to express his opinions merely because they are likely to be of general interest to the public. It is the magazine of the President of the Theosophical Society, and as such stands for certain principles of Brotherhood, Humanitarianism, and Internationalism. When, therefore, statements are made which the Editor considers are a challenge to the above principles, the Editor will always exercise his right to dissent from them. It is not a matter of whether the articles are written by responsible or irresponsible persons. If they were by irresponsible persons they would not be published in the magazine at all. But a responsible person, whose ideas may be on the whole valuable, may also make assertions which must distinctly be challenged, as either not wholly true or as tending to uphold cruelty or bigotry. So long as I continue as Acting Editor I shall try my best to help THE THEOSOPHIST'S readers, knowing that in the past Dr. Besant, when publishing articles from which she differed, has made reference to her divergence of views, usually in the Watch-Tower, sometimes in footnotes. Many among the general public take for granted, because an article appears in THE THEOSOPHIST, that Theosophists in general are represented by the views expressed in it. Whether the magazine's prestige is increased or reduced among its readers by my footnotes will be a matter which we shall discover later; the one protest of Mr. Soper is scarcely an indication of the general feeling of its readers.

I regret the omission of "B.Sc. (Lon.)" to which Mr. Soper refers. It was an accidental omission, due either to the editorial staff's or the printer's oversight.

In my footnotes I particularly made a strong protest against the repeated insistence by Mr. Soper that science is "ethically neutral". I made clear in a footnote that there was not the slightest dispute as to a scientist being absolutely dispassionate in his observations and in his judgments upon them. But that is quite a different matter from his refusal to identify himself with the *consequences of his discoveries*. That is exactly the point which I illustrated by the instance of the scientist leaving arsenic about and considering himself ethically neutral should his child or any other child happen to eat it. This attitude of scientists claiming not to be responsible for the consequences resulting from scientific discoveries has already created among many thoughtful men and women an attitude of antagonism to science. Three days after Mr. Soper's letter came, I was present at a public dinner of the most distinguished citizens of Madras, and in a conversation which took place between my neighbour next but one and a guest opposite to him about the splitting of the atom, I overheard the following words: "It is a pity science did not stop thirty years ago. Then we should not have some of the things she has discovered." The gentleman who made this remark is a distinguished publicist, a man who has played an important role in the city's

affairs and a member of the Round Table Conference. I mention this incident merely to show that already there is spreading the idea that everything in science is not conducive to the welfare of mankind. (See H. P. B. on Huxley and Tyndall on p. 357 of this number).

The protest which I voiced against Mr. Soper's insistence upon the "ethical neutrality" of science, is only a repetition of the protest made by the Masters of the Wisdom in the letters which Mr. Sinnett received in 1881 from the Master K.H. The following extracts from the letter published in *The Occult World* give clearly the attitude of the Masters on the subject; it illustrates why it is that until the attitude of scientists with regard to mankind changes, the Adepts who have knowledge to give will refuse to share it with them.

"The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact?"

"Exact experimental science has nothing to do with morality, virtue, philanthrophy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the material acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction."

Certainly scientists are helping humanity by some of their discoveries. But they are also hindering the progress of mankind at the same time by their present attitude of dissociating science from philanthropy, from "the love of men". If the welfare of men is to be bettered more rapidly, science must change, and to that end those of us who love both men and science will work unceasingly.

C. JINARĀJADĀSA

II

I do not understand Mr. Whateley Smith's remarks with reference to my article "Space, Time and Freewill" in the March issue of THE THEOSOPHIST. I am unaware that the world-lines, point-events, etc., of certain systems of geometry are "ascertained facts". They are merely abstractions made in order to "illustrate ascertained facts," and like all abstractions, are limited.

It was intended to suggest that an equally valid form of abstraction for certain purposes would be to illustrate certain facts discoverable by occult methods—but none the less facts—by the use of curved world-lines. I do not see that the straight world-line is intrinsically more valid than the curved form. Both are simply and solely methods of abstracting from Reality in order to study certain aspects of that Reality in isolation from other aspects. Both are equally valid, and equally limited.

LEONARD C. SOPER

* * * *

Madame M. Hovanitz, writes that she is willing to correspond in English, German, French and Russian. (See Notice, p. 345 of THE THEOSOPHIST for June).

* * * *

Mrs. Margaret E. Cousins writes:

"On April 15th the newly organised Vegetarian Society of New York made its bow to the public of that city in a propaganda meeting held at the Auditorium of the Washington Irving High School. Over three hundred people were present and listened with enjoyment to a short programme of music and to persuasive speeches on Vegetarianism as the ideal diet. Mr. Robert Logan summarised the ideals of the members of the Society in his message which said:

> To abstain from flesh-eating for the sake of health is good;
> To abstain through humane sentiment is better;
> To abstain through understanding the kinship of all life is best of all.

The aim of the Society is to bring vegetarians together in friendship so that they may promote the ideal and increase the practice of a non-slaughter diet. Vegetarians they define as those who do not eat fish, flesh or fowl either from spiritual, ethical, moral, humanitarian or health reasons. Much interest is being shown in the movement. Further information can be had from the Hon. Sec. 310 Riverside Drive, New York City."

A PARADISE OF THE PACIFIC

THE wonderful and beautiful land of New Zealand, with its volcanoes and hot springs, its water-falls, hills and valleys, its interesting and handsome Pacific race, and its numerous emigrants from the British Isles, is probably a remnant of what was once a vast fourth Root-race continent. We gain some interesting hints of that Continent from *Man: Whence, How and Whither*:

> The South Indian Kingdom was used by the Manu as a subsidiary centre of radiation . . . He sent out from it colonists to Java, to Australia, and to the Islands of Polynesia, which accounts for the Aryan strain to be observed even to-day in what are called the brown Polynesians, in contra-distinction to the Melanesians.

The original full-blooded handsome Maori inhabitants of New Zealand have decreased in numbers as emigrants have mixed with them, but those who remain show a strong virile race, whose carvings and images still preserve some hint of what they have been. Early North American Indians at their best seem to have descended from a similar stock. The rise and fall of continents and islands is evidently connected with the birth, growth and decay of races, and the convulsions that destroyed Atlantis echo down the ages to be noted and remembered in the volcanic eruptions, boiling water springs and earthquakes that our newspapers inform us occur in New Zealand and other parts of the earth. So beautiful is the country that settlers forget these occasional terrors in their enjoyment of the fine climate, lovely vegetation, and gorgeous scenery.

The first known European visitor was Abel Tasman, a Dutch navigator, in 1642. Next came Captain Cook in 1769. Organised British colonization only began in 1849, but quickly increased; for the climate is good and the soil fertile, and New Zealand claims to be the world's *healthiest country*. The illustrated pamphlets (published at Wellington, New Zealand, by the Department of Industries and Commerce) for tourists and the public, well repay examination. There we see the active volcano in Tongariro National Park, Auckland's Sunny Beaches, Milford Sound, Mount Cook, The Keri Keri Falls, The Bay of Islands and The Great Franz Joseph Glacier, which descends through sub-tropic forests to within 600 feet of the sea level. These are only a few of the beauties that charm us.

JOHN BROWN

NOTES AND COMMENTS

THE valuable work carried on by the American Bureau of Ethnology has received another addition in the shape of a study of the customs and practices of the Choctaw Indians. This tribe (now incorporated into citizenship of the United States of America) was one of the more numerous and important of the Indian tribes who inhabited the district now known as the Mississippi.

They appear to have developed a considerable degree of organization, and to have constructed a somewhat elaborate form of self-Government, some points of which might be observed with advantage by more modern administrative bodies!

> In their ancient councils and great national assemblies, the Choctaws always observed the utmost order and decorum, . . . all sat on the ground in a circle around a blazing fire called the Council Fire. The aged, who from decrepitude had long retired from the scenes of active life, the war-path and the chase, formed the inner circle; the middle age warriors the next; and the young warriors the outer circle. The women and children were always excluded from their national assemblies . . .
>
> Whether the Choctaws assembled for social conversation, or debate in Council, only one spoke at a time, and under no circumstances was he interrupted . . . and when a question had been discussed, before putting it to a vote, a few minutes were always given for silent meditation, during which the most profound silence was observed; at the expiration of the allotted time the vote of the assembly was taken.

Another passage suggests that some communing with invisible Powers always took place before any decisions of importance were made. We read that, after certain ceremonial preparations by means of bundles of sticks arranged in a special way had been carried out, the Council met:

> The chief was a quiet man who indicated his wishes largely by signs . . . He chose a day when he knew it would be calm. Before opening the Council he lighted a fire on top of the big mound, and when the smoke went upward in a straight line he bent over it and the people said he was communing with some unseen being. Or he looked upward with his arms folded for perhaps half an hour. Then he would let his arms fall to his sides and turn successively to the East, North, West, and South in silence.

Students of magical practices in their various forms will find in this study of the Choctaw Indians much material to interest them.

E. M. W.

THE Editor's Office thanks those who have kindly sent the missing copies of *The Star Bulletin*. We can return one set, if asked for.

REVIEWS

Les Mystères de l'Art Royal, by Oswald Wirth. (Libraire Critique, Emile Nourry, Paris.)

The writer of this treatise, which is called a Ritual of the Adept, holds the view that initiation is man's goal and that "The Royal Art" or Freemasonry is a powerful aid to those who aspire to reach this goal. The reader is invited to travel by a Western road, whose stones were cut and shaped more than five thousand years ago upon the banks of the Euphrates. To reach this "Royal" initiation the author says:

> It is necessary to learn to think with independence without subjecting oneself to the tyranny of prejudice, or allowing oneself to be imposed upon by the ideas of others. It is on the other hand indispensable to have put a yoke upon the passions, and to act in all things royally, as a Sovereign conscious of his responsibility.

Tracing what he conceives to be the origins of true Initiation Rites, the author discusses many of the familiar legends associated with Freemasonry, and illustrates his arguments with symbolic pictures from various sources. He draws upon the sciences of Numerology, Astronomy, and the Hermetic tradition to strengthen his argument, and the student of Freemasonry would find in this book a wealth of suggestive and illuminating ideas.

In Mr. Wirth's opinion it is along this line of study alone that a cure can be found for the evils around us. Now that Faith and Law have lost their hold upon mankind, and that the crude presentment of the great Truths which religions offer to their devotees are no longer believed, there has vanished from the world for the most part the knowledge of the Mysteries which underlie those teachings. In "The Royal Art" such mysteries are shown to have a real basis, and as men and women learn to look for this truth through the symbolism it enshrines, there will again arise a world, whose knowledge rests upon universal truth, which each traveller will learn to find for himself, and the finding whereof will enable him to accomplish the final transmutation of his lower self into the state of the Self-Illuminated or Perfect Man.

Whilst this book contains much of interest a criticism, one feels bound to offer, is that little or no evidence is adduced for the statements made. An improvement also would have been the addition of an Index and some kind of Bibliography or indication of the sources whence the many suggestive interpretations are derived.

E. M. W.

Towards a Systematic Study of the Vedanta, by Saroj Kumar Das, M.A., Ph.D. (S. K. Das, Bhowanipur).

This book contains the substance of a course of twelve lectures on Vedanta-Philosophy which, as the holder of Sri Gopal Basumallik Fellowship, the author was called upon to deliver at the Calcutta University. According to the terms of the Fellowship, he was asked to deal especially with the place occupied by the Vedanta in the philosophical systems of the world, and of its merits as compared with the Western schools of thought.

The author has kept this view before him in the treatment of the subject. In the last two lectures, "the Ethics and the Cultural value of the Vedanta," the author points out the fundamental difference in the outlook of the philosophical thought of India from that as understood or pursued in the West. He remarks:

> The main drift of philosophy in India, has been in the direction of a subordination of the logical values to one supreme Good of man—Paramapurusartha as it is called—and decisively against the absolute authority or paramount claims of the intellectual ideal. In the West this has never been the case, with the exception however of one brief interlude of philosophical thinking, and the logical idea along with the passion for a theoretical consistency and disinterested intellectual curiosity has more or less been the main inspirer of modern philosophy.

After referring to the panlogism of Hegel, the author points out that it is the whole man that philosophises, not his intellect merely, and that Life always vindicates its character as something more than Logic. Philosophy in India has never been dissociated from Life, its triune nature being well recognized, and its object has always been understood to be "to put an end to pain". The book may well be recommended to students of philosophy.

V. N. A.

Towards the Light, by Joseph Bibby. (J. Bibby & Son, King Edward Street, Liverpool).

The hundreds of readers, in all sorts of out-of-the-way corners of the world, as well as on remote farms and in lonely parts of England, who used to rejoice in the arrival of *Bibby's Annual*, with its wealth of coloured reproductions of famous pictures, and its inspiring articles dealing with some of life's most pressing problems, will

welcome the Annual announced from the same source, called this time *Towards the Light* and depicting on its cover a torch-bearer carrying the Sun's light earthwards. We have been favoured with an advance copy.

This handsome number contains, in addition to reproductions (many of them coloured) on nearly every page, of some of the best known pictures of secular Western art of the last few centuries, a number of articles which discuss "the fundamental" cause of our national and industrial disabilities, and endeavour to "indicate the path" along which in the opinion of the author "deliverance may be found".

This path does not lie, in Mr. Bibby's view, along the lines represented by any of the existing Socialist or Trade Union Organizations. For indications as to where these have gone astray the reader must consult the pages of the Journal, or at least the condensed pamphlet issued with it, entitled *On Relative Values*.

Not the least interesting part of the production for many will be the autobiographical sketch, which relates how Joseph Bibby worked his way upward and at last made a great success of his business, and—even more important perhaps—how a "chance" attendance at a lecture, given by Colonel Olcott, afforded him a clue to the problems which had puzzled him from his youth up, but for which now he found:

> . . . An explanation which does no violence to the principle of justice, and which points to sound methods of attainment, individual and social . . . it restored to me the feeling that, in spite of all appearances to the contrary, the Government of the Universe was directed by love and justice . . .

In the light shed by Theosophy Mr. Bibby has come to realize:

> . . . the fact that cause and effect are everywhere related, and that the next step on the road to attainment appears to be the obtaining of a better understanding of the true purpose of life.

E. M. W.

The Green Leaves, Editor, V. Hayes. (Published by The Theosophical Fellowship, 50 Trowbridge Road, London, E. 9, post free. Price 7d.)

In these days of money shortage one cannot praise too highly efforts made to bring Theosophical truths within the reach of people of very moderate means. The attractive little magazine in its green cover, describing itself as the organ of a Theosophical centre in Whitechapel, is an example of such an attempt, and we wish it all success.

The editor is a young man who is becoming well known in the East End, as an out-door speaker, who puts before his audiences rational and helpful views of life and stimulates them to seek the God within themselves. This magazine is another evidence of his desire to help some amongst the vast population of East London.

We must congratulate the editor on having obtained the co-operation of an artist whose delicate and dainty drawings make a valuable addition to the number.

E. M. W.

Shades of the Prison House, by Stuart Wood. (Williams & Norgate Ltd., London.)

The book is worth reading if for no other reason than the first-hand descriptions which it gives of life in penal institutions—a life with which all citizens of every country should be concerned. The story is well told and the author possesses considerable skill. The sordid aspects described, and the continuity in action of a man with his hand always against society and the world in general, mark the chief actor of the narrative as a hopeless neurotic whose only hope of cure from his morbid temperament and unbalanced judgment, lies in long and painful experience—which he passed through. There is no doubt that the events described are perfectly true, nor is there any doubt that the principal brought down all the reactions upon his own head because of a mentality sadly lacking in mature judgment. The average reader will enjoy the book, and undoubtedly profit from it because of its powerful presentation of that sad side of experience through which so few are, happily, called to pass.

T. W. P.

Before His Throne, by Dayaram Gidumal. (Blavatsky Press, Hyderabad, Sindh.)

The writer of this book has attempted a formidable task, viz., that of compressing the wisdom of eleven of the great philosophies of the East and West within the compass of 150 pages, and it is proof of the profundity of his knowledge that he has succeeded. Not only has he given the essential intellectual basis of each but he has also succeeded in conveying the devotional attitude of its followers.

Each messenger of God is imagined as standing *Before His Throne*, and offering his conception of Truth in the words in which it is most familiar to the world. The subject matter includes the

Wisdom of the Upanishads, the Vedanta, as interpreted by Badarayana, the Yoga Sutrakara of Patanjali, the philosophies of Spinoza, Schelling and Bergson and the teachings of Jesus and Mahomet.

The careful student of this small book, when he has mastered the contents, will have acquired a knowledge of the essentials of the philosophies of the East and the West. A paragraph from the short preface sets out the writers' objective:

"May those whose philosophy I have condensed and converted into prose *stotras*, in these spiritual exercises be of some use to the readers of this booklet. May their flame burn pure and bright and accomplish good, even in unworthy hands."

I. M. P.

Matsya Avatar, Symbol of Purity. An etching, 14"×20", by M. S. Sarma. (M. S. Sarma and Sons, Artists and Illustrators, Big Street, Triplicane, Madras).

The artist, Mr. M. S. Sarma, has already produced several portfolios of etchings on various subjects of Hindu mythology. The subject of this etching is "Saving the Vedas from the Deluge." The face of Vishnu is excellent, but the artist is less successful with the four children. As the picture is intended to be purely symbolic, it cannot be judged by the standards of Western art, where strict accuracy to nature is a pre-requisite of the best work. As with Indian artists of the older schools, Mr. Sarma draws an object more according to his mind than according to the "thing as it is". We thank the artist for sending us his picture, and wish for him the large patronage which he hopes for, because his sincerity is great.

C. J.

MAGAZINES RECEIVED:

Theosophy in New Zealand	April-June.
Theosofie in Nederlandsch-Indië...	June.
Theosophy in India	May, June-July.
Youth Lodge, Bombay	March-May.
De Theosofische Beweging	May, June.
De Pionier	April, June.
Bulletin Théosophique	May, June.
La Revue Théosophique	April, May.
The Messenger	May.

The Canadian Theosophist	April, May.
Toronto Theosophical News	April, May.
Boletin Oficial Argentina	March-April.
Alborea	January-February.
Teosofi	No. 5-6.
Teosofisk Tidskrift	April, May.
Jewish Theosophist	April-June.
The Green Leaves	December.
Service	Vol. 4, 1.
World Theosophy	May.
The Occult Review	May, June.
The Theosophical Path	May, June.
Star Bulletin	May-June.
The Beacon	May.
Vaccination Inquirer	May, June.
Advance Australian News Service	May.
The Bharata Dharma	May.
The Young Builder	June.
Stri Dharma	June.
The Modern Review	June.
The Hindustan Review	April-June.
The Buddhist	April-May, June.
Review of Reviews	May.
The Indian Review	June.
The Orient	May-June.
The Maha-Bodhi	June.
The Liberal Catholic	June.
Modern Astrology	June.

BOOKS RECEIVED:

Your Future through Astrology, by M. J. Narsiau, Occult Institute, Karachi.

The Garden of the East, by N. V. Thadani, Bharat Publishing House, Karachi.

Modern India Thinks, by K. R. Luckmidas, Taraporivala Sons & Co., Bombay.

The Technique of Psycho-Analysis, by Dr. Hans von Hattingberg, transl. by A Eilvart, The C. W. Daniel Co., London.

Towards the Light, by Joseph Bibby, Bibby & Sons., Liverpool.

The Re-organisation of the State, by P. J. Harwood, Ovingdean, Brighton.

Culmination, by John Furnill, Elkin Mathews & Marrot Ltd., London.

The Cradle of Reality, by John Hilsyde, Elkin Mathews & Marrot Ltd., London.

The "Brothers" of Madame Blavatsky, by Mary K. Neff, Theosophical Publishing House, Adyar, Madras.

Fundamentals of the Esoteric Philosophy, by G. de Purucker, M.A. Edited by A. T. Barker, Rider & Co., London.

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THE THEOSOPHIST



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Olcott Centenary Number

August, 1932

VOL. LIII No. 11

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, AUGUST, 1932

OLCOTT CENTENARY NUMBER

	PAGE
On the Watch-Tower	467
H. S. Olcott (A Biographical Sketch), by Annie Besant	473
H. S. Olcott as a Freemason, 1860	478
The Egyptian Brotherhood and Colonel Olcott, 1875	479
Alfred Russell Wallace to H. S. Olcott, 1875	494
Colonel Olcott meets his Master	495
The First Meeting to Organise the Society	498
The Master "Narayan" to H. S. Olcott	501
Inaugural Address by Colonel H. Steel Olcott, 1875.	502
Colonel Olcott and T. A. Edison, 1878	517
The Master M. to H. S. Olcott, 1879	518
The Theosophical Society and its Aims, by Colonel H. S. Olcott, 1879	519
The First Swadeshi Exhibition in India, 1879	546
Colonel Olcott and "The Theosophist," 1879	548
Colonel Olcott and Buddhism, 1880	552
The Master K. H. on H. S. Olcott, 1881	555
The Master M. to H. S. Olcott, 1882	556
Colonel Olcott and Zoroastrianism, 1882	560
The Master K. H. visits H. S. Olcott, 1883 (Narrative of H. S. Olcott).	564

PAGE

The Master Hilarion to H. S. Olcott, 1883 574
Colonel Olcott and Hinduism 578
Colonel Olcott as Healer, 1883 579
Authorisation to H. S. Olcott to admit to Buddhism, 1884 . . 582
Letter from Master K. H. to H. S. Olcott, 1884 584
Letters of H. S. Olcott to Francesca Arundale, 1884 . . 590
Colonel Olcott's Work for Indian Boys, 1884 596
The Master M. on Colonel Olcott, 1885 598
Colonel Olcott and Islam, 1885 600
Colonel Olcott and the Adyar Library, 1886 603
H. S. Olcott and the Esoteric School, 1888 606
H. S. Olcott's First Visit to Japan, 1889 610
H. P. B.'s Defence of H. S. Olcott, 1889 618
H. S. Olcott's Second Visit to Japan, 1891 628
The Fourteen Fundamental Buddhist Beliefs, 1891 631
Colonel Olcott and the Uplift of the Depressed Classes, 1894. . 636
T. S. Solidarity and Ideals, by H. S. Olcott, 1894 640
The Purpose of Adyar, by H. S. Olcott, 1897 648
Colonel Olcott's Visit to South America, 1901 651
No Infallible Agents of the Masters, 1900 653
The Count de Saint-Germain and H. P. B.—Two Messengers of the White Lodge, by H. S. Olcott, 1905 654
H. S. Olcott as an Organiser 669
Last Message of the President-Founder 674
The Death of Colonel Olcott 676
H. S. Olcott's Works 680
Colonel Olcott's Pedigree 682
Travels of Colonel Olcott 685
Acknowledgment 692
Supplement xvii

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Price: See Supplement, page xviii*a*

LIST OF ILLUSTRATIONS

		PAGE
Inauguration of Olcott Memorial, Adyar. Feb. 17, 1910	*Frontispiece*	
H. S. Olcott as a Soldier in the Federal Army, U. S. A. 1861-65	*to face*	472
H. S. Olcott in 1875	„	473
Letter to H. S. Olcott in 1875 from the Egyptian Brotherhood	„	480-81
Letter to Madame Leymarie		484
Letter from the Master Serapis to H. S. Olcott		487
„ „ „		489
„ „ „		491
Instructions from the Master Serapis to H. S. Olcott		493
Turban left with H. S. Olcott by his Master	*to face*	497
Slip in H. S. Olcott's handwriting placed with the turban of his Master		497
Initial M∴ embroidered on right hand bottom of turban		497
Proceedings of the Meeting held at No. 46 Irving Place to organize the Society		498
Letter of the Master "Narayan" to H. S. Olcott	*to face*	501
The Master M. to H. S. Olcott, 1879		518
H. S. Olcott and Buddhist Priests at Māligākanda Temple, Colombo	*to face*	552
The Master M. to H. S. Olcott, 1882		557-9
The Master K. H. to H. S. Olcott.		567-70
Slip in H. S. Olcott's handwriting placed with the above letter of Master K. H.		571
Chit from Master K. H. to H. S. Olcott		573

PAGE

H. S. Olcott's Slip attached to Master's Chit above . . . 573
The Master Hilarion to H. S. Olcott 574-5
H. S. Olcott in India in 1883 . . . . *to face* 576
Authorization given to H. S. Olcott by the High Priests of Buddhism in Ceylon 582
The Master K. H. to H. S. Olcott, 1884 584-7
Japanese Sects represented at a Meeting held at Shōkokuji on May 5, 1889 617
Colonel Olcott in Japan with Buddhist Priests, 1891 . *to face* 628
H. S. Olcott in 1891 . . . . . „ . 632
Colonel Olcott in Surat, 1888 . . . . . „ . 640
H. S. Olcott's Medal as a Veteran of the Civil War, U.S.A. „ . 640
Last Signature of H. S. Olcott 675
H. S. Olcott in 1906 . . . . . *to face* 676
Statues of the Founders at Headquarters Hall, Adyar, on H.P.B. Centenary Celebration . . . . *to face* 678



INAUGURATION OF OLCOTT MEMORIAL, ADYAR, FEB. 17, 1910

AT THE SPOT WHERE H. S. OLCOTT'S BODY WAS CREMATED



ADYAR, FEB. 17, 1910

WAS CREMATED

Olcott Centenary Number



ON THE WATCH-TOWER

H. P. B.
gave to the world
Theosophy,
H. S. Olcott
gave to the world
The Theosophical Society.
Each was chosen by the
Masters:
which brought the greater gift?

Annie Besant

A few weeks ago a slip of paper, on which Dr. Besant written in pencil, was found placed in a book which she been reading in August of last year. The paper bore on i thought of hers concerning the H. P. B. Centenary which w about to be celebrated. It is that thought, with a reproductio of her signature on that slip of paper, with which "Watch Tower" of this Olcott Centenary Number opens. She has summed up in a few words more than all the biographies about the two Founders will ever say.

***

The two names of H. P. Blavatsky and H. S. Olcott will always be closely associated by those who grasp the true significance of the work of the Theosophical Society. However distinguished may be those who come after them, these two will always remain as the great Founders.

These two, so noble and so striking in their characters, were utterly different in temperament. In some ways, about the only one thing that united them was their intense devotion to their common Master, and to His work, which was the building up of the Theosophical Society. For H. P. B. was in every fibre of her being the Occultist, that is, one to whom the will of the Adepts was the ruling law of her life. All life for her was a matter of carrying out Their orders, for it was in the fulfilment of Their plan that she felt growing ever greater her intense devotion to her Master. He was always to her the great Ideal of her dreams.

***

H. S. Olcott, on the other hand, had little of H. P. B.'s occult sense of values. But he was a very great philanthropist, and the whole world was to him a place for the fulfilment of man's ethical nature. When once he saw his great ideal, which was the building up of a Universal Brotherhood through absence of religious animosities, he was utterly regardless of whatever might happen to him regarding his

own personal relationship to his Master. He too had a wonderful devotion to his Master—the devotion of a most loving son to a father whom he admired with intense reverence. But Colonel Olcott did not grasp the occult concatenation of forces. He judged by effects on the physical plane, whereas H. P. B. was profoundly sensitive to the causes on the invisible planes.

***

We have Colonel Olcott's story of his collaboration with H. P. B. in the early volumes of his *Old Diary Leaves*. He has undoubtedly exaggerated certain events, and in several places he has shown H. P. B.'s character somewhat out of perspective to the real facts. This was partly due to his sense of alarm that after her death her personality would be made the standard of truth and action in the Society—as unfortunately it has indeed happened among some of her disciples. Service was to him a wonderfully impersonal ideal, and not a matter of carrying out the commands of any Master. But his alarm at the growing cult of H. P. B. influenced him unduly to exaggerate certain elements in her character, as if by being so human she lost something of her occult greatness. We have no book by H. P. Blavatsky giving an account of her collaboration with him, though in several of her letters we find that, in spite of her great admiration for him as an organizer, she often suffered acutely, because of his inability to grasp the occult working of events.

***

In the close juxtaposition of these two great lives, one amazing fact is that each was utterly oblivious of certain elements in the life of the other. It would be true to say that there were few things that H. P. B. did not know about H. S. Olcott. But amazing is the fact that there were certain incidents in her own life in which he was closely involved, about which she knew nothing to her dying day.

These incidents relate to her early years in Philadelphia, and the story of that part of her life appears in the letters from the Master Serapis which Colonel Olcott received in 1875. These letters have been published in *Letters from the Masters of the Wisdom*, Second Series, and three of them are reprinted in this Centenary Number. From them we find what wonderful acts of service Colonel Olcott rendered to H. P. B., without her being aware of them at all.

We find from these letters how, early in 1875, H. P. B. was in desperate straits. She had married in Philadelphia a man who was little better than an ignorant peasant; she married him only because he offered her a home in which she could do the great work to which she had pledged herself. But all these hopes of hers vanished when he proved to be a worthless character, and life evidently then grew full of despair. She was utterly stranded, and without friends. It was then that the Master Serapis instructed Colonel Olcott, *in letters which she never saw*, how to help her. Again and again he was instructed, some times even to details, how he was to proceed to help H. P. B. so that her sufferings might diminish. There is little doubt that he did what he could, and yet she never knew it.

***

Of late the personality of H. P. Blavatsky has tended to shine out with greater light than that of her colleague H. S. Olcott, and there are some who have so little understood the real position of both as to attempt completely to cast his work into the shade. Yet the truth, as shown again and again in the letters of the Masters Themselves, is that both were great and both were necessary for Their work for the world. Those few now remaining, who have had the privilege of knowing H. S. Olcott, will always recognize that without him the Theosophical Society could not have begun its work, however

much H. P. B. was ready with a great body of knowledge to give to the world. The letters of the Masters which are here printed will show how he was regarded by the Masters as Their true servant.

***

H.P.B. herself has said the final say about the relation in which H. S. Olcott stood to her. Two years before she died she wrote what not all the detractors of him can ever brush aside or ignore.

BOUND TOGETHER BY THE UNBREAKABLE TIES OF A COMMON WORK—THE MASTERS' WORK—HAVING MUTUAL CONFIDENCE AND LOYALTY AND ONE AIM IN VIEW, WE STAND OR FALL TOGETHER, THOUGH THE SOCIETY (THE T. S.) AND HUMAN SOCIETY AS A WHOLE CRASH AROUND US.

THOSE WHO WANT ME, MUST HAVE HIM.

***

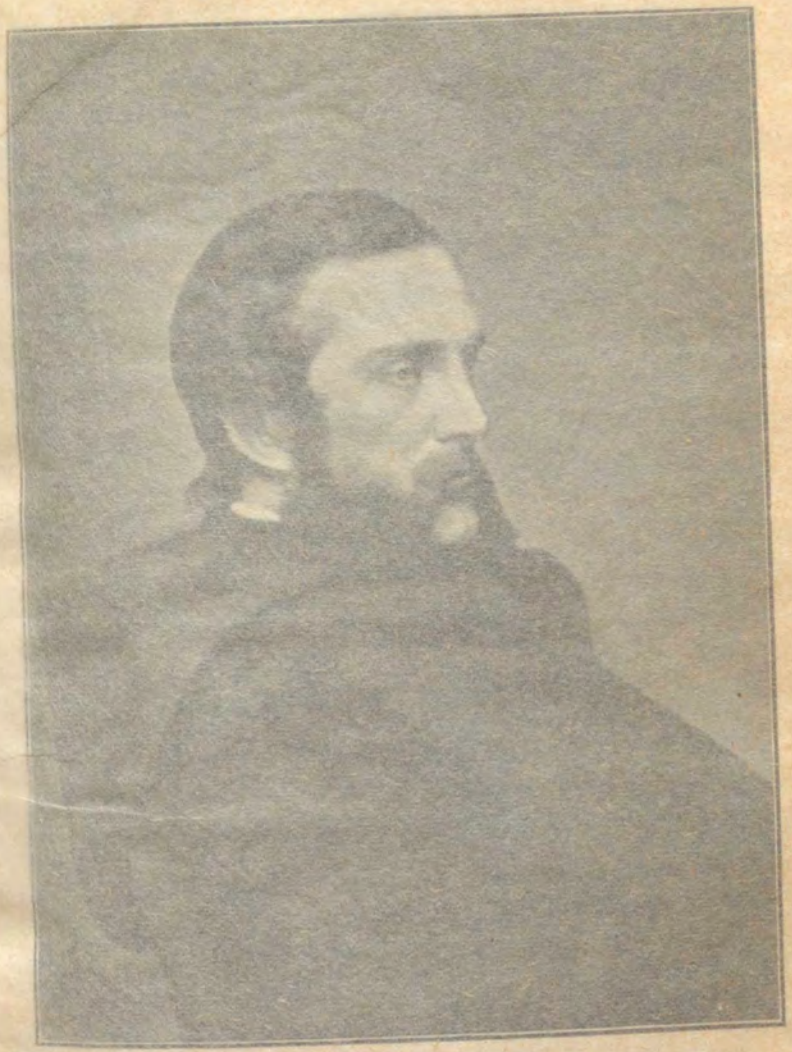
Intensely human, with human limitations and failings, yet H. S. Olcott was one who dreamed a wonderful dream of a Universal Brotherhood. And he not only dreamed it, but he established firmly the foundations for its achievement. The conception of ethical values which predominated in his *mind* is one which will always be needed by Theosophists throughout the world, for the ethical life is only Occultism in practice. The truest truth regarding H. P. Blavatsky and H. S. Olcott is that uttered by Annie Besant: "Each was chosen by the Masters: which brought the greater gift?"

***

This inseparable unity of the two "suffering Founders," as the Master K. H. called them, is ever before the minds of all who dwell at Adyar, and before the eyes of all who enter the estate of the Theosophical Society. For as they enter,

they see ahead of them the great carved granite ornamental Gateway illustrated on the cover of this Centennial Number of THE THEOSOPHIST. There are four of these "Trilithons" or Gateways at Adyar; the pillars are in all cases several centuries old, and once formed parts of Hindu temple entrances. They have been brought to Adyar from various parts of South India from dismantled temples. The largest as well as the handsomest is the first Trilithon which bears on the pedestals H. S. O. and H. P. B. To all who enter Adyar, those two groups of initials stand as the sentinels of a Great Work still in the course of completion. To those who know, they mean to-day not the "suffering Founders," but the triumphant Founders whose benediction ever rests on "all those who help on their work".



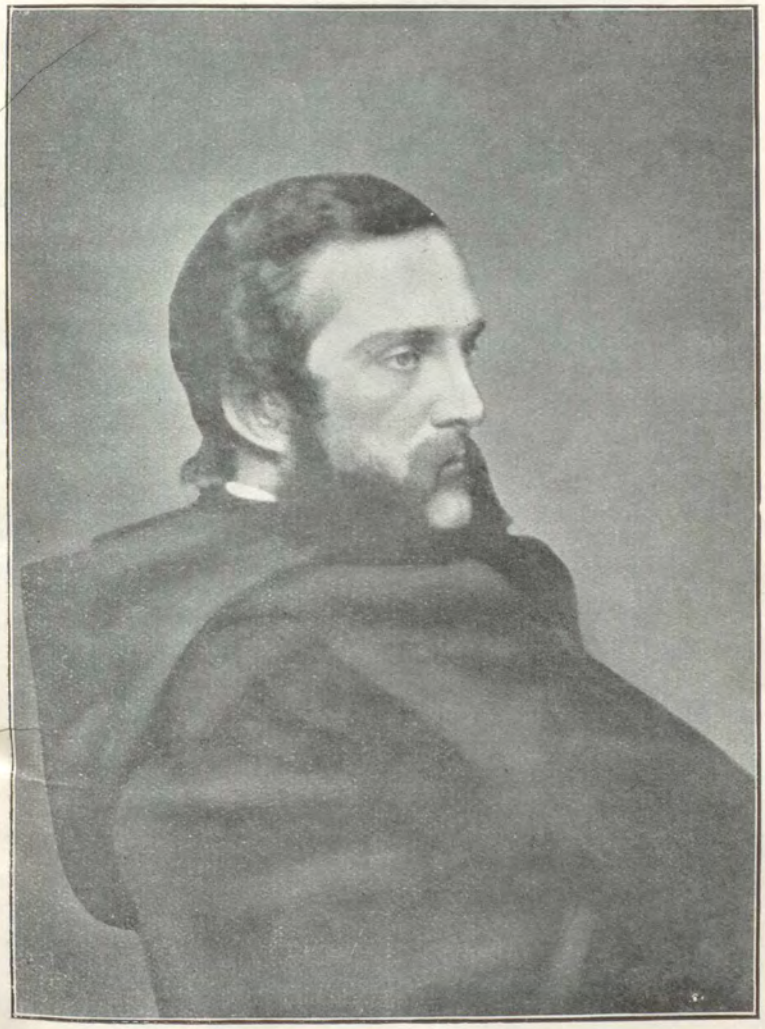


H. S. OLCOTT

as a soldier in the Federal Army, in the early part of the Civil War in U.S.A., 1861—1865

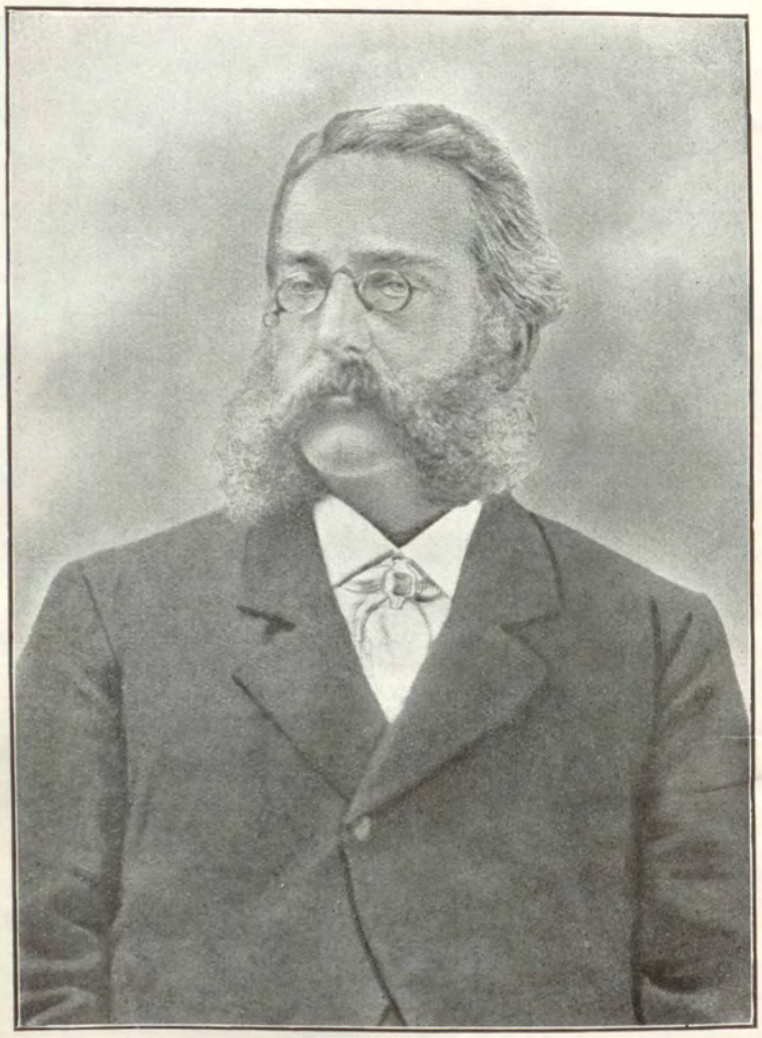
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H. S. OLCOTT

as a soldier in the Federal Army, in the early part of the Civil War in U.S.A., 1861—1865



H. S. OLCOTT IN 1875

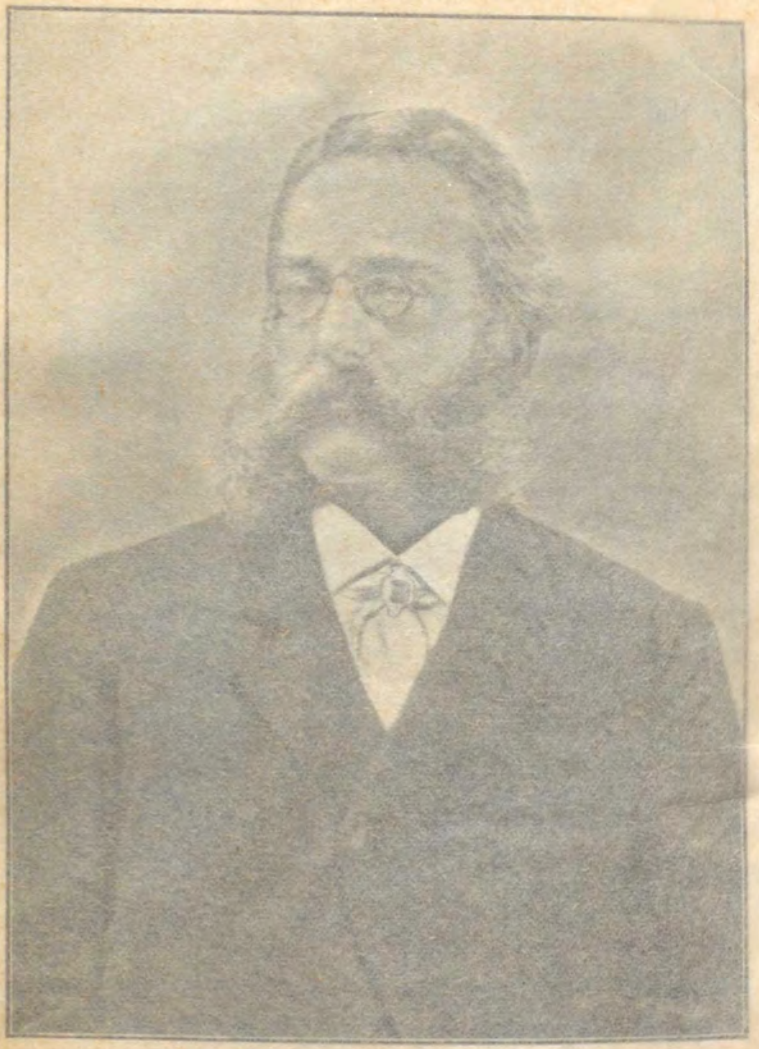
H. S. OLCOTT

A BIOGRAPHICAL SKETCH

By ANNIE BESANT

COLONEL HENRY STEEL OLCOTT, who passed away yesterday, the 17th February, in his loved Indian home, the headquarters of the Theosophical Society, Adyar, Madras, was well-known in his native land long before, in concert with Madame H. P. Blavatsky, he founded the Theosophical Society.

H. S. Olcott, who came from an old English Puritan stock settled for many generations in the United States, and whose grandmother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, in 1832. He was only twenty-three when his success in the model farm of Scientific Agriculture near Newark led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honour, and in the same year he founded, with Mr. Vail, of New Jersey, the Westchester Farm School, near Mount Vernon, New York, a school regarded in the United States as one of the pioneers of the present system of national agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, *Sorgho and Imphee, the Chinese and African Sugar-Canes*, which ran through seven editions and



H. S. OLCOTT IN 1875

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was placed by the State of Illinois in its school libraries. This book brought him the offer of the Directorship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the Managership of two immense properties. In 1858, Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his Report of what he saw was published in Appleton's *American Cyclopædia*. Recognised as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune*, and published two more books on Agriculture.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army, and he went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever.[1] As soon as he recovered, he prepared to start again for the front; but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that this conviction was "as important to Government as the winning of a great battle". Secretary Stanton declared that he had given

[1] He was present at the hanging of John Brown as a reporter for the *New York Tribune*. He was caught as a spy, and condemned to be shot, but his captors released him when in his distress he appealed to them as a Freemason.—C. J.

him unlimited authority because he "found that he had made no mistakes that called for correction". Assistant Secretary of the Navy Fox wrote that he wished to "bear testimony to the great zeal and fidelity which have characterised your conduct under circumstances very trying to the integrity of an officer". The Assistant Secretary of War wrote: "You will have from your fellow-citizens the respect which is due to your patriotism and honourable service to the Government during the rebellion." The Judge Advocate-General of the Army wrote: "I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty." These words signalise the qualities most characteristic of H. S. Olcott's life.

Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy Yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony:

> I wish to say that I have never met with a gentleman entrusted with important duties, of more capacity, rapidity, and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge, have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved.

This was the man whom Madame Blavatsky was sent by her Master to the United States to find, chosen by Them to

found with her the Theosophical Society, and then to spend the remainder of his life in organising it all over the world. He brought to his task his unsullied record of public services rendered to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the Āshrama of the Masters. He was found by Madame Blavatsky at the Eddy's Farm, whither he had been sent by the *New York Sun* and the *New York Graphic* to report on the extraordinary spiritualistic manifestations which were there taking place. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So keen was the interest aroused that the papers sold at a dollar (Rs. 3) a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognised each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded the Theosophical Society, of which he was appointed the President for life, and of which he delivered the inaugural address on the 17th November, 1875, in New York. He studied with Madame Blavatsky, and largely englished for her her great work, *Isis Unveiled*, one of the classics of the Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first Exhibition of Indian products, urging on Indians

the use of their own goods in preference to those of foreign manufacture; at the first Convention of the Theosophical Society in India Swadeshism was first proclaimed, as at a later Convention the Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis. In 1880, he began the great Buddhist revival in Ceylon, which has now three Colleges and 205 schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on the 30th June, 1908. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up fourteen fundamental propositions, which form the basis of union between the long-divided Northern and Southern Churches of Buddhism.

In 1882, the Founders bought with their own money the beautiful estate at Adyar, near Madras, which they established as the Headquarters of the Theosophical Society. The work done from 1875 to 1906 may be best judged by the fact that, up to the year 1906, the President had issued 893 charters to Branches all over the world, the majority grouped in eleven Territorial Sections and the rest scattered over countries in which the Branches are not yet sufficiently numerous to form a Section. The most northerly Branch is in the Arctic Circle, and the southernmost in Dunedin, New Zealand.

Many difficulties have confronted this lion-hearted man during these thirty-one years. He stood unflinchingly through the discreditable attack on Madame Blavatsky by the Society for Psychical Research, and has lived to see Dr. Hodgson accept more marvels than he then denounced. He steered the Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him

to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone steadfastly and bravely for another sixteen years, knitting hands with me, her favourite pupil, as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order he appointed me, his colleague, as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life, and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away from earth, and left behind him a splendid monument of noble work, and on the other side he still will work, till the time comes for his return. India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

H. S. OLCOTT AS A FREEMASON

1860

H. S. Olcott was a member of Hugenot Lodge No. 448 which held its Charter from M. W. Grand Lodge of the State of New York. The date of his Initiation is not known, but his Masonic Diploma is dated 20th day of December, 1861, and bears the following signatures: P. L. Mc. Clelan, W. M.; H. S. Olcott, S. W.; Geo. Ferguson, J. W.; W. R. Humphrey, Sec. It is interesting to note that Colonel Olcott was S. W. of the Lodge when the Certificate was signed.

H. S. Olcott was also a Royal Arch Freemason, being a member of Corinthian Chapter No. 159, New York. His Certificate bears the date: "Twelvth day of January 1860," and the following signatures: H. F. Phillips, King; Royal G. Willard, H. P.; W. H. Thompson, Scribe; Andrew B. Machin, Secretary.

THE EGYPTIAN BROTHERHOOD AND H. S. OLCOTT

1875

ONE of the most interesting facts concerning the origin of the Theosophical Movement is the rôle played by the Master "Serapis" of the Egyptian Lodge of the Great Brotherhood, and His associates. The documents describing these events exist at Adyar, and have been published in *Letters from the Masters of Wisdom*, Second Series.

Briefly summed up, the initiating of the Theosophical Movement was undertaken by the Egyptian Adepts who, in a communication to Colonel Olcott, signed themselves:

Serapis Bey (Ellora Section).
Polydorus Isurenus (Section of Solomon).
Robert More (Section of Zoroaster).
Tuitit Bey (Egypt).

The Master Serapis, in his communications, signs himself "Serapis," but nearly always he is referred to by the others and by disciples as "Maha Sahib". The Master shows an exquisitely tender regard towards H.P.B., constantly watching over her and trying to minimize her difficulties, as will be seen from His letters. He particularly took under His charge the training of Colonel Olcott, and in very striking ways directed many of his actions in regard to H. P. B. and the Movement. But another Adept who directed matters was that striking personality called "The Old Gentleman". He is mentioned in H. P. B.'s Diary of 1878 as "Narayan". Much of *Isis Unveiled* was inspired by Him, and there were many occasions when, as Colonel Olcott describes, He took possession of H.P.B.'s body and wrote. Only one letter was received by Colonel Olcott from Him, and that is published in this number of THE THEOSOPHIST.

Of course H. P. B. was always working under the orders of her own Master Morya, though naturally always implicitly at the service of any other Adept of the Hierarchy. But the training of Colonel Olcott was not fully undertaken by his own Master Morya till the Society was transferred to India. Nevertheless, Colonel Olcott was early given a proof as to who his Master was in the famous incident when the Master Morya materialized in the Colonel's room, had a long conversation with him and, at the

Colonel's request, left His turban as a sign that the whole affair was not an illusion. An illustration of this turban and the story of its appearance are given in this number.

In the memoranda of H. P. B., two other names occur—Illarion (Hilarion) and Atrya. When the Society was transferred to India, the Master Morya and His colleague, the Master Koot Hoomi, took the full direction of the young Theosophical Movement. But this does not mean that the other Adepts did not also help. Thus we find that the Colonel received in 1883 two precipitated letters from the Master Hilarion. After his arrival in India the Master Serapis still supervised Colonel Olcott's actions, going so far as once to reprimand him severely for delivering lectures without proper preparation, and on another occasion for some fault of his which evidently was a serious dereliction of duty. All these documents are in the E. S. Archives at Adyar.

The following letters from the Master Serapis give an indication of the great solicitude evinced by Him for H. P. B., and also the great reliance laid upon Colonel Olcott as Their agent.

Colonel Olcott has not mentioned anywhere the date when he received the first letter from the Brotherhood of Luxor. It was probably early in 1875.

The envelope is addressed as follows:

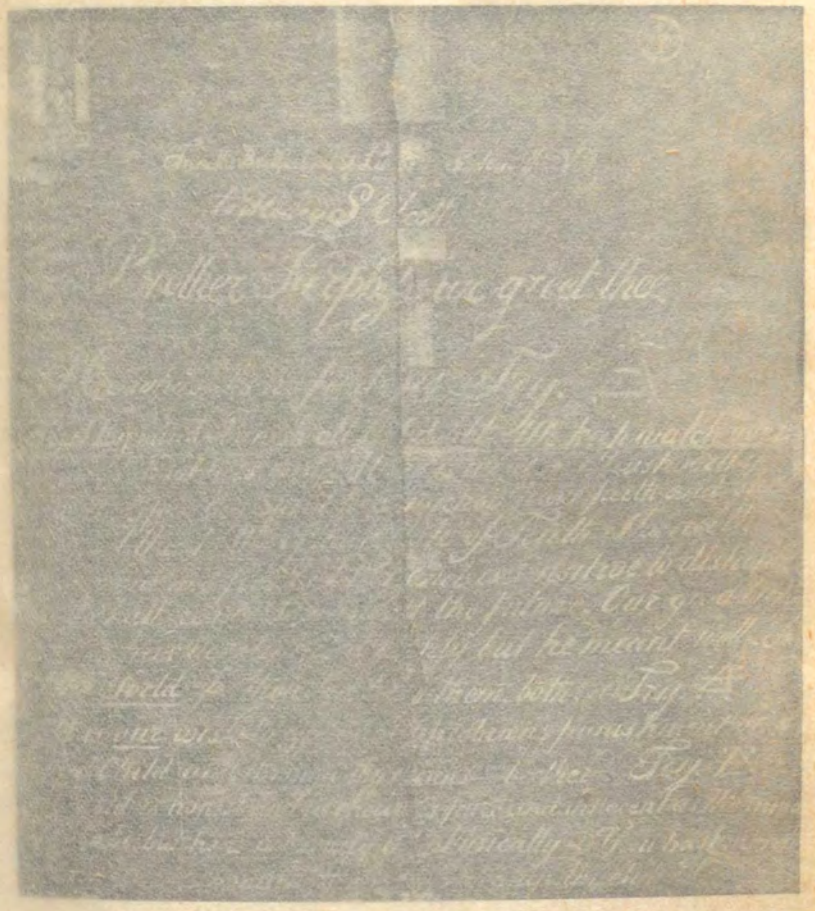
O. G. L. par Messager Special

COLONEL H. S. OLCOTT,
au No. 7, Beekman Street, New York,
États Unis d' Amérique.

aux bons soins *de Madame H. Blavatsky*
F. G. S. ∴ R +

The envelope is of black glazed paper and the inscription on it is in gold ink, which is now somewhat faded. It is closed with a red seal, but the seal is not decipherable. The letter is written in gold ink on thick green paper, 10½ in. × 9 in. (26 cm. × 23 cm.). The letter is now in four pieces.

The letters of the Master Serapis several times mention John King. Under this name several entities seem to have played their part in the early days of Spiritualism. Spirits calling themselves "John King," still materialise, with the orthodox features, but they are fraudulent spirits, I think, utterly lacking in the distinction which was a characteristic of the genuine and original John King. Colonel Olcott mentions that John King was first heard of in 1850. According to Colonel Olcott, there were three John Kings: 1. "An elemental pure and simple, employed by H. P. B. and a certain other expert in the doing of wonders"; 2. "the earth-haunting soul of Sir Henry Morgan, the famous buccaneer"; 3. "messenger and servant—



LETTER TO H. S. OLCOTT IN 1875

FROM THE EGYPTIAN BROTHERHOOD

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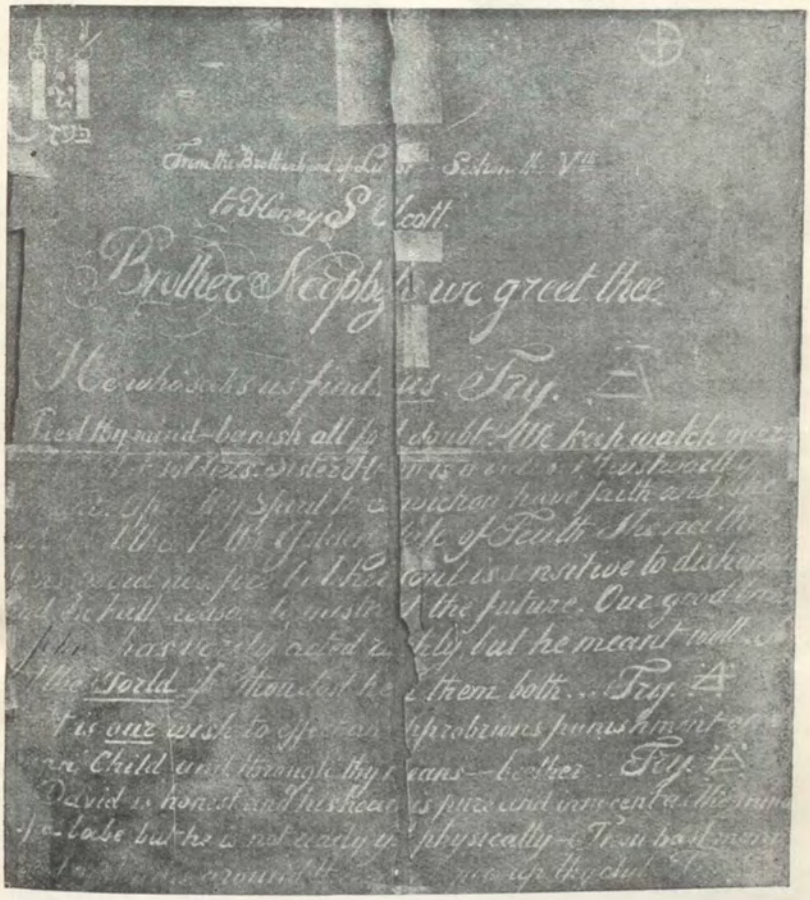
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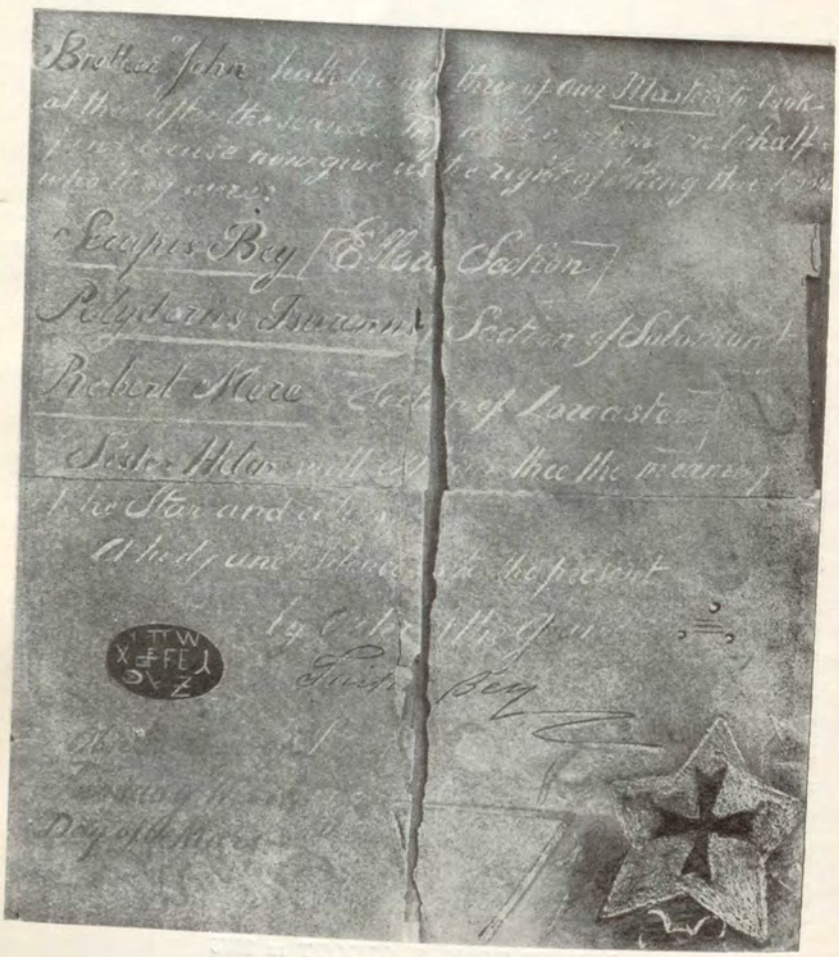
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LETTER TO H. S. OLCOTT IN 1875

FROM THE EGYPTIAN BROTHERHOOD



LETTER TO H. S. OLCOTT IN 1875

FROM THE EGYPTIAN BROTHERHOOD, REDUCED TO ONE HALF

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It is characteristic of the letters written to Colonel Olcott by the Master Serapis that often He gives the exhortation "*Try*". Except one letter, they were all received by Colonel Olcott between the months of March and August, 1875.

I.

From the BROTHERHOOD OF LUXOR, Section the Vth to Henry S. Olcott.

Brother Neophyte, we greet thee.

He who seeks us finds *us*. TRY. Rest thy mind—banish all foul doubt. We keep watch over our faithful soldiers. Sister Helen is a valiant, trustworthy servant. Open thy Spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire but her soul is sensitive to dishonour and she hath reason to mistrust the future. Our good brother "John" hath verily acted rashly, but he meant well. Son of the *World*, if thou dost hear them both. TRY.

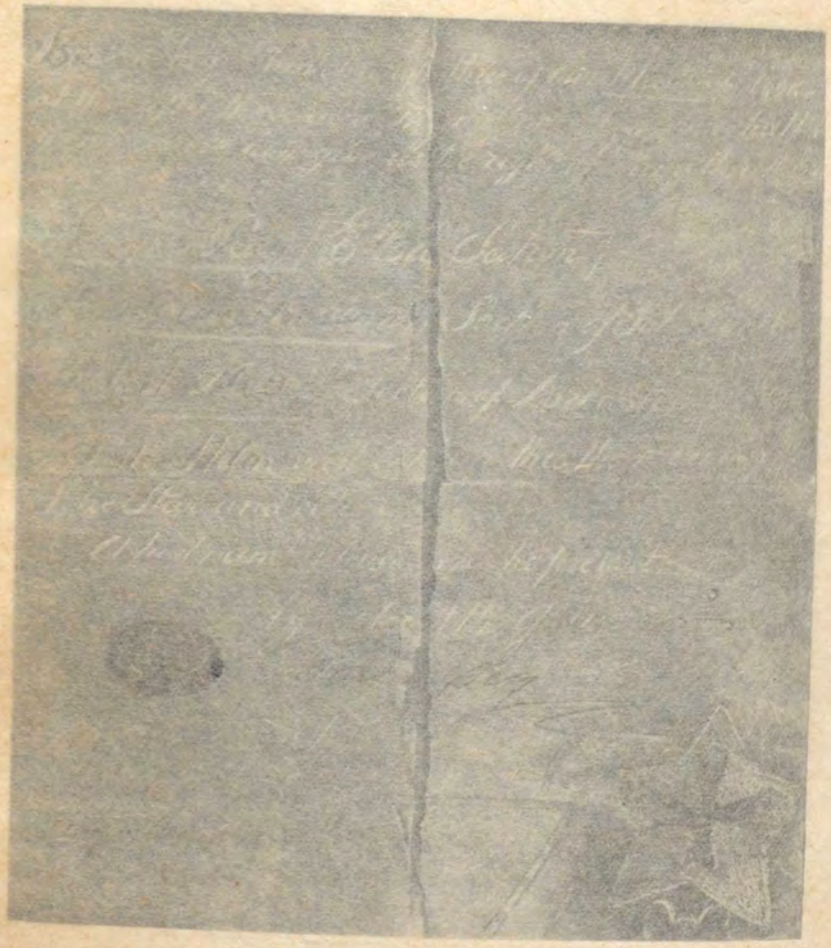
It is *our* wish to effect an opprobrious punishment on the man Child[1] and through thy means, brother. TRY.

David[2] is honest and his heart is pure and innocent as the mind of a babe, but he is not ready physically. Thou hast many good mediums around thee, don't give up thy club.[3] TRY.

[1] Dr. Henry T. Child. This person came before the American public in January, 1875, as an exposer of two American mediums, Mr. and Mrs. Holmes. Instructions were received by both H. P. B. and H. S. O. that Child himself was to be exposed, as he was their "ex-partner and show-manager" (*O. D. L.*, Vol. I, p. 70). Colonel Olcott exposed Child thoroughly in his *People from Another World*. Says H. P. B. in her Scrap-Book in one place: "Dr. Child was a *confederate*. He took money for Holmes' séances. He is a rascal." In another place in the Scrap-Book, she writes: "Ordered to expose Dr. Child. I did so. Dr. is a hypocrite, a liar and a fraud."

[2] David Dana, a medium who was to assist the work of the Miracle Club.

[3] The "Miracle Club," whose organisation was announced in the *Spiritual Scientist* of May 27, 1875. H. P. B. writes of this first attempt to form a Society: "An



LETTER TO H. S. OLCOTT IN 1875

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Brother "John" hath brought three of our *Masters* to look at thee after the seance. Thy noble exertions on behalf of our cause now give us the right of letting thee know who they were:

SERAPIS BEY (Ellora Section)[1]

POLYDORUS ISURENUS (Section of Solomon)

ROBERT MORE (Section of Zoroaster)

Sister Helen will explain thee the meaning of the Star and colors.

Activity and Silence as to the present.

By Order of the Grand ∴

TUITIT BEY

Observatory of Luxor.
Tuesday Morning.
Day of Mars.

II.

This remarkable letter shows the constant solicitude of the Master Serapis for H. P. B., and also the watchful guidance exercised over Colonel Olcott. Probably at this time Colonel Olcott knew little French, not enough at any rate to write a letter; and it was necessary to send a letter to Madame Leymarie in Paris. The Master writes it with His own hand, to be sent as if coming from Colonel Olcott, and phenomenally leaves it on the latter's desk. Colonel Olcott has written in pencil on its back: "Received, March 1876, at 433 W. 34 [Street, New York City on table suddenly." The words at the end: "avec le plus grand respect" are in H. P. B.'s handwriting, as also the word "menées" in the last paragraph but one written over the same word in the Serapis handwriting.

attempt in consequence of *orders* received from T. B. ∴ through P. ∴ personating, J. K. ▽. Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and Skeptics! Thy will, O, M. ∴ !, be done!—H. P. B."

[1] Ellora is a series of rock-hewn caves, ten miles north of Daulatabad, and 225 miles north-west of Bombay. Ellora is still a "tīrtha" or place of pilgrimage, though it has now no reputation as an occult centre. "In the rainy season a torrent flows at its foot and a great cascade pours over in front, so that the pilgrims can pass along a ledge behind it and bathe in the falling spray, believing that it is Gangā's holy stream falling over the great God's brow. For over a mile in length this scrap of rock is carved into monasteries and temples belonging to different sects, among the earliest being the Buddhist Visvakarma stūpa house already described." *A Handbook of Indian Art*, by E. B. Havell, p. 79.

What was the reason for the letter? This we find in full in a document which exists at Adyar in Colonel Olcott's handwriting, with additions to it by the Master Serapis. It is the draft of a lettre of denunciation sent to the medium Daniel Dunglass Home, who had turned against Spiritualism, having been converted to Rome and come into the pay of the Jesuits. He was beginning to spread slanders against H. P. B. The Master Serapis directs Colonel Olcott what to write to Home.

The French draft to Madame Leymarie is on the same matter. Her husband, P.G. Leymarie, was a well-known French spiritualist, and editor of *Revue Spirite*. Under the machinations of the Jesuits he was sentenced to prison on trumped up charges. Monsieur and Madame Leymarie later became members of the Society.

LETTRE POUR MADAME LEYMARIE

MADAME,

Sans avoir l'honneur de vous connaître personellement je vous connais par la déscription enthousiaste que me fait de vous et de M[r] Leymarie notre amie Mme. H. P. de Blavatsky. Lorsque l'on a su mériter à ce point l'estime et l'amitié de cette dame que nous aimons et estimons tous ici—c'est qu'on l'a merité vraiment.

Comme Président de la Société Théosophique et Spiritualiste fervent je me mets à vos ordres. Puis je faire quelque chose pour vous? Disposez de moi et tout ce que sera en mon pouvoir je le ferai.

Et d'abord dites moi pourquoi cette haine contre M[r] Allan Kardec le feu Maître? Pourquoi D. D. Home vous hait-il? Il n'est plus temps vous comprenez de faire de la fausse delicatesse. Si vous savez quelque chose contre lui il faut l'exposer car il s'apprête à frapper un grand coup et renverser le Spiritisme en France. Il l'annonce ici dans les journaux, il déchire la mémoire du Maître, et joue dans le jeu des Jésuites et du Clergé français en calomniant sur les toits Monsieur votre Mari et promettant de découvrir bien plus contre lui que ne l'a fait l'instruction publique. Que sait-il? Que lui avez vous fait?

Letter to Madame Leymarie. Reduced to ¾ of the original

C'est un lâche qui insulte au malheur, il faut le punir! Je suis tout indigné. Il calomnie aussi atrocement notre pauvre amie Mme. Blavatsky quoique la Cause n'ait pas de defenseur plus devoué que cette dame. Vous qui l'avez connue à Paris a-t-elle fait quelque chose de honteux? Vous a-t-elle semblé être une fausse dévergondée? Quant à moi je n'y croirai jamais pas plus que tous ceux qui la connaissent. Si vous connaissez le secret de cette haine, Madame, hâtez vous de me le faire avoir—car il faut prévenir les sourdes menées.

En attendant présentez toute ma sympathie et mon profond respect a Monsieur votre Mari; que son innocence, et ses anges guardiens protegeront j'en suis sûr. Nous tous Spirit[ist]es dévoués nous vous envoyons nos voeux les plus sincères et que Dieu, le grand Esprit, puisse toucher le coeur de MacMahon.

Avec le plus grand respect
H. S. OLCOTT,
Président de la Société Théosophique.

LETTER FOR MADAME LEYMARIE

MADAME,

Without having the honour of knowing you personally, I know you by the enthusiastic description given by our friend Mme. H. P. Blavatsky of you and of your husband Mr. Leymarie. When a person has merited the esteem and friendship of this lady whom we all here love and esteem, he has in truth merited it.

As the President of the Theosophical Society and as a fervent Spiritualist, I am at your service. Can I do anything for you? Use me and I shall do all in my power.

But tell me first, why this hatred against Mr. Allan Kardec, the late leader? Why does D. D. Home hate you? The time for false delicacy, you will understand, is over. If you know anything against him, it must be revealed, because he is hastening to give a great blow against Spiritualism in France to smash it. He has announced it in the papers; he outrages the memory of the leader, and is having a hand in the game of the Jesuits and the French priests, vilifying your husband from the house-tops and promising to reveal against him more than was discovered at the public [judicial] inquiry. What does he know? What have you done against him?

He is a coward who insults misfortune; he must be punished! I am thoroughly indignant. He is also atrociously calumniating our poor friend Mme. Blavatsky, though the Cause has no more devoted defender than this lady. You knew her in Paris; did she do anything shameful? Did she appear to you false and shameless? As for myself I shall not believe it, nor all those who know her. If you know the secret of this hatred, hasten to let me know it, because it is necessary to forestall underhand actions.

Meanwhile, kindly give to your husband all my sympathy and my profound respect; I am convinced his innocence and his guardian angels will protect him. All of us devoted Spiritualists send you our sincere regards, and may God the Great Spirit touch the heart of MacMahon.[1]

Most respectfully,

H. S. OLCOTT,

President of the Theosophical Society.

III.

(*Received June 11, 1875*)

BROTHER HENRY—GREETING!

"*Be courageous and hopeful.*" Blessed words! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of good and evil. The above words *will* come back to thee, brother. Thou hast created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands, wilt thou one day seat thyself with thy beloved boys[2] and may be find rest for thy weary head.

Brother, wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages.[3]

S.

[1] The President of the French Republic who might release Monsieur Leymarie from prison sentenced upon trumped up charges.

[2] Two sons, Morgan Olcott, b. 1861, and William Topping Olcott, b. 1862.

[3] E. Gerry Brown, editor of *The Spiritual Scientist*, a journal supported by H. P. B. and H. S. Olcott with money and literary matter. It was hoped to make the journal the organ of the Theosophical Movement, but Gerry Brown reverted to a narrow Spiritualism and quarrelled with the two Founders.

Brother Henry – Greeting!

.... "Be courageous and hopeful!".... Blessed words! The divine, ever working Law of compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests – of good and Evil – The above words will come back to the Brother. Thou hast created – happiness – and happiness must be created unto thee. The seed will grow and thrive, and under the beneficient shade of the heavenly shrub planted by thine own hands with thee one day seat thyself with thy beloved boys – and may be find rest for thy weary head.:

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June 11/75

From the Master Serapis to H. S. Olcott, reduced slightly

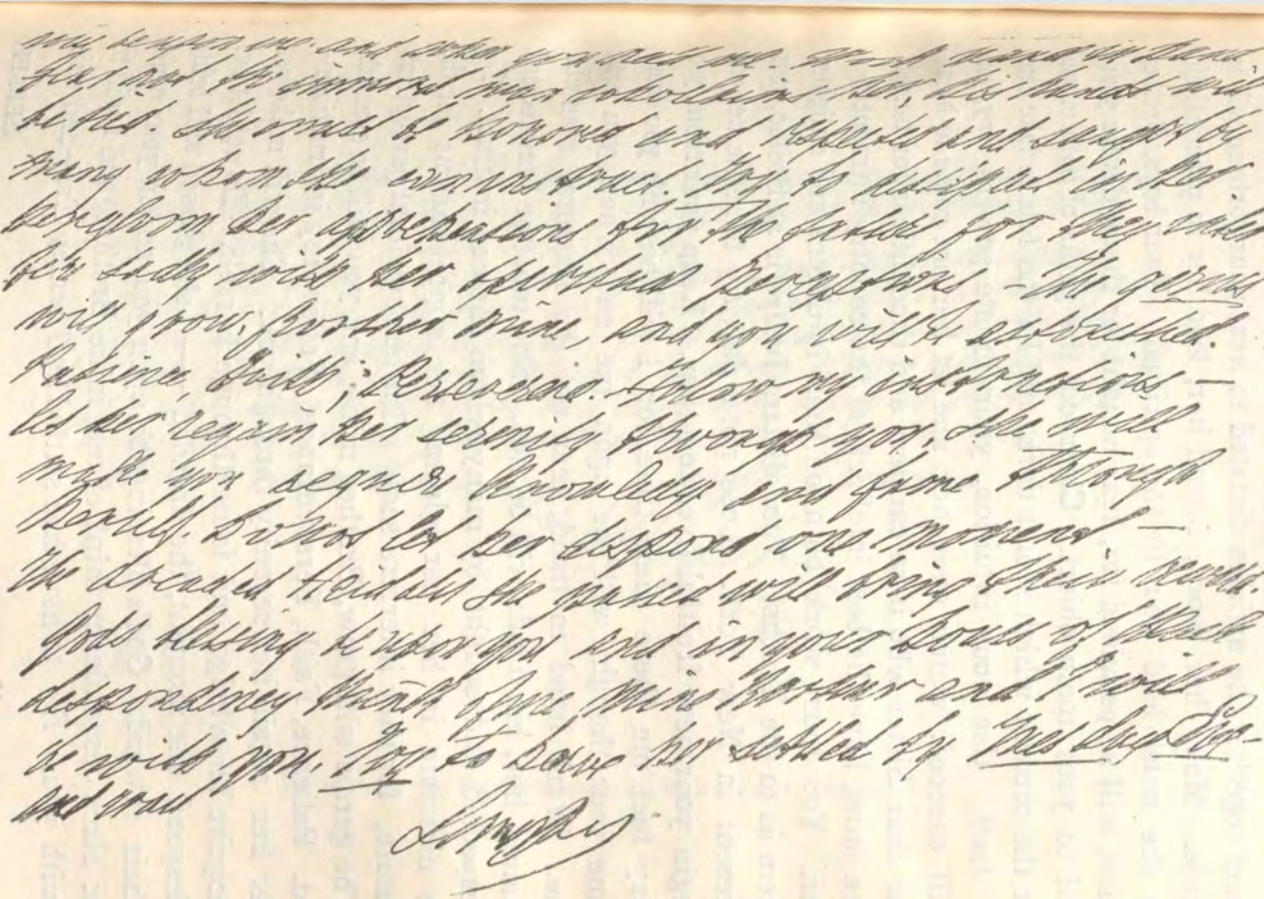
IV.

(*Received*,——, *1875*)

My Brother is wise in not allowing the bright flame of his Faith alit to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . done; depart from hence in peace and *try* to uitlise thy time. Brother John will see to the Philadelphia problem[1]; she must not be allowed to suffer through the impurity and disillusion of character of the miserable wretch. She *may* in her despair and present straightened circumstances be tempted to return to Philada,[2] and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Phila, and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed

[1] H. P. B., before she left her husband, was living in Philadelphia.

[2] Philadelphia.



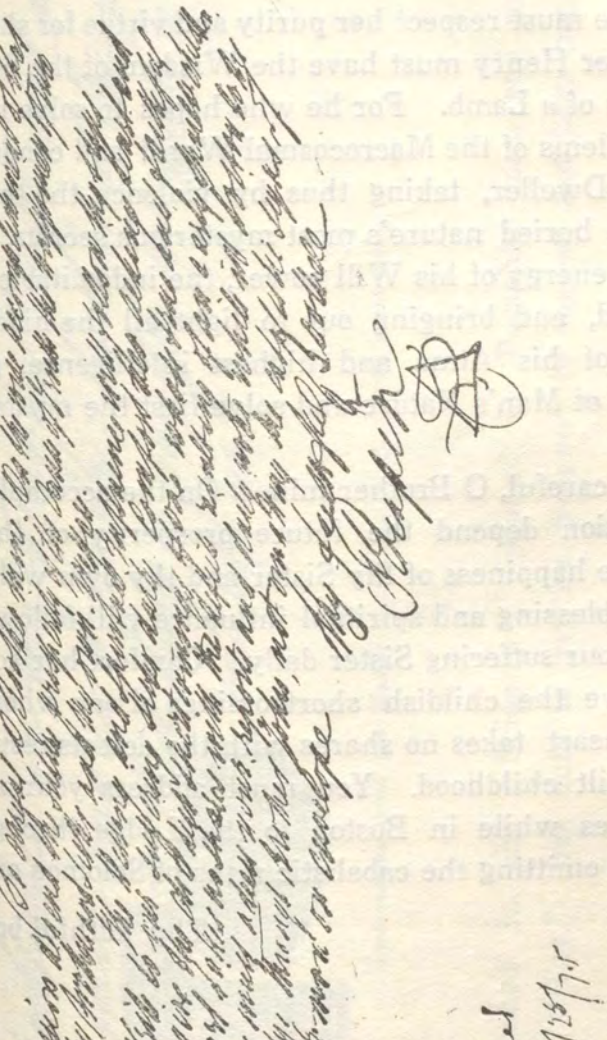
Letter from the Master Serapis to H. S. Olcott, reduced to ⅔

to bring her out before the world in her true light, not of an adept but of intellectual writer and devote yourself both to work together the articles dictated to her, your fortune will be made. Make her work, install her, lead her in practical life as she must lead you in the spiritual. Your boys, Brother mine, will be provided for, fear naught for them, devote yourself to your main object. Clear out the paths of both of you for the present which seems dark, and let the future take care of itself. Use your intuition, your innate powers, *try*, you will succeed, watch over her and let her not come to harm, our dear Sister who is so careless and thoughtless for herself. She must have the best intellects of the country introduced to her. You must work both on their intuitions and enlighten them as to the Truths. Your distant future is at Boston, your present in New York. Lose not a day, *try* to settle her and begin your new fruitful lives together. Keep your room, you may feel me there some time, for I will be with you every time your thought will[1] be upon me and when you need me. Work hand in hand, fear not the immoral man who claims her, his hands will be tied. She must be honored and respected and sought by many whom she can instruct. *Try* to dissipate in her her gloom, her apprehensions for the future, for they interfere sadly with her spiritual perceptions. The germs will grow, Brother mine, and you will be astonished. Patience, Faith, Perseverance. Follow my instructions—let her regain her serenity through you. She will make you acquire knowledge and fame through herself. Do not let her despond one moment, the dreaded ——[2] she passed will bring their reward. God's blessing be upon you, and in your hours of black despondency think of me, mine Brother, and I will be with you. *Try* to have her settled by *Tuesday Eve*—and wait.

SERAPIS

[1] The reproduction on the preceding page begins with this word.

[2] Follows a word which I cannot decipher.



Letter from the Master Serapis to H. S. Olcott, reduced to ⅔

V.

(*Received June 25, 1875*)

People must respect her purity and virtue for she deserves it. Brother Henry must have the Wisdom of the Serpent and gentleness of a Lamb. For he who hopes to solve in time the great problems of the Macrocosmal World and conquer face to face the Dweller, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must Try, first, the energy of his Will power, the indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his Atma and highest intelligence, get at the problems of Man's Nature and solve first the mysteries of his heart.

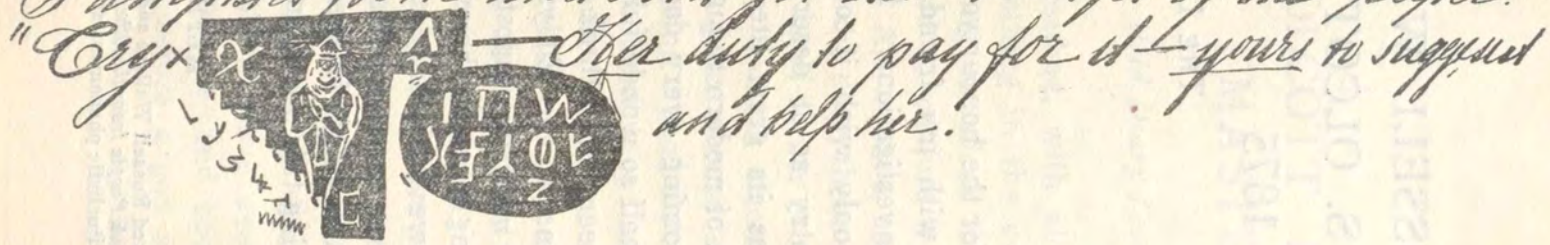
Be[1] careful, O Brother mine! On the accomplishment of that mission depend the future prosperity of the cause of Truth, the happiness of thy Sister and thy own welfare.

The blessing and spiritual influence will follow thy steps. Write to our suffering Sister daily. Comfort her aching heart and forgive the childish shortcomings of one whose true and faithful heart takes no shares with the defects resulting of an early spoilt childhood. You must address your reports and daily notes while in Boston to the Lodge through Brother John, not omitting the cabalistic signs of Solomon on envelope.

Thy faithful brother,

SERAPIS

[1] The reproduction on the preceding page begins with this word.



Instructions from the Master Serapis to H. S. Olcott, exact size

VI.

To be published in the "Scientist"[1]—printed in Pamphlet form and sold for the benefit of the paper. "Try." *Her* duty to pay for it—*yours* to suggest and help her.

[1] *The Spiritual Scientist.*

ALFRED RUSSELL WALLACE TO H. S. OLCOTT

1875

THE DELL,
Grays, Essex.
May 2, 1875.

COLONEL H. S. OLCOTT:

DEAR SIR,

I have to thank you for the honour you have done me in dedicating to me, jointly with my friend Mr. Crookes, the interesting record of your investigations.[1] I have read it with very great pleasure, and only wish it could have as large a circulation in this country as it deserves. Its fair and impartial spirit, as well as its great literary merits, would greatly aid in that reaction of modern thought against modern materialism which is becoming every day more evident. I have myself seen nothing half so wonderful or perhaps half so convincing as you have seen, and I think you under-rate the value of your investigations at the Eddys' when you infer almost to the last that they *might* be impostors to some extent, and that anything is wanting to make the evidence conclusive. Whatever *was* wanting, however, is fully supplied in the case of Mrs. Holmes, and the one case supports the other . . .

Hoping that you may have further opportunities of investigating and popularizing this important subject,

Yours faithfully,
ALFRED R. WALLACE.

[1] Colonel Olcott dedicated to Alfred Russell Wallace and to William Crookes, both Fellows of the Royal Society, his book *People from the Other World*, published in 1875, describing his investigations into spiritualistic phenomena at the Eddy fa rm.

H. S. OLCOTT MEETS HIS MASTER

(*Old Diary Leaves*, I.)

I WAS quietly reading, with all my attention centered on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong

voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table.

He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about H.P.B. that I may not repeat, as well as things about myself, that do not concern third parties. How long he was there I cannot tell: it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: "What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here; something that I might handle after he is gone!"

The Master smiled kindly as if reading my thought, untwisted the fehtâ from his head, benignantly saluted me in farewell and—was gone; his chair was empty; I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth; a tangible and enduring proof that I had not been "overlooked," or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H. P. B.'s door and tell her my experience, was the first natural impulse and she was as glad to hear my story as I was to tell it. I returned to my room to



Turban left with H. S. Olcott by his Master: Length 8 ft. (244 cm.), breadth 2 ft. 1½ in. (65 cm.). Only half the turban shown. Note monogram M ∴ on bottom right-hand corner.

think, and the gray morning found me still thinking and resolving. Out of these thoughts and resolves developed all my subsequent Theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusioning have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I KNOW.

Turban of Master M.
removed from his head &
given to H. S. O. during a
visit to him in the Body.
(See O.D.L. Vol I)

Slip in H. S. Olcott's handwriting placed with the turban of his Master



Initial M ∴ embroidered on right hand bottom of turban



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Meeting held at
No 46 Irving Place
on
Wednesday Evening, September 8th. 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabala &c, the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a society such as had been mentioned. The following persons handed their names to the secretary:

Col. Olcott, Mme. H.P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. delaro, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storr Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens

Upon motion of Herbert D. Monachesi it was,

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be such committee.

Upon motion it was

Resolved, that we now adjourn until Monday Sept. 13th. at the same place, at 8 P.M.

H. S. Olcott Chairman.
William Q. Judge Secretary.

THE FIRST MEETING TO ORGANISE THE SOCIETY

MEETING HELD AT NO. 46 IRVING PLACE ON

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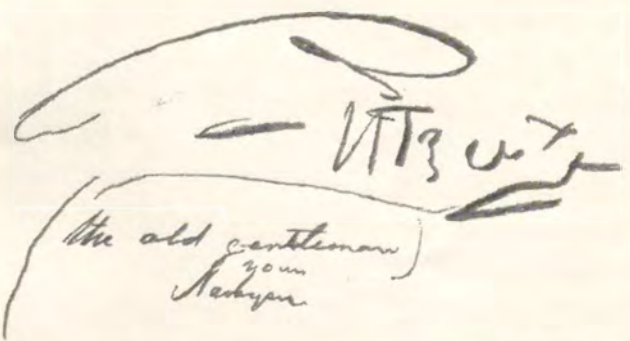
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H. S. OLCOTT, Chairman
WILLIAM Q. JUDGE, Secretary.

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to & lenient with an insane person. But
not even for the sake of such a Kindness
have you the right to keep back your
religion & allow him even for one twinkling
of the eye to believe you are a Christian
or that you may be one. You have to
make it for ever your choice —
Either your duty to the Lodge or
your own personal ideas



(the old gentleman)
Yours
Narayan

LETTER OF THE MASTER "NARAYAN" TO H. S. OLCOTT

REDUCED TO $\frac{3}{4}$

THE MASTER "NARAYAN" TO H. S. OLCOTT

Among the many Adepts, who used H. P. B.'s body when she was writing *Isis Unveiled* and *The Secret Doctrine*, is one who was called "the Old Gentleman". Her Diary of 1878 several times refers to Him, either as Narayan or by a symbol which He used as His signature. The letter which follows is the only one in this Adept's script. It is written in red pencil. H. P. B. writes, at the bottom of the letter, in blue pencil, "the old gentleman your Narayan". The incident, to which the letter refers, is nowhere recorded.

The Master was living in 1885 not far from Madras, when T. Subba Row and C. W. Leadbeater visited Him. A letter to the *Theosophist* from Him in 1882, refuting the accusations against the founders of Swami Dayânand Saraswati of the Ârya Samâj, appears in the June Supplement, pp. 6—8. It is dated "Tiruvallam Hills, May 17," and signed, "One of the Hindu Founders of the Parent Theosophical Society".

You may—and ought to be—kind to and lenient with an insane person. But not even for the sake of such a kindness have you the right to keep back your religion, and allow him even for one twinkling of the eye to believe *you are* a Christian or that you may be one. You have to make once for ever your choice—either your duty to the Lodge or your own personal ideas.

[SIGNATURE IN SCRIPT]

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[SIGNATURE IN SCRIPT]

INAUGURAL ADDRESS BY COLONEL H. STEEL OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY

DELIVERED AT MOTT MEMORIAL HALL IN THE CITY OF NEW YORK AT THE FIRST REGULAR MEETING OF THE SOCIETY, NOVEMBER 17TH, 1875

IN future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and indicates neither the strength nor purposes of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to the public how this "new departure" should be regarded. Neither church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to "enliven a prosaic age with exhibitions of mediæval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism". The spiritualists began, a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitely committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very onset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this Society of ours must be considered as a factor in the problem which the historian will be required to solve?

The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and seventy odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islamism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this Society will have upon religious thought—I will go

further, and say, upon the science and philosophy—of the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members: the propagandist disciples sent out by Jesus went barefoot, ill-clothed, and without purse or scrip.

What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouth-piece and figure-head of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, "set to work to learn a new alphabet of Science on the lap of Mother Nature".

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the

soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope around his neck. Compare that with the present state of the Slavery Question, and then tell me what may *not* a few earnest, determined, unselfish persons do. Why, in 1859, I myself went, at the risk of my life, to report for the New York *Tribune* the hanging of John Brown; and in 1857, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of conditions within the space of less than a score of years, I feel that neither I nor this Society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself; it is for us to so shape the present as to make it beget what we desire and what will bring honor upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporising, jesuitical, we shall fail as a society to do what is now clearly within our reach; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this Society were to dissolve within one year, we should not have lived in vain. To-day is our own; to-morrow may be; but yesterday is gone forever. In the economy of

nature, an impulse, however slight, once given to matter, is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman has changed the destiny of nations; the speaking of a word in the mountains may bring a crushing avalanche upon the hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism—without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter; upon the other, the spiritualists fling open the painted doors of their "angel world". The clergy hold them back and hiss warnings and anathemas in their ears. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink back from the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and purity, and left behind a sweet fragrance when the alabaster box was broken and they passed behind the Veil of Isis.

But when they turn to Spiritualism for comfort and conviction, they encounter such a barrier of imposture, tricky mediums, lying spirits, and revolting social theories, that they recoil with loathing; secretly lamenting the necessity which compels them to do it. They count among their acquaintance, perhaps, many persons of irreproachable character

who can testify to the identification of departed friends and count themselves spiritualists; but they see these very friends attending their churches as before, abstaining from spiritualist meetings, and taking the spiritualist papers secretly. When they ask why this is so, the universal reply is that so many immoral people have fastened upon the cause, and mediums are being so constantly detected in trickery, that it is almost disreputable to be an open and avowed Spiritualist. The organs of the class apologize for cheating mediums, demanding that sceptics shall overlook the nine instances of fraud and consider the one genuine phenomenon; forgetting that it requires blunt nerves and a strong purpose to dig to the bottom of a muck-heap for the chance of finding something of value there.

The Protestant sects begin with the fatal assumption that an infallible and inspired Bible will bear the test of reason, and so forecast their own doom; for the analytical power of reason is bounded only by the limits of ascertained truth, and fresh discoveries are daily made among the remains of antiquity, which attack the very foundations upon which the whole scheme of Christianity is based. The most audacious explorers in science are recruits from Protestantism; that would-be mistress of our conscience is stabbed by her own children. The Catholic Church having erected a theocracy upon the ruins of ancient faiths, and stolen not only their allegories but their very exoteric symbolism and revamped them for her own use, is gathering her forces for the struggle that she knows too well is close at hand, and that will be mortal. Enraged at the progress of the age, which has extinguished her penal fires, destroyed her torture-chambers, blunted her axe, and made it impossible for her to re-bathe her hands in human blood, she is working silently, cunningly, and with intense eagerness to regain her lost supremacy. What this undercurrent is we may see in the

disgraceful Orange Riot of 1872; the recent conviction of poor Leymarie,[1] in Paris; and the affair of Guibord, in Montreal, whose body has just been buried in a ton of Portland cement and under the escort of thirteen hundred armed police, infantry and artillery, to protect it from the rage of the Catholics, because Guibord belonged to a society which admitted liberal books into its library! We may also see the secret machinations of the church in the perversions to its communion; the establishment of schools, colleges, convents, monasteries; the schemes to Romanize a portion of our common schools; the building of costly cathedrals; and the erection of parishes into bishoprics, and bishoprics into archiepiscopal sees.

Upon what does this church or any other ecclesiastical hierarchy stand, but upon the congenital longing of man for an immortal existence; the obscurity of our view of the other world by reason of intervening matter; and the urgency of material wants, which oblige us to accept the intervention of a select class of spiritual guides and expounders, or go without spiritual nourishment other than such as we can pick up beside the dusty road along which we trudge from youth to old age?

If the founders of this Society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged theosophic discoveries (I say *alleged*, as president of a non-committal society of investigation; as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish

[1] See the draft of a letter in the handwriting of the Master Serapis to Madame Leymarie, on p. 483.—C. J.

ends; if there be any cowards, who wish to meet with us in secret and revile us in public; if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who, in subscribing to the broad and manly principle enunciated in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered; if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me—poor, weak man, honored far beyond my deserts in my election to this place of honor and of danger—I can only say that, come well, come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organization has been noticed in England, and I am told that an article upon the subject is about to appear in one of the greatest of the quarterlies. Whether it shall be couched in friendly or hostile spirit matters little; our protest and challenge will be announced, and we may safely leave the rest to the natural order of events.

If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any

country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our Society is, I may say, without precedent. From the days when the Neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of Theosophy has not been attempted.

There have been secret political, commercial, and industrial societies, and societies of Freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labor which lies before us and which we will do openly.

To the Protestant and Catholic sectaries we have to show the pagan origin of many of their most sacred idols and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done; it is for us to indicate where that something may be found.

If we would compare our organization with its archetype, where can it be found? It cannot be called theurgic, for the theurgists not only believed in God, but knew Him through their knowledge of His attributes as they exist in the ASTRAL LICHT, or, as the old world Kabbalists called it, the Matrix of the World. The theurgists had two kinds of mysteries—the *exoteric*, or public, and *esoteric*, or secret. The exoteric comprised the working of wonderful effects at public ceremonies—among others the causing of statues to walk, talk, and prophesy. These effects were said to have been produced by natural forces in combination with the elementary spirits which lurk in the astral light. As the practice of even exoteric theurgy is dangerous it was left to the High Priests

and the "Initiates of the Outer Temple". But the real esoteric mysteries were chiefly confined to the hierophant. A life of the strictest purity and self-abnegation was required for it—a life such as that of Jesus or Apollonius. Certainly the Theosophical Society cannot be compared to an ancient school of theurgy, for scarcely one of its members yet suspects that the obtaining of occult knowledge requires any more sacrifices than any other branch of knowledge.

The Neoplatonists formed a school of philosophy which arose in Alexandria coincidently with Christianity, and was the last public school of theurgy. It based its psychological system upon those of Pythagoras and Plato, but drew a great deal more from the primeval source of all religions, the books of Hermes and the Vedas—of Egypt and India respectively. The Jewish Kabbala colored Neoplatonism no little, for real theurgy having degenerated at that time, and the few remaining adepts having sought solitude with the Essenes and in India, the Neoplatonists had no longer access to the real treatises upon the Divine Science, (which were carefully collected and withdrawn to a secret place a few days before the burning of the Alexandrian library by Julius Cæsar), and so they had to fall back upon the Kabbala of Moses and the Seventy. Neoplatonism was tinctured with both Orientalism and Occidentalism ; and its expounders tried to present the elements of Theosophy and philosophy according to the primitive doctrines of the oriental prophets, in combination with poetical Platonism and the positivism of Aristotle in the form of Grecian dialectics. Their proper doctrines were: the Oriental doctrine of Emanation; the Pythagorean Number of Harmony; Plato's ideas of the creation and the separation from the world of sense.[1] They believed in elementary spirits, whom they evoked and controlled—a point of especial interest to us.

[1] See Ennemoser's *History of Magic*.

We cannot, of course, include ourselves among the number of American spiritualists who implicitly accept all the genuine phenomena to be produced by disembodied spirits; for while some of us unreservedly believe in the occasional return of human spirits and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will for the production of startling results, but also recognize in most of the physical phenomena called spiritual, the agency of elementary spirits who often falsely personate persons not communing with the circles, answer the thoughts which lie visible to them—

as clear
As pebbles within brooks appear,

and echo and respond to every fanciful vagary which agitates the questioner's mind.

Spiritualism proper was rife at Rome in the time of Ammianus Marcellinus, who tells us that in the days of the Emperor Valens (A.D. 371) some Greeks wishing to form a society of theurgists, were brought to trial for attempting to ascertain, through magical arts, who should succeed to the throne. They employed a small table shaped like a tripod, which was produced in court, and upon being put to the torture they confessed as follows: "We constructed this table of laurel-wood under solemn auspices. Having duly consecrated it, by pronouncing over it prayers as ordered in the treatises which we stole from a Grand Priest at Delphi, and by the use of magnetic manipulations, we succeeded in making it deliver oracles." Over the table hung suspended from the ceiling a large bronze ring, which swung hither and thither, and, striking the letters cut in the periphery of the table-top, gave lengthy communications. Valens hated Theodorus, a man of virtue, and as the swinging ring spelt

out the letters T-h-e-o-d and stopped, the Emperor, to make sure that the object of his displeasure should not occupy the throne, had him put to death: but the murder proved a useless precaution, for Theodosius succeeded to the purple, and the prognostication of the table turned out correct.

There is the difference between the modern spiritualistic phenomena and the effects produced by the theurgists, that whereas no reliance can apparently be placed upon the spontaneous communications of the former without corroboration, the latter cannot be untruthful, since the adepts will not permit unprogressed spirits to approach or speak. The Mesmeric phenomena, which will of necessity invite us to careful study, were known in the most remote periods, and are described by Seneca, Martial, Plautus, and Pausanias.

We are not representatives of the school of the Stoics, for "they thought the Universe to be made of matter, and to be some great animal which lives because there is nothing to interfere with it".[1] Moreover, Zeno's pupils taught not only that men should be free from passion and unmoved by joy or grief, but also that they should submit to the unavoidable necessity by which all things are governed; and we found this Society in token of our discontent with things as they are and to endeavour to bring about something better.

Finally, we do not resemble the atomical atheists, who considered every thing a congeries of atoms, because matter can be separated into particles, and that, therefore, there could be no indivisible incorporeal being, while the very title of our Society indicates that we hope to obtain knowledge of the existence of a Supreme Intelligence and of a world of spirits, by the help of physical processes. No, we are neither of these, but simply investigators, of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good.

[1] See Howitt's *History of the Supernatural.*

Plotinus, Porphyry, Iamblichus, and the Neoplatonists, all worked at theurgy separately, and at their meetings imparted to each other the results of their study and experiment. Their neophytes were obliged to follow this rule with strictness; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The Hermetists of the Middle Ages were all Neoplatonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by-laws we have not; and, further, they were all believers in Theosophy, while we are, with two or three exceptions, simply investigators, undertaking a task far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers, more glib than truthful, have already charged us with being reactionists who turn from modern light (!) to mediæval and ancient darkness! We seek, inquire, reject nothing without cause, accept nothing without proof: we are students, not teachers.

We should make ourselves familiar with the manifold powers of the human soul and test the claims for the potency of the human will. Mesmerism, Spiritualism, Od, the astral light of the ancients (now called the universal ether) and its currents—all these offer us the widest and most fascinating fields of exploration. At our semi-monthly meetings, we shall have the researches and experiments of our members and of eminent correspondents in this and other countries read for our instruction, and we shall have tests, experiments, and practical demonstrations, as occasion offers. As our funds warrant, we shall print and circulate our documents, and translate, reprint, and publish works by the great masters of Theosophy of all times.

But until our now somewhat incongruous elements are harmonized, and a common interest results from increased familiarity with our subject, I do not anticipate that at our general meetings we shall witness such theurgic phenomena as were exhibited in the ancient temples.

It is as impossible for these results to be obtained without perfect community of thought, will, and desire, as it was for Jesus to work his wonders at Nazareth because of the prevalent unbelief, or Paul his at Athens where the populace knew how to check the subtle currents which he controlled by his will. A single very positive and unfriendly will is competent when introduced at a spiritual circle to utterly destroy the mediumistic power. If Professor Tyndall had known this law, he would not have written his nonsense to the Dialectical Society. Professor Stainton-Moses, of the University College, London, writes me that the mere entrance of such a person into the house—not even the room—has done this in his experience frequently. Mr. Crookes says that Florence Cook, his medium, has been spoiled for a season by a walk down Regent Street; each person who brushed against her depriving her of some portion of her mediumistic power. If she be in fact a medium and not an impostor, I do not doubt the possibility of this being the case. Every one who has studied Mesmerism is aware that no satisfactory results can be attained without perfect accord among those engaged in the experiment or standing near by as spectators. These things being so, how can we expect that *as a Society* we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our

eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the Church say of a whole world of beings within her territory but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of there being any entity which cannot be weighed in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What will the spiritualists say, when through the column of saturated vapor flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor spiritualists—editors and correspondents—who have made themselves jocund over my impudence and apostasy. Alas, sleek scientists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the "Elementary Spirits" in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason.

COLONEL OLCOTT AND T. A. EDISON

1878

Menlo Park, N. J., Oct. 7th, 1878.

MY DEAR OLCOTT,

Your favour of the 1st was duly rec'd. Thanks for the Diploma. I have placed it in my "honor box, that is a receptacle where I place "rewards of merit". I should like very much to make an appointment with you but I am pulled, driven, and banged about to such an extent that I cannot call any time my own. I am working 18 hours out of the 24 and have crowds of scientists, curiosity seekers, etc., calling on me so that the "leisure" you refer to, is to me a thing of the past, and a faint possibility of knowing something of it again in the future.

However I will try and call on you but cannot undertake to appoint a time. I should be pleased to meet Mme. B. before she takes her departure but fear that I will be unable to do so.[1]

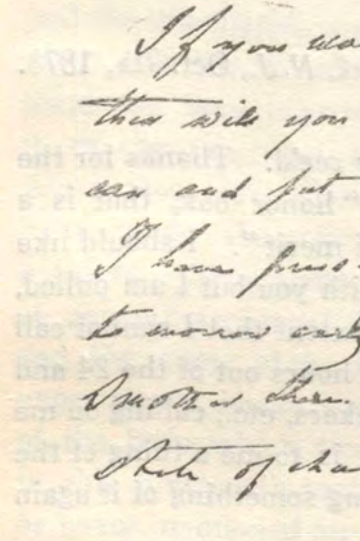
Very truly,

T. A. EDISON.

[1] H. P. B. and Colonel Olcott sailed from New York on December 17th, so Edison never met her.

THE MASTER M. TO H. S. OLCOTT

1879



If you want to oblige *me personally* then will you hurry as quick as you can and put H. P. B.'s room in order. I have pressing business in the room tomorrow early morning and I would smother there were it left in that state of chaos.

M.·.·.·.

(*Note.* This handwriting which the Master M. used in 1879 is different from that which He adopted later. See p. 557.)

THE THEOSOPHICAL SOCIETY AND ITS AIMS[1]

BY COLONEL H. S. OLCOTT

President, Theosophical Society

1879

WHEN a new Society asks a hearing of the world it is sure to be challenged. The public has that vested right, and none but fools will object to its exercise. Infallibility is out of fashion, notwithstanding the Roman comedy of July 13th, 1870, when as the syllabus of the Vatican Council tells us, the Holy Ghost sat with the Bishops and judged with them. Men nowadays take nothing on faith, the era of enquiry and proof has come.

The Theosophical Society expects no exemption from the rule; has asked none; and my presence before this great audience, so soon after the arrival in India of our Committee,[2] shows our readiness to give a reason for its existence. We believe it was a necessary outgrowth of the century. I hope to show you that the hour demanded its coming and that it was not born before its appointed time. I shall not wonder if, when you reflect upon the facts I shall present, you, who trace every earthly event to a supernal cause, will see the indication of Providential purpose in the simultaneous creation of the Theosophical Society on one side of the world, and that of the Ārya Samāj of Āryavarta, by Swāmi Dayānand,

[1] The first lecture given by Colonel Olcott in India, delivered at the Framji Cowasji Hall, Bombay, on March 23rd, 1879. The Founders arrived in Bombay on February 16th.

[2] Composed of H. S. Olcott, H. P. Blavatsky, Edward Wimbridge and Rosa Bates, all of whom started from New York.

on the other, without the slightest pre-arrangement or understanding between that pious and learned man and ourselves. And you others, who retain the word "unknowable" in your dictionaries, you who trace no phenomenon to any remote and primitive, but only to a secondary cause, will not fail to wonder at the "coincidence," as, to avoid trouble, you call whatever is otherwise inexplicable.

Our Society points to four years of activity as one proof that there was room for it in the world. And this activity, please observe, was not in the midst of friendly environments, with no one to question or oppose; but in the enemy's country, with foes all about, public sentiment hostile, the Press scornful and relentless, traitors working with honest opponents to break up our organisation and neutralise our labours. Occupying, as most of us did, positions of influence, we have had to suffer, in ways that will suggest themselves to each of you, for the privilege of free speech. While the Press has lampooned us, in writing and pictorial caricatures, by the clergy we have been denounced as the children of Satan, doomed to eternal damnation along with the wretched "Heathen".

We throve on opposition. The more we were abused, the greater interest was created to know what the Theosophical Society really was, how strong, and what were its aims? These questions, which have been put to us in every possible variation since our arrival here, we answered without concealment or equivocation, face to face with the enemy, eye to eye. We had nothing to be ashamed of, whether in doctrine, motive, or deed, and so we spoke—and now speak—with the boldness of one who loves the truth and hates a lie.

All this discussion, carried on for months, even years, in journals of world-wide circulation, drew to us large numbers of sympathisers. Scattered throughout America and Europe were men and women of intelligence, influence, courage, who

had long been interested in the topics to which we applied ourselves, and who needed only such a rallying point as our Society offered, to combine their strength. So they joined us, cheering us by their activity of deed no less than by their friendliness of word. A branch Society sprang up in England under the presidency of a barrister of the highest capabilities,[1] and the conjoint direction of a University Professor[2] and medical and other professional men. Other branches were formed in Russia, France, Greece, at Constantinople, and elsewhere. One is now forming in Ceylon under that strong-souled Megittuwatte.[3] Our membership increased to thousands. We received as brothers with equal cordiality Hindus, Jains, Parsis, Buddhists, Jews, and freethinking Christians. At different times the Press has described us as specially representing each of those sects; a proof, certainly, of our strict impartiality and the general resemblance all these great religions have to each other at their roots. There was room for all upon our platform, and none need jostle his neighbour. What that platform is, will be made clear before I have done speaking. You will have already inferred from what has preceded, that we were not in favour of Christian theology or any of the sects of which it is the prolific mother.

Believing it good generalship to "force the fighting" when one feels sure of his supports, we not only struck blow for blow at our antagonists, but contrived more than once to put them on the defensive. Often without obtruding ourselves upon public notice, we aroused an interest in everything related to the East. Oriental science, literature, chronology, tradition, superstitions, magic, and spiritualism, afforded themes for our allies to speak and write upon, throughout the two parts of Christendom. Those who have seen the Western

[1] Charles Carleton Massey.

[2] W. Stainton Moses, professor at University College, London.

[3] Megittuwatte Gunānanda, Chief Priest of the temple at Kotahena, Colombo.

journalistic and periodical literature during the past four or five years, must have been struck with the apparently sudden growth of a deep interest in such matters. They will also have noticed the increased number of books published on Oriental subjects. How much of that activity is traceable to the Theosophical Society we only know who have been in the thick of the fighting.

We have been asked, scores of times, why our Society has established no periodical nor issued any volumes of Reports. Our answer is that a wider activity could be achieved by utilising Presses already established. We have thus reached millions of readers, where, through any special organ of our own, we might only have caught the eye and provoked the thought of a few thousands. How many in India, think you, have read about the visit of our Committee and its objects; and how many would have done so if we had depended upon a journal of our own? Papers in English and the several vernacular tongues have been sent us, and letters, from the extreme North to Ceylon, have come to us from those who have an interest in our work. It has been remarked in the West that no Society has, within so short a time, been talked about in so many different countries as ours. We gratefully accept the fact as proof that we are welcome to standing room in the arena of the century.

And now what is the Theosophical Society, and what are its aims? How much appears upon the surface, and how much is concealed? What is the plan of work? How is the public to be benefited by the Society, and is mutual co-operation practicable? What attitude do we assume toward religious beliefs, and what ideas, if any, does the Society hold about God and His government? Do we believe in the immortality of the human soul, and, if so, on what grounds? What importance do we attach to the study of the occult sciences, so called? What use has been made by many or few

of our Fellows of any knowledge of those sciences? To what highest good do we aspire, here or hereafter? What are our ideas of the next world? These questions you have come here to ask, I to answer. I have copied them from written documents, handed to me since this address was announced by the Native committee. And here are others propounded by one who wishes to join us: On one's becoming a member, is any course prescribed for him to follow with a view to his continual progression and the acquisition of the mastery over his baser nature? What constitutes the difference between the Degrees in the Society? Will instruction be imparted to individual members or groups, on what subjects, and how often? Theosophy has been defined (it is Webster's definition) as "a direct as distinguished from a revealed knowledge of God, supposed to be attained by extraordinary illumination, especially a direct insight into the processes of the Divine mind and the interior relations of Divine nature"; how far does this agree with the doctrines of the Theosophical Society? Is a member of the Ārya, Brahmo, or Prārthana Samāj debarred from joining it, and will his joining affect his position in relation to the social rules and duties of his caste? How much time would be required to become proficient in a Degree? Will any library be established and accessible to the Fellows? Will there be social gatherings to discuss Oriental philosophy and kindred subjects?

We have here seventeen enquiries, covering ground enough for thirty-four lectures, but I will attempt to cursorily glance at all in the hour that is at my disposal. All except those of a strictly personal character have been treated at great length and with signal ability by H. P. Blavatsky, Corresponding Secretary of our Society, in her *Isis Unveiled*, a work which the London *Public Opinion* styled "a stupendous monument of human industry," and the *New York Herala* "one of the great achievements of our century". Those who

care to really sound this question of the relative supremacy of ancient and modern science and religion can easily do so, as the work is to be had of the Bombay booksellers.

But to begin with our answers. I affirm, then, that everything essential as regards principles, recommendations and ideas, appears upon the surface of our Society, and nothing is concealed that should be made known. We do not say one thing and mean another. We have no mental reservations, nor make any equivocations. What we believe we say—always and everywhere. If we have survived all the battles through which we have passed; if, after a four years' struggle against Christianity, in the very heart and stronghold of Christendom, we are a strong, compact, successful Society, daily increasing in influence, having daily accessions of able coadjutors; if, at this juncture, our outposts are entrenched in the most widely separated countries, and garrisoned by men of the most diverse speech, complexion, and ancestry; if here, upon the threshold of Āryavarta, we find our hands clasped with fraternal warmth by the Hindu, the Parsi, the Jain, and the Buddhist; it is because we have not feared to speak the truth at any cost.

When our Society was organised—at New York in 1875—the very first section of the by-laws adopted, after fixing upon our corporate title, affirmed that the object of the Society was to obtain knowledge of all the laws of nature. This covers the whole range of natural phenomena, and everything that concerns mankind and his environments. The Inaugural Address of the President was delivered November 17th, 1875, and in it, after attempting a comparison of our Society with the Neo-Platonists and Theurgists of ancient Alexandria, the fire-philosophers of the middle ages, and the ancient and modern spiritualists, and finding no exact parallel, I said: "We are neither of these, but simply investigators of earnest purpose and unbiassed mind, who study all

things, and prove all things and hold fast to that which is good. We seek, enquire, reject nothing without cause, accept nothing without proof; we are students, not teachers." Does not this utterance of 1875 answer most of the questions of 1879?

The Society has its secrets, nevertheless, but they harm no one. Composed as we are of people who live at the two extremities of the earth and who speak different tongues, we have the same necessity as Freemasons for some means of mutual identification in special cases. These are afforded in certain signs and tokens which, of course, are withheld from strangers, and are changed as required. Again, operating, as we do, mainly in Christian countries, in some of which, as in France, Spain, and Russia, for instance, religious intolerance prevails, the corporate perpetuity of our branches would be imperilled by allowing our membership to be known, and our plans for religious and scientific agitation might be baffled by exposing them. Our existence threatens no Government, feeds no political cabal, attacks no pillar of social order. We do not concern ourselves in the least with affairs of State nor lay impious hands upon the marriage, filial, or parental relation. We would not admit man or woman who was in rebellion against the existing laws or Government of his country, or engaged in plots and conspiracies against the public peace and safety.

In New York we expelled one of our most active charter officers, an Englishman, one of the founders of the Society in fact, because he allowed himself to be mixed up with a lot of French Communistic refugees in their wicked conspiracies. Judge for yourselves therefore, how malicious and unfounded are the libels that have been circulated in this country as to our being political spies. The only Russian in our party became a citizen of the United States of America last July, for which act, unprecedented among Russian women, she cannot put her foot again on

Russian soil without risking transportation to Siberia. Even her book, *Isis Unveiled*, is not allowed to cross the frontiers. As to our conspiring against British rule in India, were we such lunatics as to dream of aiding sedition against the most stable, wise, and just Government, it appears to me, this country ever had since the Mogul conquest, it suffices only to remark that two of our party are English[1] and loyal to the very core. Besides which, we have as many, if not more real Theosophists in the United Kingdom as in America, and the President of our British Branch Society is one of the most loyal of barristers, the son of a Member of Parliament. Nor would we admit into our fellowship any one who taught irreverence to parents or immorality to husbands or wives. Nor have we any room for the drunkard or the debauchee. If Theosophy did not make men better, purer, wiser, more useful to themselves and to society, then this organisation of ours had better never have been born. That it lives, and is respected even by those who cannot sympathise with its ideas, is evidence of its beneficent character. This answers one of the above questions, and I have also shown you that our plan of work is to employ existing agencies to create an interest in Eastern philosophies and religions, and make the Press our helper, even when it fancies it is killing us off with its fine sarcasm or abuse.

And now, we are asked, what attitude do we hold to religious beliefs, and what do we believe as to God and His Government? The Society, I have already told you, is no propaganda, formed to disseminate fixed dogmas; therefore, as a Society, it has no creed to offer for the world's acceptance. It recognises the great philosophical principle that while there is but one Absolute Truth, the differences among men only mark their respective apprehensions of that truth. It is not for me to say to you what this Absolute Truth is. If I

[1] E. Wimbridge and Rosa Bates.

were capable of doing so, then, for the first time since the world began, there would have appeared an infallible, omniscient human mind upon earth. There is no educated sectarian so bigoted that, when you calmly discuss with him the bases of his faith, he will not admit that its Founder was not equal to the One Supreme God in omniscience and other attributes. The Parsi will not claim it for Zoroaster, the Buddhist for Sākya-Muni, the Jain for Parasnātha, the Jew for Moses, the Mahommedan for the Prophet of Islam, nor the Hindu for either of the Rishis, who

> Above all fleshly, worldly feeling soared,
> And sought what worldly comforts Indra poured.

Revere his spiritual Intermediator and Teacher as either of these may, he will only claim that, in his opinion, more of this Absolute Truth flowed from Heaven to Earth through this particular channel, this minor God, if you will, than through any other. And to settle these disputes, all the spilt blood of religious wars has been shed. Then why should we accord to Christians that which we refuse to other people? Why should we accept Jesus rather than Vasishtha, Gautama or Zoroaster? Until the close of the second century no sect believed him to be more than a man, "a good and just man," as James, his alleged brother, is made to call him. Every student of history is aware that when the polite and learned Gnostics of that period were exposing the pious frauds and the chicanery of the early Christian writers, and riddling their mythical tales of Jesus and the Apostles, Irenæus, that arch-plotter and forger, produced the fourth Gospel according to John, and converted the previously accepted man Jesus, who contained within his form the heaven-descended Logos of Philo, to the God Jesus, the equivalent of the second person of the Platonic Trinity, and who, being "Very God," was the equal of the Deity in every essential attribute. With such a theology, of course, argument is pointless, and we can find no

common ground upon which to invite other religionists to meet Christians. While, therefore, the Theosophical Society can and does co-operate in the dissemination of the philosophical principles of these Eastern primitive faiths, it neither seeks the favour nor asks the indulgence of a secondary one, which can only live by the destruction of every other, and which finds no room in the love, mercy, or justice of its God, for men who never heard of Jesus, nor even read a page of its Bible. And so one thing is made clear, that whatever other God any officer of the Theosophical Society may or may not worship, he or it is not the Irenæan anthropomorphic Logos, nor the Jehovah of Palestine. Yet there is another and better Christian God. Far be it from me to scoff at the simple faith of those thousands of Christians who have pictured to themselves a Deity all love and beneficence, and who exemplify in their lives and conversation all that is beautiful in human nature. The recollection of my nearest and dearest ones, and of these others whom I have known from boyhood up, in different lands and various social conditions, would stop my mouth were I so unjust and cruel. I myself come from a line of ancestors who have left behind them historical records of their unselfish and courageous devotion to Christianity. Just as I have left my home and business and friends to come to India to worship the Parabrahman of primitive religions, so, in 1635, one of my ancestors left his home in England to seek in the savage wilderness of America that freedom to worship the Jewish Jehovah which he could not have at home under the Restoration. But, as the author of *Isis* remarks, these people would have been equally good in any other religious sect; they are better than their creed; goodness, virtue, equity, are congenital with them.

But when we have shown in what we do not believe, we have to say what is our faith. We do believe in the

immortality of the human soul, the "we" meaning all the representative Theosophists whose minds have opened to me. In truth, there is not much elbow-room in our Society for those who persistently deny this assumption, for what advantage is there in studying all these primitive, sublime utterances of the *Vedas*, the *Zend Avesta*, the *Tripitika*, about the soul and a future life, if a man is incapable of realising the idea of a spiritual self at all? Let such an one take his balance and weigh and count over, and christen the motes of nature's dust-heap; and get ribbons for catching a new bug; and titles for impaling a new beetle. He will die happy in the thought that his name, though Latinised or Hellenised past recognition, will be transmitted to posterity in connection with the solar refrangibility of the cucumber, or some other discovery of equally momentous importance.

The study of occult science has a twofold value. First, that of teaching us that there is a world of Force within this visible world of Phenomena; and, second, in stimulating the student to acquire, by self-discipline and education, a knowledge of his soul-powers and the ability to employ them. How appropriate is the term "occult science," when applied to the careful observation of the phenomena of force, is apparent when we read the confessions of scientific leaders as to the limitations of their positive knowledge. "We have not succeeded," says Professor Balfour Stewart, "in solving the problem as to the nature of life, but have only driven the difficulty into a borderland of thick darkness, into which the light of knowledge (Western knowledge he should say) has not yet been able to penetrate." Says Le Conte, "Creation or destruction of matter, increase or diminution of matter, lies beyond the domain of science." And even Huxley, the High Pontiff regnant of materialism, confesses " . . . it is also, in strictness, true that we know nothing about the composition of any body whatever, as it is".

Did time permit, I might cite to you scores of similar utterances from the mouths of the most worshipped biologists and philosophers who happen at the moment to have the stage of notoriety to themselves. You cannot open a book on chemistry, physiology, or hygiene, without stumbling upon admissions that there are fathomless abysses in all modern science. Pére Félix, the great Catholic orator of France, taunted the Academy by saying that they found an abyss even in a grain of sand. Who, then, can tell us of the inner man? Who guards the keys of the secret chamber, and where do they hang? What dragons lie in the path? America cannot tell us, Europe cannot—for we have questioned both. But in the Western libraries we found old books which tell that in the olden times there was a class of men, who had discovered these secrets, had interrogated nature behind her veil. These men lived in the lands now called Tibet, India, Persia, Chaldea, Egypt, and Greece. We find traces of them even in the sacred literature of Mexico and Peru. And we have been told that this sacred science is not extinct, but still survives, and is practised by men who carefully guard their knowledge from profane hands. Some of us have even had the inestimable good fortune to meet with such wonder-workers and see their experiments. So we have come in quest of the place and opportunity to learn for our own benefit and that of humanity, what occult law of nature can be brought out of Dr. Stewart's "borderland of darkness" into the lighted and odoriferous class-rooms of Western Science.

To what highest good do we aspire? What is the highest good, but to know something of man and his powers, to discover the best means to benefit humanity—physically, morally, spiritually? To this we aspire: can our interrogator conceive of a nobler ambition? In common with all thinking people we have, of course, our individual speculations about

the infinite and awful Something which Anglo-Saxons call God; but, as a Society, we say, with Pope,

> Know then thyself; presume not God to scan;
> The proper study of mankind is man.

As to our ideas of the next world, the aid of metaphysics would have to be invoked to answer the question. Suffice it that we do not fancy the other world to be gross like this: lighted by the same solar vibrations, filled with such houses, such Framji Cowasji Halls, as ours! Most men are apt to brutalise the next world in trying to construct a tangible idea for the mind to rest upon. The Heaven of Milton, which, and not at all that of any Biblical authority, is the one believed in by Christians, is a place of shining stairs, golden pavements and bejewelled thrones, on which, without an inch of cushion to mitigate their metallic hardness, the redeemed saints sit for ever and ever singing hymns to the accompaniment of the harp. So the Moslem Paradise teems with physical delight, and even the "Summer-land" of our Western Spiritualists has been sketched, mapped out, and described by all the recent authorities, from A. J. Davis downward.

Is it not enough to conceive of a future state of existence corresponding with the new necessities of the soul that has passed through and out of the cycle of matter and become a subjective entity? Can we not realise a life apart from the use of pots and ladles, easy chairs and mosquito curtains? Even the Jīvanmukta, or soul emancipated, while living in this world, loses all sense of relationship to it and its grossness. How much more perfect the contrast, then, between our narrow physical life and the Bhavitātman, or soul universalised—the soul having sympathies with the Universal Good, True, Just, and being absorbed in Universal Love. Let us not drown ourselves in metaphysical oceans of vague speculation, in trying to drag the next sphere down to this, but rather strive to elevate our present plane of matter, so

that one end of it may climb to some sort of proximity to the higher realm of spirit.

What an important question is this which heads the second series that I read to you! How can one be helped to acquire the mastery over his baser nature? Mighty problem—how change the brute into the angel? Why ask for the obvious answer to so simple a question? Does my friend imagine there is more than one way in which it can be done? Can any other but one's own self effect this purification, this splendid conquest, in comparison with whose glory all the greatest victories of war sink into contemptible insignificance? There must be, first, the belief that this conquest is possible; then, knowledge of the method; then, practice. Men only passively animal became brutal from ignorance of the consequences of the first downward step. So, too, they fail to become god-like, because of their ignorance of the potentiality of effort. Certainly one can never improve himself who is satisfied with his present circumstances. The reformer is of necessity a discontented man—discontented with what pleases common souls; striving after something better. Self-reform exacts the same temperament. A man who thinks well of his vices, his prejudices, superstitions, his habits, his physical, mental, moral state, is in no mood to begin to climb the high ladder that reaches from the world of his littleness to a broader one. He had better roll over in his mire, and dismiss Theosophy with a grunt of impatience.

Great results are achieved by achieving little ones in turn; great armies may be beaten in detail by an inferior force; constant dripping of little water-drops wears away the hardest rock. You and I are so many aggregations of good and bad qualities. If we wish to better our characters, increase our capabilities, strengthen our will-power, we must begin with small things and pass to greater ones. Do you want to control the hidden forces of Nature, and rule in her

domain as a king-consort? Then begin with the first pettiness, the smallest flaw you can find in yourself, and remove that. It may be a mean vanity, a jealousy of some one's success, a strong predilection, or a strong antipathy for some one thing, person, caste, or a supercilious self-sufficiency that prevents your forming a fair judgment of other men's countries, food, dress, customs, or ideas; or an inordinate fondness for something you eat, drink, or amuse yourself with. It matters not; if it is a blemish, if it stands in the way of your perfect and absolute enfranchisement from the rule of this sensuous world, "pluck it out and cast it from thee". This done, you may pass on.

You understand now, do you not, the meaning of the various Sections and Degrees of our Theosophical curriculum? We welcome most heartily across our threshold every man or woman of ascertained respectable character and professed sincerity of purpose who wishes to study the ancient philosophies. He is on probation. If he is a true Theosophist at bottom, he will show it by deeds, not words. If not, he will show it, and go back to the old friends and surroundings, apologising for having even thought of doing differently from them. And as one who brings peace-offerings in his hand, he will try to do some meanness to us, who only took him at his word, and thought him a better man than he proves to be. I know this is true, for we have had experience—even in India.

I must here clear up one point which some profess to be in doubt about after reading a certain circular issued by our Society. That circular states that for a Fellow to reach the highest Degree of our highest Section, he must have become "freed from all exacting obligations to country, society, and family," he must adopt a life of strict chastity. I have been asked whether no one could become a thorough Theosophist without relinquishing the marriage relation. Now our circular makes no such assertion. A man may be

a most zealous, useful, and respected Fellow, and yet be a patriot, a public official, and a husband. Our highest Section is composed of men who have retired from active life to spend their remaining days in seclusion, study, and spiritual perfection. You have your married priests, and your sannyāsis and yogis. So we have our visible, active men, seen in the world, mixed up in its concerns, and a part of it; and we have our unseen, but none the less active Adepts — proficient in science, physical and occult, masters of philosophy and metaphysics — who benefit mankind without their hand being even so much as suspected. Though I am ostensibly President of the whole Theosophical Society, yet I am less than the least of these Emancipated Ones, and not yet worthy to enter this highest Section.

It is evident from the foregoing that there is room in our Society for the Ārya, Brahmo, Prārthana, and all other minor Samājas which represent the progressive mind of Young India. Divided, they are comparatively powerless to do much; united, they would make a strength to be felt by the reactionists. Remember the Roman *fasces*, my friends, and put that emblem up over the door of every Mandir. My own country, the Great Republic of the West, has this motto: *E Pluribus Unum* —one out of many—one country out of many smaller States. Just so it might be one National Samāj of Āryavarta, out of a shoal of local societies. That is the plan of our Theosophical Society; we have various branches, but one central guiding authority, and surely there are no greater differences between you here, than there are between the red, brown, black, yellow, and white men who call themselves Theosophists, the world over.

The relations of a man to his country and his caste are, as it appears to me, quite distinct from his relations to the study of natural law, of philology, of philosophy, and of esoteric science. Your brown faces and oriental costumes

show me, even without the fact that this audience understands the language I speak, the authors I cite, and the thoughts I utter, that education has no caste, colour, creed, or nativity. Why, then, ask if one must adopt a certain dress or put himself in a certain chair, or before a certain dish of food, to study your forefathers' philosophy? Here am I, with a white skin, a European dress, and a life experience coloured and shaped after the notions of the section, society, and class in which my parents brought me up. When I began to ponder this magnificent Eastern philosophy I was not told that I must dress in this way or that, or cease to do this, that or the other thing not vitally injurious—such as the drinking of liquors and indulgence in sensuality. I was simply shown the path, my way was pointed out, and I was left to my own choice.

Well, like all men of the world, I had certain bad habits, bad ways of thinking, foolish ways of living. I put an inordinate valuation upon things really worthless, and undervalued things really important. I was looking at things through bad spectacles. After a while I discovered this myself, and as I was in earnest and determined to succeed or die in the attempt, I began to reform myself. I had been a moderate drinker of wines, after the Western fashion; I gave them up. I had been a frequenter of clubs, theatres, race-courses, and other places wherein men of the world vainly seek contentment and pleasure. I gave them all up; not grudgingly, not looking back at them with regret, but as one flings from him some worthless plaything when its worthlessness becomes known to him. You will, perhaps, pardon the employment of my personal experience as the illustration of the moment, in view of the fact that it is the only one which, without breach of confidence, I can use to answer the interrogatory that has been put to me.

If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence;

and give good example as well as good advice. Useless to gather into Samājas, and talk prettily of reform, and print translations and commentaries, if the Samājists are to relapse into customs they abhor in their hearts, and observe ceremonies that to them are but superstition, and throw all their enlightenment to the dogs. Useless for Native gentlemen to sit at the tables of Europeans, in apparent cordial equality, if they have not the moral courage to break bread with them in their own houses. Not of such stuff are the saviours of Nations made.

But we will pass on to the next question. No time can be specified for the progress of a Theosophist from one stage to another. Some would take years, others days, to reach a given result. We are asked if any library will be established by us? I hope and trust so. A nucleus already exists; who of you will help to build it up? What rich Native loves his countrymen more than money? Or is it your notion that Indians should do nothing, and strangers all? We are willing to give even our lives, if need be, to this cause; what more will any of you give?

Yes, there will be social gatherings to discuss our congenial themes. In point of fact, there are such already, for every Wednesday and Sunday evening since our arrival at Bombay, we have held a sort of durbar, or reception, at our bungalow. There we will be happy to see all—even spies—who care to see us, and those who live out of the city can always communicate with us by letter. Being people who try to take a practical view of things and are disposed to work rather than talk, we have set our minds to accomplish two things. We want to persuade the most learned Native scholars, such men, for instance, as the distinguished Sanskrit Professor of Elphinstone College, who occupies the chair of this meeting,[1] and the equally distinguished President of the

[1] Mahadeo Moreshwar Kunte.

Pāli and Sanskrit College of Ceylon,[1] and the eminent Parsi scholar who also honours us with his presence—to translate into English the most valuable portions of their respective religious and scientific literatures, so that we may help to circulate them in Western countries. At the same time we wish to aid, as best we can, in the extension of non-sectarian education for Native girls and married women, which we regard as the corner stone of national greatness, and in the introduction of cheap and simple machines that can be worked by hand labour that will increase the comfort and prosperity of our adopted country. We have chosen this land for our home, and feel a desire to help it and its people in any way practicable, however humble, without meddling ourselves with its politics, into which, as American citizens, we have, as I have remarked, neither the right nor inclination to intrude ourselves.

Let me before leaving this part of our subject make one point very clear. The Theosophical Society is no money-making body, nor has it anything to do, as such, with financial affairs. Its field is religion, philosophy and science—not politics or trade. For two years it did not even exact an initiation fee nor dues. I paid its entire expenses out of my own pocket, and we only restored the initiation fee because we had formed a Vedic Section to co-operate with the Natives of this country in reviving Vedic philosophy, and certain expenditures were necessary. Even now while the Freemasons, besides a costly initiation fee, are called upon for large annual subscriptions, we take nothing but the small sum which each applicant contributes upon being admitted towards the expenses of the Samāj in India, and not a dollar of which is disbursed in Western countries.

And now, having answered *seriatim* the questions embraced in our list, I will pass on to some obvious deductions that suggest themselves, and then conclude.

[1] The High Priest H. Sumangala of Ceylon (not however present at the meeting).

The Indian Press has spoken of it as a very strange thing that Western people should have come here to learn instead of to teach, as though there were nothing in India worth the learning. This conveys a sad impression to my mind. It makes me realise how completely modern India ignores the achievements of ancient Āryavarta. It shows how complete is the eclipse of Āryan wisdom when people from the other side of the globe could know more of the essence of Vedic philosophy than the direct descendants of the Rishis themselves. Since we landed on your shores we have met hundreds of educated Hindus, Parsis, and men of other sects. They have thronged our parlours, filled our compound, and gathered about us day after day. Out of all these we have found few—so few that we might almost reckon them upon the fingers—who really know what Āryan, Zend, Jain, and Buddhistic philosophies teach. There have been scores upon scores able to recite shlokas and whole Purānas and chapters with accurate accent and rhythm, but they but repeated words without understanding, they had not the key to the mysteries. I have met those who had seen the marvellous phenomena performed by ascetics, and amply corroborated all the stories we had heard and circulated through the Western Press; but scarcely one who, having known and seen such things, had set himself to work with determination to learn the science and explore the adytum of nature. In this throng of visitors there were no end of students of Mill, of Darwin, of Spencer, of Huxley, Tyndall, Bain, Schlegel, Rénan, Burnouf. Their minds were whole arsenals of propositions in logic, metaphysics, mathematics, and sophistry—all the weapons which reason uses against intuition. They could out-wrangle a Cambridge double-first, and

Make the worse appear the better reason.

They had persuaded themselves into error against their own inner consciousness. We have noted, and I repeat it,

that a larger cluster of acute intellects we never encountered than this of Bombay. Part had become thorough materialists. To them, as to Balfour Stewart, the Universe seemed "a vast physical machine . . . composed of atoms with some sort of medium between them and the machine". The apprehension of a God had died out, the feeling of having in them a soul been smothered. With polite incredulity they have listened to our tales of phenomena witnessed by us, similar to those described in the biography of Shankarāchārya and Sākya Muni, sometimes unable to repress a smile. They seemed to come to us more to observe the lengths and depths to which Western credulity can go, than to gather corroboration of the narratives contained in their own sacred literature. And, I am sorry to say, some few, when out of earshot, have made themselves merry over our testimony to the truth of the primitive philosophies.

Another class we have met, with minds full of misty speculations which prevented their having any clear and defined views of either of the great questions of universal human interest. Drawn hither by the reveries of Swedenborg and Davis, or thither by those of Boehme and St. Martin, they had found no sure ground upon which to plant their feet.

To us strangers, this has been a most instructive study, and we have tried to discover the best means to combine all this intellectual vigour, this learning, this mental agitation, upon one objective point. We see in this stage of things the promise of good future results. Here is material for a new school of Āryan philosophy which only waits the moulding hand of a master. We cannot yet hear his approaching footsteps, but he will come, as the man always does come when the hour of destiny strikes. He will come, not as a disturber of the peace, but as the expounder of principles, the instructor in philosophy. He will encourage study, not inflame passion, he will scatter blessings, not sorrow. So Zoroaster came, so

Gautama, so Confucius. Oh for a Hindu great enough in soul, wise enough in mind, sublime enough in courage, to prepare the way for the coming of this needed Regenerator! Oh for one Indian of so grand a mould that his appeals to his countrymen would fire every heart with a noble emulation to revive the glories of that bygone time, when India poured out her people into the empty lap of the West, and gave the arts and sciences, and even language itself, to the outside world! Are her sons all sunken in selfishness and the soft ooze of little things? Has their scramble for meagre patronage deadened the noble pride of race, and replaced it with an obsequious humility tinged with unreasonable hate? Can they not forgive their fellow countrymen for wearing a different style of turban and having a different line of ancestors? Is the love of caste so passionate and deep as to make an object of righteous hatred everyone not in their own social circle?

Ah, young men of promise, beloved brothers, and companions, objects of our solicitude and hopes, to see and dwell among whom we have crossed three oceans and threaded two seas, be Indian first, and caste-men afterwards if you will. Is there not one of you to send the electric spark through this inert mass and make it quiver with emotion? Here lies a mighty Nation like a giant benumbed with sloth, and no one to arouse its potential energies. Here lavish Nature has provided exhaustless resources, that combined talent and applied knowledge would turn into fabulous national wealth. Here rich mines, a fat soil, navigable waters, forests of valuable timbers, a multiplicity of natural products that might be manufactured at home into portable and profitable articles of commerce. All that is lacking is a share of that energy and foresight which in two centuries and a half have transformed the United States from a howling wilderness into a scene of busy prosperity. In vain the efforts of statesmanship to spread the blessings of education

and promote the industrial arts, if they are not seconded by the patriotic endeavours of enlightened Young India. Are these great Colleges and Universities founded for the sole purpose of turning out placemen and dreamers? Have schools been opened only to help hatch debating societies and metaphysical training clubs, where minds that should be directing great economical enterprises are engaged in splitting hairs, and voting whether love is an essence and man a molecule? I have observed with deep regret that there is among the youth of Bombay an eager desire for the empty honour of University Degrees, and no disposition to fit themselves for the management of practical affairs. There are far too many Native barristers and doctors, and far too few qualified superintendents of mills and manufactories, geologists, metallurgists, and engineers. There are LL.B.'s in plenty, but of educated carpenters, millers, sugar-makers, and paper manufacturers, none—or next to none. The great and crying want of modern India to-day is a scientific school attached to every college, such as we have in America, and in each great centre of population a school of Technology with appropriate machinery, where the most improved methods of the principal handicrafts could be taught to intelligent lads.

Do not imagine that I have the idle notion that India can be reformed in a day. This once enlightened, monotheistic and active people has descended, step by step, in the course of many centuries, from the level of Āryan activity to that of idolatrous lethargy and fatalism. It will be the work not of years but generations to re-ascend the steps of national greatness. But there must be a beginning. Those sons of Hindustān who are disposed to act rather than preach cannot commence a day too soon. This hour the country needs your help. Leave your molecules to themselves; put away for a time your speculations upon the descent of species, cease vain

endeavours to count the number of times an atom may be split in halves, and go to work in earnest to help yourselves and your Mother-land. The atoms in space will evolve new worlds without you; your country is growing weaker and poorer every day and wants you.

But you lack capital, you say. Then unite into clubs and committees to find out where capital can be profitably employed, and spread the facts before the Western nations. In London alone there is lying in bank vaults idle capital enough to set every possible Indian industry on its feet. Those acute and daring English merchants and capitalists ransack the world in search of opportunities to earn interest on their surplus incomes. Turkish Bonds, Peruvian Railways, Egyptian Consols, Bohemian glass-works, American schemes, are all tried in this hope of profit. What do Europe or America know—really know—of Indian resources, trade, customs, business, opportunities? A mere handful of bankers and traders have such facts as lie upon the surface of this unworked national mine. A few military officers and civil servants may have published the records of their casual observations. But in comparison with what ought to be known and might be made known under a proper system of general and sub-committees, this is as a mere drop in a bucket. As to my own country, which would gladly exchange commodities with India as with any other nation, I can speak by the book. For my people this land is but a geographical abstraction, whose capes, rivers, and chief cities are known by name to the schoolboy and straightway forgotten for lack of subsequent reminders. And yet I hear my Native brothers complain of poverty. I hear of thousands of stalwart labourers dying of hunger, for want of employment at three pice per day. I see Indian gums, fibres, seeds, and grains going abroad in the raw state, and coming back manufactured to be sold at large profit to Natives.

I see men as well-educated, as strong-minded, as capable of succeeding in independent business as any young men in New York, or London, or Berlin, demeaning themselves to throng the ante-rooms of public officials in search of employment, and ready to fall upon each other's faces for the sake of miserable little clerkships. This is what we behold at even a first glance at the country of our adoption.

I will make no apology for my plain speech, for I come from a practical country, where we have learnt that smooth speeches and true friendship do not always go together. There is too much talk here and too little enterprise; too much suavity and not enough available perseverance. There is unmeasured ability to suffer and endure, but not the master spirit which laughs at trouble, and rushes to meet adversity with the joy of the athlete who hails the coming of his adversary as the opportunity, long sought to show his prowess.

Cast your eye over the Western world and see what an intense activity pervades the whole scene. Let the picture unroll like a great panorama before you. Behold the struggles of all those Nations, not only to extend commerce, but also to settle the weightier problem of religious truth. See Christianity in America broken up into innumerable sects, and science leading the public far away from the Church into the dry pastures of Materialism and Nihilism. See the clergy being stripped of the last shreads of their influence and the free secular Press attaining predominant sway. Look at Great Britain agitating the question of Disestablishment, the Catholics emancipated from the incubus of the Irish National Church, and Bradlaugh preaching bold Atheism in London, Sunday after Sunday. In France, behold the revolution in politics that has passed the reins of power into Republican hands, and flung out the Jesuits from their cosy nest behind MacMahon's chair. In Germany, open rupture with the

Pope, and the abolishment of ecclesiastical privileges. In Russia the red spectre of the Nihilist Party menacing both Church and State. Everywhere as it were the boiling and seething of a vast cauldron—the conflict between theology and science.

This conflict, so eloquently described by Professor John William Draper, began with the discovery of the printer's art, and its progress has been marked by a thousand victories for science. Born out of the womb of the Reformation, she has proved the benefactress of humanity by facilitating international intercourse, developing national resources, surrounding mankind with a multitude of comforts and refinements, and bringing education within the reach of the humblest labourer. India, as conspicuously as any other great Oriental country, if not more so, has not availed herself of these material advantages. The fault does not lie with the masses, for they know nothing of all that has been going on in the busy world. It lies at the door of the educated class I have just described. And you are the very men. You have run through the curricula of science and literature, and made no practical application of your acquired knowledge. The sentries of this sleeping Nation neglect their duty.

But as the unrestful ocean has its flux and reflux, so all throughout nature the law of periodicity asserts itself. Nations come and go, slumber and reawaken. Inactivity is of necessity limited. The soul of Āryavarta keeps vigil within the dormant body. Again will her splendour shine. Her prosperity will be restored. Her primitive philosophy will once more be interpreted, and it will teach both religion and science to an eager world. Her ancient literature, though now hidden away from the quest of an unsympathetic West, is not buried beyond revival. The hoof of Time, which has stamped into dust the vestiges of many a Nation, has not obliterated those treasures of human thought and human

inspiration. The youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple, from every sculptured corridor cut in the heart of the mountains, from every secret Vihāra where the custodians of the sacred Science keep alive the torch of primitive wisdom, comes a whispering voice, saying: "Children, your Mother is not dead, but only sleepeth."

THE FIRST SWADESHI EXHIBITION IN INDIA

1879

COLONEL OLCOTT writes in *Old Diary Leaves*, II, as follows:

On 29th November, an event of much importance occurred: we celebrated with great éclat the fourth anniversary of the formation of the Theosophical Society. It was also our first public function of the kind . . .

Mr. Wimbridge designed and lithographed an artistic invitation card, inviting our friends to "attend at the Headquarters, 108 Girgaum Back Road, Bombay, at 8.30 p.m., on the 29th November, 1879, a meeting commemorative of the Society's Fourth Anniversary, the founding of the *Theosophist*, and the opening of the Library. There will be addresses and a display of machinery made by native artisans". Signed by myself as President, and H. P. Blavatsky as Corresponding Secretary.

The grounds and the lane leading to them from the public road were brilliantly illuminated; arches of flame and pyramids of Indian coloured lamps were placed at the mouth of the lane and the entrance to the compound; Chinese lanterns were hung on wires stretched between the palm-trees; an arch of gas-jets, spelling the word "Welcome" lighted up the Library façade; the whole ground was spread with striped Indian carpets; 400 chairs were placed for guests; a band of twenty musicians played Indian and foreign airs—among the latter the American National Hymn—and the

scene was altogether beautiful. Far above the palms, the azure, tropical, star-studded sky looked down on us.

Inside the Library building, tables and walls were covered with exhibits of indigenous work in brass, ivory, sandalwood, steel; the marble mosaics of Agra, the lovely shawls and soft woollen stuffs of Kashmir, hand-woven muslins from Dacca and elsewhere, cutlery from Pandharpur, and work from the Baroda School of Arts. The Dewan of Cutch, the enlightened Mr. Manibhai Jasbhai, sent a complete collection of arms and some of the famous silver work of that State.

About 500 invited guests—the best known and most respected in Bombay--were present. Addresses were made by Messrs. Gopal Rao Hari Deshmukh (as Chairman); Naoroji Furdunji, a beloved Parsi statesman; Kashinath Trimbaknath Telang, subsequently a Justice of the Bombay High Court; Shantaram Narayan, a most respected Maratha lawyer; Nurshunker Lalshunker, the "Guzerati poet," and myself. Altogether, it was a most appropriate and encouraging help to our Indian career. The Europeans present expressed themselves charmed with the industrial display, and gave deserved praise to Vishram Jetha's mechanical exhibits.

COLONEL OLCOTT AND "THE THEOSOPHIST"

1879

COLONEL OLCOTT writes in his Diary as follows:

July 4, 1879. Consultation which decided us to issue THE THEOSOPHIST at once.

9th. Corrected proof of Prospectus of THEOSOPHIST.

15th. Had visit in body of the Sahib!![1] Sent Babula to my room to call me to H. P. B.'s bungalow, and there we had a most important private interview. Alas! how puerile and vain these men make one feel by contrast with them.

31st. Wim[bridge] made design for the cover of THEOSOPHIST.

Aug. 22nd. Evening. With H.P.B. revised articles for THE THEOSOPHIST.

Sept. 2nd. Wim began engraving heading of THEOSOPHIST.

11th. Workmen fitting up Theosophist Office in the new Compound.

20th. Ran off first form (8 pages) of THE THEOSOPHIST to-day. Much pleased with the paper: think it will find public favor and secure many subscriptions.

[1] The Master M.

Sept. 27th. Made up the last form of the paper to-day, and now all difficulties having been surmounted—as it were—we will make our *periodical* bow to the world from our own rostrum.

28th. Up at 5½ a.m., to find the printer and make certain changes ordered by the revered Old Gentleman[1] late last night.

29th. Preparing for the birth of the paper.

30th. Waiting. Evening. The first 400 copies of THE THEOSOPHIST—a 32 page, royal 4to, monthly journal, of great merit—the organ of the Theosophical Society, were received. Welcome, stranger!

Oct. 1st. Day of publication. All hands busy pasting and directing wrappers; making city and country lists; sending peons to deliver in the city; receiving congratulations; and taking new subscriptions—and being driven almost frantic by the ineffable stupidity of our own peon whose vacant expression when one tries to get an idea into his head, is enough to warrant almost any amount of swearing.

Sit Lux: Fiat Lux.

Evening. Moloney[2] prophesied the future of THE THEOSOPHIST.

3rd. Order about the paper signed by Serapis received: the first word from him in some time.

[1] The Master "Narayan".

[2] Nickname for H. S. Olcott.

Colonel Olcott wrote in 1895 in *Old Diary Leaves*, II:

By what to Americans may seem an interesting coincidence, the conversation which decided us to found THE THEOSOPHIST occurred on the 4th of July [1879] of that year, Independence Day. As elsewhere explained, we were driven to it by the necessity of meeting the growing interest in Theosophy by some better means than epistolatory correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I oftentimes worked from 6 a.m. to 9 p.m., and night after night until 2 and 3 a.m., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be for ever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the pros and cons, and finally decided upon the venture. But the difficulties were grave, one of them being that the Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the Magazine on the terms of the best American and English periodicals, viz., payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning, and writing, I would not. Our Indian friends strenuously opposed this innovation, as they regarded it, Babu S. K. Ghose, of the *A. B. Patrika*, particularly so; they prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve numbers, and on the 6th of July I wrote the Prospectus and sent it to press. We asked Sumangala, Megittuwatte, and other Ceylon priests; Swami Dyânand; Babu Prâmada Dâsa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang,

and many others to send us articles; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted Secretary—getting nearly two hundred himself. Not before 20th September did we get the first form of type to correct; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new Magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation: "Welcome, stranger!" That on the 1st October, the day of publication, is "*Sit Lux: Fiat Lux!*" That, reader, was one hundred and ninety-two months ago, and since that time THE THEOSOPHIST has never failed to appear, never met with a disaster, never caused its projectors to incur a shilling of debt. Since the fourth month it has paid a profit, small, it is true, yet in the aggregate enough to enable us to contribute a good many rupees towards the Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours.[1]

COLONEL OLCOTT AS DRAMATIC EDITOR

During the summer of 1872, Colonel Olcott acted as "ad interim" Dramatic Editor of *The Sun*, a New York daily paper. In this capacity he wrote a series of twenty-six articles which appeared at irregular intervals from July 8th to September 21st.

[1] There was a time when THE THEOSOPHIST was the *only* magazine, and all who wanted articles on Theosophy subscribed to it. But with the growth of the Movement, many Sectional magazines have appeared, and as an inevitable corollary the subscription list to THE THEOSOPHIST has tended to diminish. For many years now, the magazine has been conducted *at a loss*, the deficit being covered each year by the Editor, Dr. Annie Besant.—C. J.

COLONEL OLCOTT AND BUDDHISM

1880

THE rôle which Colonel Olcott played in the revival of Buddhism in Ceylon is so important that a large work would need to be written to describe it adequately. On the arrival of H. P. B. and Colonel Olcott in the Island, at Galle on May 17th, 1880, both of them immediately identified themselves with Buddhism by formally taking Pancha Sīla, and so openly avowing themselves as Buddhists. Colonel Olcott saw how Buddhism was waning in the Island; this was due to the apathy of the Buddhists who allowed their children to be educated in Missionary schools, where naturally constant propaganda was being made against Buddhism. The first work, therefore, which Colonel Olcott did was to organize an educational movement directed by Buddhists themselves, though of course with such Government grants as were given to all schools, under whatsoever denominational management.

This movement developed by leaps and bounds, and in an utterly strange way this American gentleman gathered to himself and his work the leading Buddhist Priests of the Island. He had some mysterious magnetic quality which made the hearts of Buddhists open towards him. The movement which he initiated is a wonderfully powerful living memory in Ceylon to-day to him and to his workers. Among those who came to assist him are C. W. Leadbeater, who started the Buddhist English High School, now the great



H. S. OLCOTT AND BUDDHIST PRIESTS AT MĀLIGĀKANDA TEMPLE, COLOMBO

+ THE HIGH PRIEST H. SUMANGALA

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Ānanda College of Colombo; Charles F. Powell, Dr. J. Bowles Daly, F. L. Woodward, Mrs. Musæus M. Higgins, and others. Many are those among the Sinhalese who rallied round the Colonel, but of these those who survive are Anagārika H. Dharmapāla and Mr. Peter de Abrew, M.B.E., the son of his old friend William de Abrew.

In 1883 a savage attack was made by the Christians on a Buddhist procession in Colombo, and much rioting ensued. Colonel Olcott was invited by the Buddhists to assist them in their difficulties, and he became practically their champion in the redress of their grievances. Fortunately the Governor of Ceylon at the time was Sir Arthur Gordon, later Lord Stanmore, whom Colonel Olcott found greatly sympathetic, partly due to the fact of his own broadmindedness, and partly because he knew Mr. Sinnett and all that happened at Simla in connection with the H. P. B. phenomena, and also because he was somewhat interested in Occultism and Comparative Religion. It was at an interview with the Governor on February 10, 1884, that Colonel Olcott obtained a promise from him that the Buddhists should have their sacred day, the birthday of the Lord Buddha, declared a public holiday. The significance of this can scarcely be realised to-day. In 1883, Christian Protestant missionaries completely dominated the Island. Only Christian holidays were recognised by the Government as public holidays. Several instances happened of Buddhist boys in Christian schools who absented themselves from school on certain Buddhist festivals who were punished by the headmasters for absence. This particularly happened to certain boys at the Wesak festival of 1883. When, therefore, Colonel Olcott, as the result of his work, obtained for the Buddhists a public holiday on their chief festival, the natural result was that later both the Hindus and the Muhammadans obtained the same right from the Government.

Colonel Olcott went as the representative of the Buddhists to interview the Colonial Secretary in London, and was able to put the Buddhist view of affairs before him. In a few words, the services which he rendered to Buddhism will certainly never be forgotten by the Buddhists of Ceylon, who revere his memory, though they are fast forgetting the other Theosophists who came to assist them in the name of Theosophy and the Masters.

One remarkable and statesmanlike piece of work achieved by Colonel Olcott is the bringing together on a common platform the Buddhists of what are known as the Northern and Southern Churches. The document which he persuaded the representative of both Churches to sign is here reprinted for historical purposes, and it appears in his *Buddhist Catechism*. His writing of this work, which was endorsed by the High Priest Sumangala, was one of the most striking contributions to the resuscitation of Buddhism. The *Catechism* was first published in Sinhalese on July 24, 1881, and later in English and several other languages. As this *Catechism* was too advanced for some of the children, a simpler and more elementary one was prepared by C. W. Leadbeater. Colonel Olcott's *Catechism* has now gone through 44 English editions and probably more than that number in Sinhalese; and that of C. W. Leadbeater's in Sinhalese (up to 1914) through 21 editions of Part I, and 18 editions of Part II. A striking incident in his life was a long visit to Japan in 1889, where he did much to call out the vitality of various of the Buddhist sects in Japan. The visit is narrated in a separate article. A sccond article describes his brief visit of 1891, when he obtained the signatures of Japanese sects to his Buddhist Platform.—C. JINARĀJADĀSA.

THE MASTER K. H. ON H. S. OLCOTT

1881

COLONEL OLCOTT is doubtless "out of tune with the feelings of English people" of both classes; but nevertheless more in tune *with us* than either. Him we can trust under *all* circumstances, and his faithful service is pledged to us come well—come ill. . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause[1].

K. H.

[1] *The Mahatma Letters to A. P. Sinnett*, p. 14, reading "tune" instead of "time", evidently a misreading.

THE MASTER M. TO H. S. OLCOTT

1882

LAST night I tried my best to awake you by usual means but to no effect. You do sleep like a two year *echoot lay*[1] Henry. Sinnett has really lost nothing by his coming here,[2] and it does seem foolish to hear you talk in the way you do accusing Lhin-ana[3] of this that and the other. Except the costs of the journey—and perhaps not even that—your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K. H. and himself for a very long time. K. H.'s conditions are changed, you must remember, he is no more the "Kasmiri" of old.[4] I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that and if he believes you not show him this. I will also put her in a better state.

This business at Dralli Clipps— —Cha[5] needs attention. I'll give you rup. 172 more to send. Remember what you have to do in Pasdun Korale[6] with Snanajoti Unnanse.[7]

M.·.

You can have three copies or four taken from my portrait and give them Sinnett one—Scott one—Tukaram one and Damodar one. Have six.[8]

[1] Hindustani, meaning probably "fixed log."

[2] On January 12, 1882, Mr. Sinnett arrived in Bombay from Allahabad and presided at the Anniversary Meeting at Framji Cowasji Hall.

[3] H. P. B.

[4] Referring to the Master's return from His Samādhi.

[5] The first dash — is in the place of a sign whose significance is not clear. I have so far not come across anything which explains "Dralli Clipps".

[6] Pasdun Korale is a district in Ceylon.

[7] A Buddhist priest in Ceylon.

[8] This letter is written in red ink.

Last night I tried my best to awake
you & by usual means but to no
effect you do sleep like a true yogi
robot-boy Henry Sinnett has really lost
nothing by his economy (he says) it does seem
foolish to hear you talk in the way
you do accusing L'Un-one of this that
& the other. Except the costs of the journey
—& perhaps not even that—you & Sinnett
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The Master M. to H. S. Olcott. I

a very long time. If H. P.'s conditions
are changed you must remember he is
not under the "Karma" of C.C. I want
you to be in confidential correspondence
with him as he may need your friendly
counsel & you his. I'll help you when
I think it worth while to interfere—
Tell him that—& if he believes you
not show him this. I wish also put
her in a better state.

This business at Wallingford—
Cy—She needs attention I'll

give you Rup. 172 not to lend.
Remember what you have to do
in Pasoban Kotah with
Swarajoti Mundane.

M.

You can have three copies of four,
taken from my portrait — & then
three Sennett one — Scott one — Ke
Kadam one & Dhundat one —
Have it

The Master M. to H. S. Olcott. III

COLONEL OLCOTT AND ZOROASTRIANISM [1]

1882

LET us now return to my letter to Mr. K. R. Cama, the text of which is as follows:

Permit me to enlarge somewhat upon the views which I expressed in our recent conversation at Bombay, about the best way to improve the state of the Zoroastrian religion. Since the date of my Town Hall lecture upon this topic, in the year 1882 [2] I have been, as you know, one of the warmest friends of your religion. In private conversations and public utterances, I have tried to influence your leading men to combine together for its interests. I have pointed to the Palestine Exploration Fund and other societies as examples set by the Christians of what the followers of every ancient faith which has suffered by wars, migrations and other causes, ought to do if they would recover long lost knowledge and complete their present mutilated Scriptures, and inaccurate codes of teaching. I have often said, and now repeat, that Zoroastrianism is one of the noblest, simplest, most sublime religions in the world. If there is any religion whatsoever which deserves the love and loyalty of its adherents, yours is such a religion. If there is a religion backed by a body of men of high intelligence, moral courage, having a spirit of loyalty to it, and at once the tact for business and vast wealth —the reward of generations of industrious workers—it is to be found among the Parsīs of Bombay. And yet, where shall

[1] *Old Diary Leaves*, V.

[2] February 14, 1882. Nanabhai Byramji Jeejeebhoy presided.

we find a community so little valuing spirituality as the highest ideal of human life; so little understanding their Scriptures; so indifferent to the religious training of their sons? One would suppose that the Parsī *summum bonum* was a houseful of rupees and a body covered with purchased decorations. I am not forgetting the numberless acts of charity which have made the Parsī name almost the synonym of benevolence throughout the English-speaking world, and for which I hold your people in deep respect. But my eye is fixed upon the type of the true Zoroastrian which history paints for us in the band of persecuted exiles, who left Ormuzd and landed at Sanjam, eight centuries ago. They were great in all worldly capacities, for their present great mercantile and manufacturing descendants sprang from their loins and inherit their blood. But they were greater still in their sublime religious devotion, which made them—like my own Pilgrim forefathers—quit country, wealth, friends, comfort and all, and smilingly face every unknown danger for the dear sake of their religion.

Moreover, they were led by the holy Dastur Darab, whose purity and spirituality were such as to make it possible for him to draw from the boundless *akash* the divine fire of Ormuzd, to light the flame which you have ever since kept burning. Are you such men to-day, with your wealth, your luxuries, your knighthoods, your medals and your mills? Have you a Darab Dastur among you, or even a School of the Prophets, where neophytes are taught the divine science? Alas! nay. Of your Scriptures you have saved out of the terrors of persecution no more than a small fraction; and only the other day we read of Western Orientalists trying to show that even these are modern compilations from various sources. The question your humble friend and defender asks is whether you mean to keep idle and not stir a hand to revive your religion, to discover all that can be learnt about your

sacred writings, to create a modern school of writers, who shall invest your ethics and metaphysics with such a charm that we shall hear no more about Parsī men preaching Christianity at Dhobi Talao, or Parsī girls marrying Muhammadans or becoming Zenana missionaries. Do you prefer to wait until hearts are broken in an hundred more Parsī homes; until scores of once happy families are broken up by apostasies of ignorant, untaught, or feeble-minded children? I believe not; my faith in the practical good sense of your community forbids my believing such criminal indifference to be possible after your leaders open their eyes to the terrible dangers that are slowly gathering around you in consequence of your excessive worldiness.

What practical remedy do I suggest? Simply this. That your Panchāyat should adopt a formal Resolution declaring that, henceforth, *the promotion of the interests of the Zoroastrian religion shall be one of its recognized duties;* that its sympathy and help may be counted on by every scholar, society, explorer or other person who, in any part of the world, may now be engaged, or hereafter shall engage, in the collection of Parsī document and antiquarian relics; the exploration of districts connected with Parsī history; the publication of books, maps, drawings, etc., upon Zoroastrian religion which may be found worthy of its aid; and in any other important effort to throw light upon that religion. The Secretary of the Panchāyat should be made, *ex-officio*, the channel through which shall pass from and to the Panchāyat all correspondence and negotiations growing out of this matter; and he should send copies of this Resolution throughout the world to those interested. The Government of India and the Home Government should be petitioned by the Panchāyat that all British Ministers and Consuls should be requested and encouraged to help in the promotion of this laudable work.

The accumulated funds of the Panchāyat being ample, there is no necessity for creating a special fund for this purpose, at least for some time to come; although I feel quite sure that as soon as the importance of these researches become known, large sums will be given by individuals which, otherwise, would be given to public works of infinitely less noble character. I recommend no haste, no lavish outlay, no sudden outburst of zeal; but a quiet, calm, wise adoption of the policy sketched above, and the dogged carrying out of practical methods for its full and complete accomplishment. If your people had accepted my offer in 1882, I might have given you much assistance, for the then Viceroy of the Caucasus was an old and intimate friend of my lamented colleague, Madame Blavatsky, and for her sake he would have done all that lay within his power. However, it is now useless to recall lost opportunities; only lose no more. Every month's delay lessens the chances of success; every wasted year is a misfortune for your community.

I have ventured to offer the foregoing suggestions at the request of a number of respectable Parsī friends, and I make them for what they may be worth. I feel that I can do so the more freely since I have no personal ends to accomplish, no money recompense to ask, no honours to solicit. This is your work, not mine; all I can give you is my loving sympathy and my best wishes.

THE MASTER K. H. VISITS H. S. OLCOTT

1883

NARRATIVE OF H. S. OLCOTT[1]

I.

Lahore, Night of November 19th, 1883

I WAS sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on an open plain, and beyond the protection of the Lahore police, my first animal instinct was to protect myself from a possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustani who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one who might be attacked the next moment and have to defend his life. But the next instant a kind, sweet voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master K. H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his benignant face by the light of the lamp that burned on a packing-case at his back.

Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my

[1] *Old Diary Leaves*, III, 1883-87, p. 36-8.

forehead, uttered a blessing and left my half of the large tent to visit Mr. W. T. Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms. When I had time to pay attention to myself, I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it, was naturally my first impulse. I found it to be a letter of private counsel, containing prophecies of the death of two undesignated, then active, opponents of the Society.

II.

Night of November 20th, 1883[1]

The next evening, after the visits to Mr. Brown and myself, we two and Damodar sat in my tent, at 10 o'clock, waiting for an expected visit from Master K. H. The camp was quiet, the rest of the party dispersed through the city of Lahore. We sat on chairs at the back of the tent so as not to be observed from the camp: the moon was in its last quarter and had not risen. After some waiting we heard and saw a tall Hindu approaching from the side of the open plain. He came to within a few yards of us and beckoned Damodar to come to him, which he did. He told him that the Master would appear within a few minutes, and that he had some business with Damodar. It was a pupil of Master K. H. Presently we saw the latter coming from the same direction, pass his pupil—who had withdrawn to a little distance—and stop in front of our group, now standing and saluting in the Indian fashion, some yards away. Brown and I kept our places, and Damodar went and conversed for a few minutes with the Teacher, after which he returned to us and the king-like visitor walked away. I heard his footsteps on the ground, so it was no wraith but the man in his external body. Observe that it could not have been Damodar

[1] *Old Diary Leaves*, III, p. 41.

masquerading, for he himself formed one of our group of three. Then there are the distinguished personal peculiarities of the two, as unlike as possible, to account for, and the chela, who I had had to do with for years. Still further proof was given me before retiring, when I was writing my Diary; the pupil lifted the portière, beckoned to me, and pointed to the figure of his Master, waiting for me out on the plain in the star-light. I went to him, we walked off to a safe place at some distance where intruders need not be expected, and then for about half-an-hour he told me what I had to know, and what does not concern third parties, since that chapter of T. S. history was long since closed. Needless to say I slept very little on either of those two nights. The august visitor told me, however, that he had not come to me of his own motion entirely, although glad to come to me in person; but had been sent by the Authority higher than himself, who was satisfied with my fidelity and wished me never to lose confidence. There were no miracles done at the interview, no magic circles traced on the ground, no gum-burning lamps placed around it and burning with steely-blue flames: just two men talking together, a meeting, and a parting when the talk was over. I can affirm that it was *not* Damodar, but *was* the One I was called to meet; so let it pass.

EXTRACT FROM COL. OLCOTT'S DIARY

20th November, 1883. Tuesday

1.55 a.m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown's compartment and integrated another note in his hand (Brown's). He spoke to me, Was sent by Maha Chohan.

Evening Lecture "Theosophy," in camp. Large audience.

P.M. at 10 K. H. and Benjm [1] both showed themselves back of the camp to D. K. M., Brown and myself, both dressed in white.

[1] "Benjamin" was an affectionate name given by H S. O. and H. P, B. to the Master Gjual Khool, the "favourite" disciple of the Master K. H.

Since the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often misled you to mistake me for Aryan, and often to fancy your own mind at work, when it was mine trying to influence and to talk with yours. Of course, by your own canons of Evidence you have not until now been a thoroughly qualified witness, since we have never previously — to your knowledge — met in the flesh. But at last you are, and our object in view in my making the journey from the Ashram to Lahore was to give you this last Substantial proof.

The Master K. H. to H. S. Olcott. I

You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K H of fancy becomes the K ∴ of fact, Your Sceptical caution, often running into extreme conservatism — perhaps the very last trait that the careless would suspect you of — has seriously and constantly impeded your inner unfolding. It has made you suspicious — sometimes cruelly so — of Upasika, of Borg, of Djual-K. even of Damodar & D. Koth, who in you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows & iron-sheathed doors.

14 I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of me an objective proof that his visit to you was not a maya — & he gave it; insisted, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr Brown to try his intuitiveness. To morrow night when the camp is quiet & the worst of the emanations from your audience have passed away, I shall

The Master K. H. to H. S. Olcott. III

visit you again, for a longer conversation, as you must be forearmed against certain things in the future. Fear not and doubt not as you have feared & doubted at supper last night: the first anniversary of the coming year of your Era will have hardly dawned when two more of the "Enemies" will have passed away. Ever be vigilant, zealous and judicious; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering "Founders" and all who help on their work.

R. H.

The letter is written in black ink, and is a little faded. It is on one sheet, and written on both sides. The reproduction is to its exact size, I. and II. making one side of the paper and III. and IV. the other. Colonel Olcott has placed with the letter a slip as follows:

Letter to H. S. O. formed in his own hand by Master K. H. during a night visit to him, in his camp on the Maidan outside Lahore. (See O. D. I.)

The Letter

Since the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you mistake me for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously—to your knowledge—met in the flesh. But at last you are, and one object in view in my making the journey from the Ashram to Lahore was to give you this last substantial proof. You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K. H. of fancy becomes the K. ♙ of fact. Your skeptical caution, often running into a extreme conservatism—perhaps the very last trait that the careless would suspect you of—has seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of

Borg, of Djual-K, even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows and iron-sheathed doors.

I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya — and he gave it; unasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr. Brown to try his intuitiveness. To-morrow night when the camp is quiet and the worst of the emanations from your audience have passed away, I shall visit you again for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared and doubted at supper last night: the first month of the coming year of your era will have hardly dawned when two more of the "enemies" will have passed away. Ever be vigilant, zealous and judicious, for remember that the usefulness of the Theosophical Society largely depends upon your exertions and that our blessings follow its suffering "Founders" and all who help on their work.

K. H.

NOTE BY C. JINARĀJADĀSA

In his account in *Old Diary Leaves*, Colonel Olcott forgets to state that during the course of the day, November 20th, he received a "chit" or brief note from the Master. It is at Adyar, and reads:

Watch for the Signal:
prepare to follow the messen-
ger who will come for you.

K. H.

(Exact Size)

Colonel Olcott has attached to this a slip, as follows:

Note to H.S.O. from Master
K.H. to prepare him for
a visit in the physical
body in his tent at
Lahore. (See O.D. L.)

It was however not in the tent that the half-hour's conversation took place, but in the open in the *maidan*.

Nilla Saib avec qui je Sup
pour l'amusement m'ordonne de
dire que le plan le plus raisonn
serait de faire aux Tour des pay
adjacents - pour ses droits. De la
nevitz ou Bien à Malabar, le
Col. pourrait se rendre pour quel
ques jours à Colombo — mais
seulement pour quelques jours —
pour les encourager et les remplir
de son Akasa persand — Ce qui
ne pourrait que leur faire du
bien. Les Loges du Midi ont
besoin de la présence vivifiante.
Cependant tout autour dans la
Presidence - il pourrait être
ainsi rappelé à tout moment
au Headquarter si besoin il
y avait. Le 17 Juillet serait
le vrai temps d'aller aux plo

The Master Hilarion to H. S. Olcott. I.

vinces du Nord, visitant toutes
les Loges sur son chemin, —
depuis Barlaro jusqu'au Bou
dh.
Mahe Sahib prie le Col.
de ne pas risquer trop la santé.
Son devoir serait de donner d'une
fois quelques leçons sur la tête de
trois quatre personnes ici et laiss
d'autres en relation avec Vinkatesa
ri et le Vizianagrom, il y a
assez de temps pour cela jusqu'au
Juin 17. Puis il fera ses plans
et le dira.

Rec 5/11/6/83
instantaneously
in Shimla
Mahatma

The Master Hilarion to H. S. Olcott. II.

THE MASTER HILARION TO H. S. OLCOTT[1]

1883

Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raisonnable serait de faire un tour des pays adjacents—pour un mois. De Tinnevelly ou bien de Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—*mais seulement pour quelques jours*—pour les encourager et les remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au *Headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu'au Poona, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizianagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

[1] Received June 6, 1883. The letter is written in green ink, on one sheet on both sides. Colonel Olcott writes on that date in his Diary: "Had nice test this a.m. Couldn't decide whether to accept invitations to Colombo or Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed." The Master H. was in Bombay on February 19, 1881, when He visited both Founders. Colonel Olcott thus writes in his Diary: "Hilarion is here en route for Tibet and has been looking over, in, and through the situation. Finds B —— something morally awful. Views on India, Bombay, the T.S. in Bombay, Ceylon (——), England and Europe, Christianity and other subjects highly interesting."



H. S. OLCOTT IN INDIA IN 1883

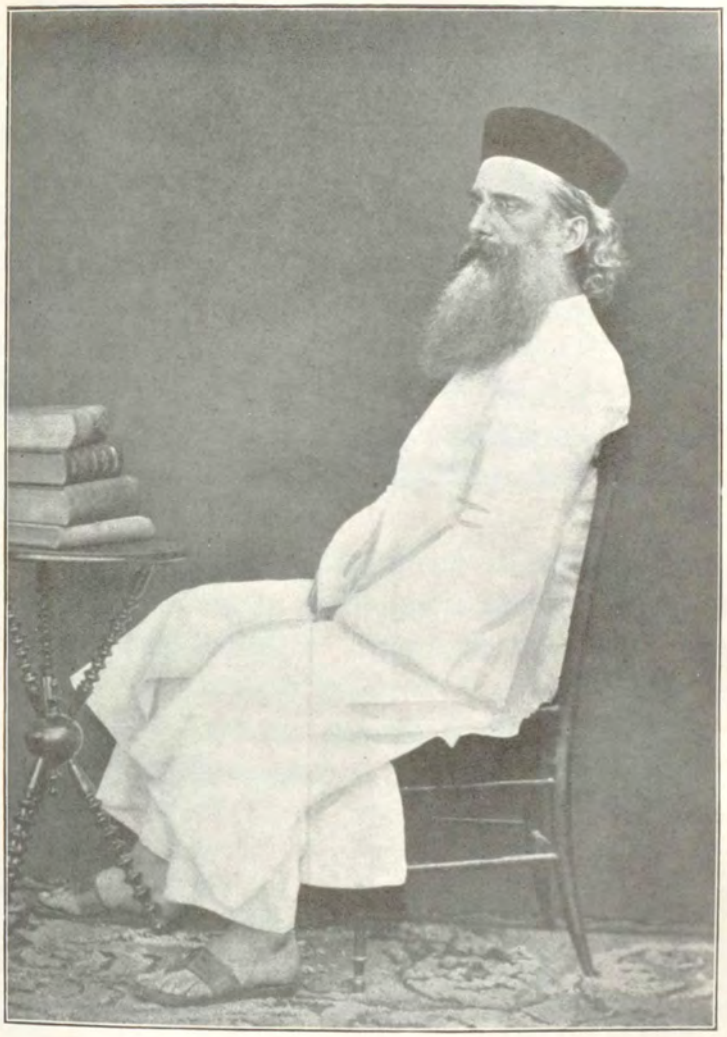
THE MASTER HILARION TO H. S. OLCOTT[1]

1883

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H. S. OLCOTT IN INDIA IN 1883

Translation

Maha Sahib[1] with whom I am at the moment orders me to say that the most sensible plan will be to tour in the districts near by for a month. From Tinnevelly or even Malabar the Colonel could go to Colombo for a few days—*but only for a few days*—to encourage them and to recharge them with his personal Akasa—which cannot fail to be beneficial to them. The Branches in the south have need of his vivifying presence. Going round about within the Presidency, he could thus be recalled immediately to Headquarters should there be need. July 17 will be the proper time to go to the northern Provinces, visiting all the Branches on the road, from Bellary to Poona, etc.

Maha Sahib begs the Colonel not to risk too much his health. His advice would be to put a magnetic covering on the heads of three-fourths of the people here and to try and enter into relation with [the Rajas of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.

[1] The Master Serapis.

COLONEL OLCOTT AND HINDUISM

IN the story of his life and activities, in the five volumes of *Old Diary Leaves*, Colonel Olcott narrates the principal events. Naturally one of the most picturesque, and one that aroused in him deep enthusiasm, was his work for Buddhism. He was also keen, though for different reasons, for the development of archæological researches to restore something of the ancient vigour of Zoroastrianism. His opportunities for helping Islam were not great, but when he was called upon to speak on the religion of the Prophet he was thoroughly successful.

In *Old Diary Leaves* there is no special mention of his work for Hinduism, except that for Hindu lads. This does not mean that he never worked for Hinduism, but rather that he worked for it *so much and so constantly* that he makes no particular point of mentioning it. Living as he did at Adyar, Madras, and constantly touring to the Branches in India, his work for Hinduism was so integral with his work for Theosophy, that it is not possible to make two different historical records. He was never a deep student of Hindu philosophy, and so never lectured on Hinduism as such. But there were certain great ethical principles of the Religion which were constantly his theme in all his lectures.

His intense love for India, the Motherland of his Master, was particularly shown in his attitude to Indians. They were to him *as his own blood brothers*, and it was this close association with the people of the land that is a greater and fuller record of his services to Hinduism than any lectures which he delivered. Elsewhere is a record of what he did for the uplift of the Depressed Classes.—C. J.

COLONEL OLCOTT AS HEALER

1883

ONE of the very unusual gifts which Colonel Olcott had was that of being a healer. He had specialized for many years with a knowledge of Mesmerism, and kept himself abreast of all the developments in connection with healing along lines of psychology and mental therapeutics. He had a psychic constitution which enabled him to pour out vital streams upon patients, and remove pain, sometimes instantaneously. These currents of Prāna were used by him to restore vitality to atrophied muscles and to revive nerves.

But quite apart from this healing gift, his Master helped him with occult forces to facilitate healing. There is a tradition in Occultism of a universal healing force; we must presume that it was upon this force that the Christ drew in His miraculous healing reported in the *New Testament*. All the Adepts can draw on this force, but use it only in restricted cases. Colonel Olcott became for awhile a channel of some aspect or level of this force.

The instances of healing by Colonel Olcott began soon after his arrival in Ceylon in 1880, and continued for several years. They are thoroughly attested by witnesses at the time, and dozens and dozens of cases were published in the newspapers. To narrate them all would mean the publication of a small book, and it is impossible to do so in this Centenary Number of THE THEOSOPHIST. Naturally wherever Colonel Olcott went

from 1883 onwards, the sick were brought to him in crowds. After a while, in order to prevent disappointment, he issued the following notice in 1883.

HEALING—A WARNING FROM COL. OLCOTT

Wednesday: 11th July, 1883

I am told that invalids scattered all over India, having heard of my mesmeric cures in Ceylon, Bengal and Behar, are thinking of coming to me for treatment. Some have already made long and expensive journeys, often at much personal sacrifice, and letters from others pour in by every post. The excitement is spreading at a rate that promises to soon make its effects an unbearable burden. My time is taken up to the detriment of official work, I am begrudged a moment's rest, and if I yielded to the (natural) importunities of the sick, I should soon entirely exhaust my stock of vitality, large as that is. India teems with invalids, and it is utterly impossible for one man or one hundred to attend to their cases. I began my healings from the double motive of relieving to some slight extent the sad load of human suffering, and to prove to my fellow-members of the Theosophical Society and the intelligent public generally, that our Aryan progenitors (who had discovered this with almost all other secrets of nature) were the masters of science as of philosophy. I never intended to set myself up as a physician but only to teach physicians willing to learn the true art of healing, so that they might ennoble their profession. Of course, it is generally known that I have never asked nor received, nor will I ever receive, any reward whatsoever, though it must not be construed that I see any impropriety in a *regular* medical practitioner taking his USUAL *honorarium*, though it would be base in the extreme to make the sacred power of healing the means of extorting excessive fees even from well-to-do sufferers.

Things being as above stated, it is my duty to announce as publicly as possible, that *I cannot and shall not receive any patients unless they bring with them my written consent previously obtained.* I must be the judge of my own powers and engagements, and I shall not have cases forced upon me either by friends or strangers. The mails are open, and it is the easiest thing in the world for those who seek my help to ascertain, in advance of going to the smallest trouble or expense for a journey, whether the case one that I can treat, and if I have the time and strength to treat it. When I am on tour patients may be brought to me at places I visit; but, in view of the absurd expectations which seem to be held by many, I will say, once and for all, that I cannot work miracles; and so can neither replace eyes, ear-drums, internal organs, nor limbs which have already been hopelessly destroyed by disease or accident, nor cure by a few passes or a bottle of vitalized water; tumors,

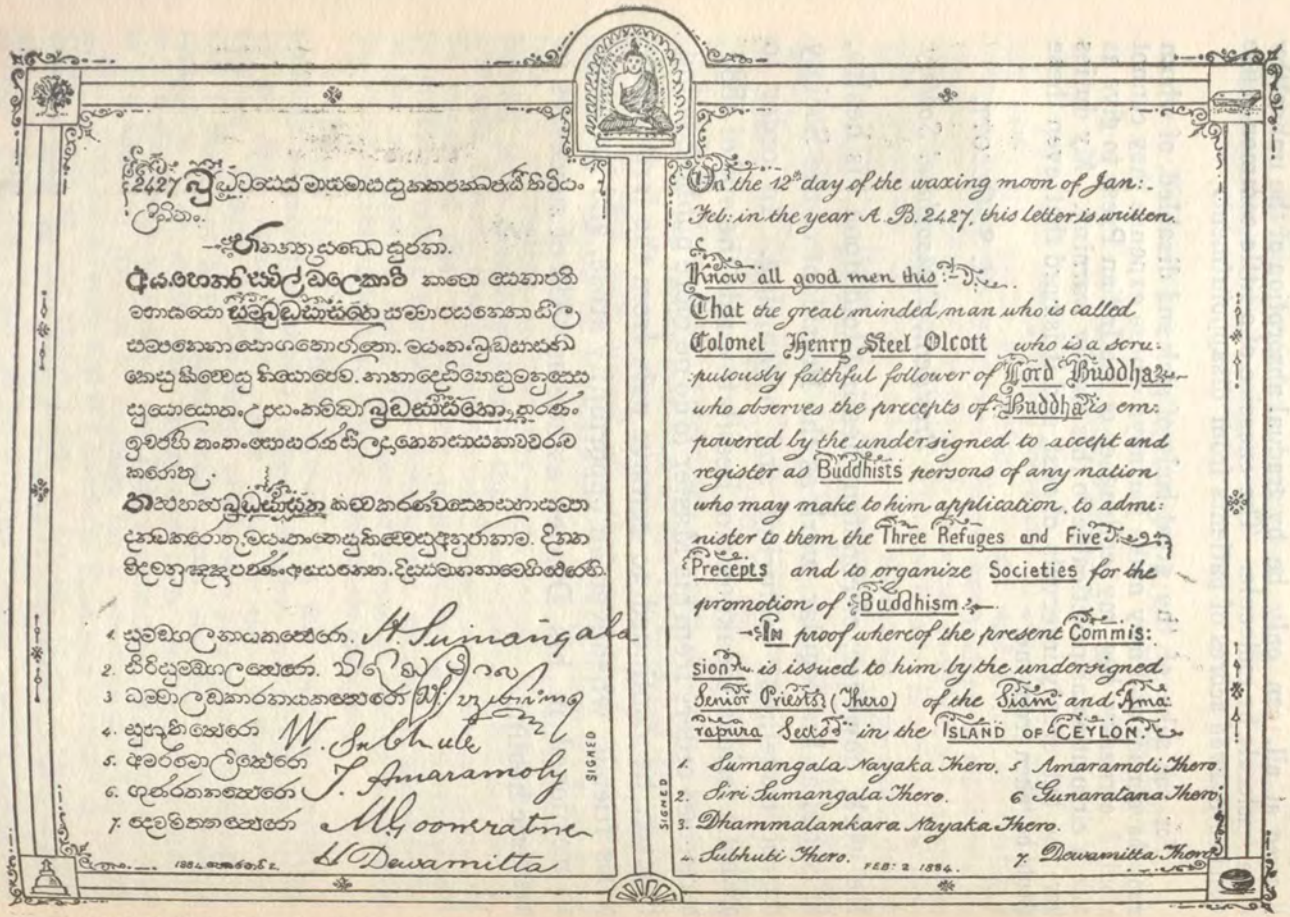
enlarged joints, clots in the brain, or other diseased growths which, if cured at all, can only be by gradual absorption of the unhealthy matter, molecule by molecule. The exercise of a little common-sense would have saved scores of patients from disappointment.

For the sake of the great body of sick and disabled, of whom many have made and may make journeys whose expense they cannot afford, I earnestly beg my colleagues of the Indian Press to give as wide a circulation as practicable to this timely warning. My duties leave me but scanty intervals of rest, and it is hard that even these should be taken from me.

H. S. OLCOTT,

President, Theosophical Society.

The work, however, of constant healing told upon his health, for he had as his regular work as the President of the Society that of travelling, lecturing and organizing. In order to prevent a serious breakdown of health towards the end of 1883, he received orders from his Master to do no more public healing. However, he continued to remove pain from the large circle of his friends whenever an opportunity arose, and instances are mentioned in his Diaries as late as 1888 of successes in mesmeric healing.



Authorisation given to H. S. Olcott by the High Priests of Buddhism in Ceylon to admit converts to Buddhism

AUTHORISATION TO H. S. OLCOTT TO ADMIT TO BUDDHISM

1884

QUITE a unique document is that which is reproduced opposite giving authorisation to Colonel Olcott from the principal High Priests of Buddhism in Ceylon to admit converts into Buddhism. By immemorial tradition the action of becoming a Buddhist consists of a statement of belief in the Three Refuges—Buddha, Dhamma, and Sangha—and pledging oneself to observe the Pancha Sīla, the Five Precepts. This profession of faith is constantly reiterated, so that whenever any Buddhist goes to a Buddhist Temple to offer flowers before the image of the Lord Buddha, it is customary for him to repeat the vows before he enters the Shrine. Usually he goes to a Buddhist monk and asks "to be given the Refuges and the Precepts." The monk then says the ancient Pāli words phrase by phrase, and the layman repeats them after him.

Till the giving of this commission to Colonel Olcott, no Buddhist layman ever considered himself authorized, as are the monks, to give the Pancha Sīla. But it was just this unusual privilege that was given to Colonel Olcott by the document illustrated. Of the High Priests who have signed, the two best known are H. Sumangala, the High Priest of Adam's Peak and Principal of the Vidyodaya College, Colombo, and W. Subhūti, another learned High Priest who was the instructor of the Pāli scholar T. W. Rhys Davids. [1]

[1] This same privilege of admission to Buddhism by giving the Pancha Sīla was granted to C. Jinarājadāsa by the late High Priest M. Ñāṇissara, who succeeded the High Priest Sumangala as Principal of the College. Mr. Jinarājadāsa was in addition given the permission to admit into Buddhism those who desired to enter, without requiring from them any abjuration of their profession of belief in whatever religion was theirs before entering Buddhism.

Beyond asking you to tell Mr Sinnett that I have received all his letters (that of Feb. 15th included) but have had not Even a moment's time to give him. I have nothing of the nature of a "commission" for you to Execute at Loudon That, of course, is ill(?) Province; and he has, under the orders of the Mahatma Chohan, left you the widest discretion in the full Knowledge that you will vindicate the policy of the Society.

If you will recall our conversation of the Second night at Lahore you will

The Master K. H. to H. S. Olcott. I

observe that everything has happened at London as foretold. There have always been in that quarter latent potentialities of destructive as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice, who frequent Monte Carlo and the gambling circles would say, the players have now — cartes sur table. Those who have been so perplexed & puzzled over our policy as regards the London Lodge will understand its neces

=sity better when they become better acquainted with the very occult art of drawing out the hidden capabilities & propensities of beginners in Occult Study.

Do not be surprised at anything you may hear from Adyar. Nor discouraged. It is possible — tho' we try to prevent it within the limits of Karma — that you may have great domestic annoyances to pass thro. You have harboured a traitor & an Enemy under your roof for years, & the mischief party are more than ready to avail of any help she may be induced to give. A regular conspiracy is on foot. She is madden-ed

The Master K. H. to H. S. Olcott. III

by the appearance of our Lane Top & the powers you have given to the Board of Control we have been doing some phenomena at Adyar since H.P.B left India to protect Upasika from the conspirators.

And now act discreetly under your instructions depending rather upon your notes than your memory.

K H.

The above was by us at London on the 7th April 1884.

F. Arundale

I wrote in railway Carriage April 5 1884 - as I was reading a lot of letters from L.L. members about the Kingsford-Smith quarrel. This letter fell just as I was reading a para in B. Keightley's letter about the Mahatmas Present in the railway carriage only Mohini & myself O.

THE MASTER K. H. TO H. S. OLCOTT

1884

BEYOND asking you to tell Mr. Sinnett that I have received all his letters (that of Feb. 15th included) but have had not even a moment's time to give him, I have nothing of the nature of a "commission" for you to execute at London. That, of course, is M.'s province; and he has, under the orders of the Maha Chohan, left you the widest discretion in the full knowledge that you will vindicate the policy of the Society.

If you will recall our conversation of the *second* night at Lahore you will observe that everything has happened at London as foretold. There have always been in that quarter latent potentialities of destructive as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice,[1] who frequent Monte Karlo and the gambling *cercles* would say, the players have now—*cartes sur table.* Those who have been so perplexed and puzzled over our policy as regards the London Lodge will understand its necessity better when they become better acquainted with the very occult art of drawing out the hidden capabilities and propensities of beginners in occult study.

[1] Colonel Olcott and H. P. B. landed at Marseilles on March 13, 1884; they proceeded to Nice on the 15th and stayed with Marie, Countess of Caithness, Duchesse de Pomar. They left for Paris on the 27th.

Do not be surprised at anything you may hear from Adyar, nor discouraged. It is possible—tho' we try to prevent it within the limits of Karma—that you may have great domestic annoyances to pass through. You have harboured a traitor and an enemy[1] under your roof for years, and the missionary party are more than ready to avail of any help she may be induced to give. A regular conspiracy is on foot. She is maddened by the appearance of Mr. Lane Fox[2] and the powers you have given to the Board of Control.[3] We have been doing some phenomena at Adyar since H. P. B. left India to protect Upasika from the conspirators.

And now act discreetly under your instructions depending rather upon your notes than your memory.

K. H.

The above read by us at London on 7th. April 1884.[4]

F. Arundale[5]

Dropped[6] in railway carriage Apl. 5, 1884—as I was reading a lot of letters from L. L.[7] members about the Kingsford—Sinnett quarrel. This letter fell just as I was reading a para in B. Keightley's letter about the Mahatmas. Present in the railway carriage only Mohini and myself. O.

[1] Madame Coulomb.

[2] St. George Lane-Fox (later Lane-Fox Pitt).

[3] When Colonel Olcott left Adyar, he appointed a "Board of Control" to supervise affairs at Adyar Headquarters.

[4] Colonel Olcott's handwriting.

[5] Signature of Miss Francesca Arundale.

[6] Colonel Olcott's handwriting.

[7] London Lodge.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

1884

[*Note*: Miss F. Arundale is called "St. Theresa" in the letters. "Grandmother" of Letters II and III is her mother, Mrs. Mary Anne Arundale.]

I

Elberfeld, 23-9-(1884)

MY DEAR ST. THERESA,

I think Hartmann's "explosion" meant that the C's[1] had played out their trumps with the bogus letters noted in the *Times* and our side had "taken the trick" first with a pamphlet of certificates to genuine phenomena in and out of the "Shrine," and, second, with a successful action against Mme. C. for obtaining money under false pretences; or something like that. However I don't care a fig about the affair, and shall not lose to-night's sleep for it. Our opponents are a lot of fools and our Cause is invincible.

Lane Fox[2] is in quarantine at Brindisi cursing the officials: he comes here on his way to London. So my own arrangements are still undecided as to dates.

We have enthusiastic advices from India as to the strength of the T.S. and of our personal influence. We are implored to come back soon as all India wants us and we "have done enough for the West"!!

[1] The Coulombs.

[2] St. George Lane-Fox Pitt (d. 1932), an English gentleman who joined the Society at Adyar, and was made a member of the "Board of Control" of Headquarters. See reference to him on p. 598.

Please credit John Haemmerlé of Odessa, with 20/6 Initiation F.[1] and charge the money as paid to me. I am sending his papers hence to D.K.M.[2]

Get the enclosed forms printed for your own use, either on letter or note-sized paper as you prefer.

I have not yet shown the Times para to H.P.B.: she is red-hot over *Light* to-day!

Schmiechen's picture of her is gorgeous[3]: she looks as if she were just digesting a Missionary's head!

Best love to dear Grandmother

Affy yrs.

H. S. O.

Get George[4] to write a note (of scratches) to Christina, the cook here, and send it me.

II

At Sea near Port Said,
26-X-84

DEAR GRANDMOTHER,[5]

I am not writing to H.P.B. by this post as she may have left England when it reaches London. I hope it may be so for it is best all round. The poor lady will never have perfect peace, but the nearest approach to it she realises when she is in our common home, the Headquarters. I am eagerly anticipating my return to the scene of my activity. Amid the Asiatics I am happy: we mentally understand and trust each other. I hope and believe I shall be able to convert the nasty Coulomb affair into our greatest triumph. After all is

[1] Initiation Fee.

[2] Damodar K. Mavalankar.

[3] Now at Benares.

[4] George S. Arundale, then aged five.

[5] Though written to Miss Arundale's mother, I place this and the next letter in this series, as when writing to one Colonel Olcott obviously meant his letter for both.—C. J.

said, our great profit is that our assailants are the Missionaries! These wretched bigots are despised and hated by the vast majority of Anglo-Indians as well as Natives; and it will go hard if I do not turn the tables upon them. Who can wonder that we should feel bitterly against a class of men who have always been fighting us with the basest weapons?

We are having a voyage suitable for a yachting party—so azure the sky, so sapphire-like the sea. And the vessel is comfortable and the Captain very obliging. Seeing that Rudolph [1] and I are not meat-eaters he has the Chief Steward bring us the *Menu* before each meal and take our orders for whatever extra we require—macaroni, eggs, vegetables, etc., this is most considerate: I should like to know where there is an English Captain who would do so much! And it is such a cheap voyage: as the ship was so full Rudolph and I had to take a cabin forward (1st class) which costs us only Fcs. 900 each and I get a reduction of Fcs. 100 since I came by a vessel of the Company within the twelvemonth. So, you see, it is costing me but £32 from Marseille to Bombay, £8 from London to Marseille and £3 from Bombay to Madras. And I save ever so much time, and have so little of sea travel!

There are some forty passengers mostly English civil and military officers. Among them I have as yet discovered no one "who could have invented powder". But perhaps they will shine brighter before the journey end. There is one clever and handsome young chap named Henry Sinnett who has been educated at Boulogne and in England—half the year in each—who speaks French like a Frenchman and plays the piano nicely. Several sing and play (but haven't commenced yet), one man is strong on the concertina and Rudolph has made the Captain catch his breath with some of his sleight of hand[2].

[1] Rudolph Gebhard.

[2] Rudolph Gebhard was a very expert amateur conjurer.

Decidedly, I must concoct some soirées when we get to the Canal (which will be by Monday morning at latest).

Grandmother, dear, tell that giddy young thing St. Theresa, that Mrs. Gebhard wants the title of the book that Mohini mentioned at Elberfeld which contains much about the occult properties of gems. That other giddyhead, young Keightley—to whom my love—made a note of the title at the time, but, of course, forgot to give it to Mrs. Gebhard! And tell Theresa that I was knocked so flat in my feelings about coming away that at the last moment I forgot to give the servants some little remembrance for their uniformly obliging attentions: and tell her to get each of them some Xmas present and give it them in my name. *And to charge it in the accounts* for it is a proper and legitimate T.S. expenditure.

Ah! dear friends and kind hostesses of the Crescent,[1] how my heart goes out to you in thankfulness! I shall not forget you—depend upon it. Write me often and tell me how things go: and do not get discouraged nor do yourselves a great wrong by losing faith in the Blessed Ones, or by becoming luke-warm towards the holiest and grandest of Causes. My brotherly remembrances to each and every one in the Society who would have liked to take my hand at parting.

Ever affy. yours,

H. S. OLCOTT.

The boat shakes so that I write with difficulty.

We will reach Bombay on the 9th or 10th November.

III[2]

[*Bombay*] 8 p.m.

P.S.

Just returned from the lecture. Framji Cowasji Institute was crowded with an old-fashioned "Olcott Audience".

[1] The house of the Arundales was at 77 Elgin Crescent, Notting Hill, London, W.

[2] The first part of this letter is missing.

They began to applaud me the moment I showed my nose at the door, and they kept it up throughout. The chair was occupied by *Mr. A. D. Ezekiel of Poona* (you remember his name in connection with the Sassoon letter of H. P. B.) who most loyally stood up for the O. L.[1] and for the T. S. Rudolph G. made a neat address and was much appreciated. So the ice is broken, and this evening proved that I have not lost my clutch upon the Eastern heart.

I am very happy.

Now for Poona and Madras. Good-bye, sainted Theresa! Babula[2] waiting to take the letter, sends his regards (and love to George—he made me add. Also his great respects to Mrs. Arundale who was so kind to him).

IV

Adyar, 25-11-84

Ah! Teresa, my dear Teresa, what a load you have taken off my palpitating heart by sending along those accounts! I am the most unhappy of wretches when I have anything to do with money matters. For my own I don't give a thought—people may steal it or do what they like with it: but here were the accounts of the T. S. to be made up, and the Anniversary coming and I could not do a thing. Thank you, my girl, I shall sleep like a superannuated tortoise to-night!

Dear Grandmother's note was very important for two things—it told me how things were going on in the Lodge and about Leadbeater's sudden exodus.[3] All looks well here: the Coulomb affair will do nothing but recoil upon its authors.

[1] "Old Lady"—a nickname for H. P. B.

[2] H. P. B.'s Hindu servant.

[3] With barely four days notice, C. W. Leadbeater wound up all his affairs and left England at the orders of his Master. He journeyed overland to Marseilles, and then joined H. P. B., and Mr. and Mrs. A. J. Cooper-Oakley at Port Said and travelled in the party to Adyar *via* Colombo. The letters received by him from his Master which led to his sudden "exodus" are published in *Letters from the Masters of the Wisdom*, First Series.

My reception at Bombay and Madras was enthusiastic as any I ever had, and every allusion to H. P. B. was cheered.

I am going to Ceylon with Hartmann to meet and bring her[1] home, and to finish up my Buddhist business at the same time. I have within the ten days I have been here (*a*) quieted down the excitement in the whole country about the Coulomb business; (*b*) made all the arrangements for the Convention; (*c*) torn down the Occult Room to rebuild it; (*d*) finished Madame's new rooms, which Coulomb fussed so long and so expensively over; etc., etc. The "sliding panels," and hole in the wall made by Coulomb are rather nonsense: they never were, never could have been used for phenomena. Pah! the swine that they were! And to think that these stupid Missionaries could fancy they could break *me* and my work down with such balderdash!

Your post only came in this morning, so as ours leaves at 3 o'clock, I cannot separately write dear old Grandmother.

My love to you all, dear ones; and to all the rest who care for me. Mohini must be gone by this time. Remember me especially to Bertram and Arch K.

Yrs.

H. S. OLCOTT

Please file at the Notting Hill telegraph station notice to deliver to you cable dispatches addressed "Arundale Notting Hill". It will save much money.

(*To be continued*)

[1] H. P. B.

COLONEL OLCOTT'S WORK FOR INDIAN BOYS

1884

BEGINNING in 1882, Colonel Olcott had, during his lecturing tours through India, formed a number of boys' clubs and societies in the places which he visited. In 1884, he formulated for them the Aryan League of Honour, with objects as follows:

(*a*) The League to be composed of school boys and undergraduates between the ages of 10 and 21.

(*b*) Membership should be confined to youths, whose ancestral religions have the same foundation of esoteric philosophy, viz., Hindus, Parsis, Buddhists, and Jains.

(*c*) Upon attaining the maximum age of 21, a member's active relation with the Society shall terminate.

(*d*) The League should be organised independently of the Theosophical Society, but nevertheless be under its fatherly care and protection. Our local Branches to be, as it were, appellate and advisory bodies, to which the boys may have the right to appeal for advice in case of necessity.

(*e*) Each member should have the right to wear a distinctive badge—a medal, ring, pin, or *Keyura* (armlet)—upon complying with certain very rigid conditions as to morality, etc. This medal to be worn after a strict preliminary probation of six months, to be forfeited upon a breach of either of rules of conduct, and to be redeemable after a subsequent additional probation. No espionage whatever to be practised, but every boy to be put on his own honour to decide as to his own fitness or unfitness to wear the badge; but with the distinct understanding that if any misconduct not voluntarily confessed shall be brought home to him, his badge shall be forfeited,

he shall be expelled from the League, and for ever disqualified from re-admission.

(*f*) That no attempt should be made to compel boys to hold stated meetings of their several Lodges, or to make any organisation likely to be burdensome to themselves or to the supervising Branches of our Society: the object being to create a healthy moral tone among the rising generation, and a deep sense of obligation to be worthy of the ancestry from which they spring.

During the Theosophical Convention held in Adyar in December, 1894, it was decided to form a "Boys' Association" for the purpose of uniting together all these clubs and societies. A Constitution was drawn up, twenty-five branches were formed and it was decided to publish a monthly magazine to be named *The Ārya Bala Bodhinī*. The Constitution and Rules are to be found in the first issue of this magazine (January, 1895).

The General Manager and Adviser was Colonel Olcott, and the President, the Countess Constance Wachtmeister. The Secretary was T. Lakshmana Row and there was a Standing Committee of seven.

Charters were given to the various branches. An admission fee of 4 annas was to be charged and a Diploma issued to Members. A branch of the Association was formed at the Madanapalle High School on 15th January, 1895. It consisted of the boys of the IV, V and VI Forms of the High School and a few other students of the town. The Magazine continued publication until December, 1900, when it was transferred to the Trustees of the Central Hindu College.

THE MASTER M. ON COLONEL OLCOTT

1885

AT Upasika's prayer, I hereby state the following facts: No letter blaming Henry Olcott, accusing him of incompetency, or entrusting the management of the T.S.'s affairs to Mr. S. G. L. Fox,[1] has ever been sent by me, or received by him, whether in London or elsewhere.

The last page of a long business letter written in Octr. 1884 and addressed by me to Upasika—a woman who served me faithfully—contained a para (2-3rd of a page) concerning Mr. L. Fox; and agreeably with her instructions, she sent it to the latter asking for it back and burning it. The rest of my letter was not shown nor has he been allowed to either see or touch it. Therefore he knows nothing of it. In the aforesaid para he was told of the advisability to return forthwith to India for purposes of influencing in the right direction the disturbed minds of the Anglo-Indian *bara-sahabs*[2] and thereby helping his own (L. Fox's) karma. It is for this purpose—no other—that he was asked to go. Any other construction made upon what was written (by Mr. L. Fox or any one else) is false.

It is my desire that any one, who heard Mr. L. Fox blame the "founder" Olcott, those who have listened to the

[1] St. George Lane-Fox.
[2] Hindustani for "big folk".

cruel words of censure directed against Henry Olcott by Mr. L. Fox, should now hear too what I have to say of him.

If Henry has erred, it is because he is human, and being human, often believed in false and foolish advisers more "incompetent" than he whom they so blamed.

If he is "ignorant" of many things, so are his accusers, and because he remains still *uninitiated*, the reason for which is very plain: to this day he has *preferred* the *good* of the many *to his own personal benefit.* Having given up the advantages derived from steady, serious chelaship by those who devote themselves to it, for his work for other people—*these are those who now turn against him.*

Let Mr. S. G. L. Fox know what I now say: whatever Henry Olcott's shortcomings, we are well pleased with and *thank him.* Let it be known to *all* what I think, and now state [under] my own signature. Henry Olcott has served and followed his Master "to the last gasp with truth and loyalty". As another great but as erratic English genius truly puts it, "Fools are they who believe in every lying report and have not the energy to admit it; fools they who *disbelieve* in such and have not the courage to proclaim it. Shy and cowardly, vicious and hypocritical those whom calumny can alarm or who will lend a willing ear to it. 'Looks like truth'—they say; does it? Do they forget that 'a lie is never more successful than when she baits her hook with truth'?" Fools, fools! who do not see that all Asura-dugpas are at work for the destruction of the Society,[1] their only, their last enemy of Salvation on the present troubled waters of Kali-yug! Blind are they who see and perceive not. Their karma is spun; but what Masters can or *shall* help those who refuse to help themselves?

M.·.

[1] The attack of the Christian Missionaries using the Coulombs, with the subsequent denunciation of H.P.B. as a fraud by the Society for Psychical Research.

COLONEL OLCOTT AND ISLAM

1885

ON my fifty-third birthday (August 2nd, 1885) I reached Bara Banki, the home of that most esteemed, able and honorable colleague, Babu Parameshri Das, where I lectured, admitted new members and encouraged despondent old ones . . . Thence on to Lucknow. We were received at the station by committees of the Kashmiri National Club, Bengali Club, Rafiam Association (a Mohammedan body), and our local Branch.

Almost as soon as I arrived I received a shock in the calmly announced fact that the local Committee of our Branch had engaged that I should give a public lecture the next day on the subject of "Islam". I was in a pretty fix when I found out that there was no escape, as the posters and hand-bills were already issued, and the whole Mussulman public were to be present.

The novelty of a white man being about to lecture in a friendly spirit about their religion was, doubtless, an irresistable attraction. I could have given the Committee a good thrashing, for I had then no more than the slight knowledge of the subject which one gets in the course of his general reading, and I felt very reluctant to speak before so critical an audience as awaited me. Escape being out of the question, however, I borrowed a copy of Sale's "Koran" and another Mohammedan book, and sat up all night to read them. Here

I found the immense advantage of Theosophy, for, as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines and light was shed upon the whole system. I think I never before realised so fully its incomparable value as an interpreter of religious systems. On entering the huge Baradari, or Royal Pleasure Hall, I found it packed with an audience which included most of the notable Mohammedans of the place, together with some hundreds of educated Hindus. I treated the subject not as a professor of the religion but as an impartial Theosophist, to whom the study of all religions is equally interesting, and whose chief desire is to get at the truth beneath them and boldly announce it without fear or favour. Some good genius must have inspired me, for, as I proceeded, I seemed to be able to put myself in Mahommed's place, to translate his thoughts and depict his ideal, as though I were "a native here, and to the manner born". I could see the inspired camel-rider incarnating where he did, to work out a tremendous Karma as the Founder of one of the mightiest religious movements in history. The audience was certainly aroused to a pitch of enthusiasm, for they gave it tumultuous expression, and the next day a Committee waited on me with an address of thanks, in which every blessing of Allah was invoked for me, and the wish was expressed that their children knew "one-tenth as much about their religion" as I did. Ye gods! how cheaply a reputation is sometimes made. (*Old Diary Leaves*, III, p. 285-6).

II

On that day I went to a Mussulman meeting at Pachiappa's Hall to hear a Maulvi lecture on "Salvation". It was, I think, my first attendance at a meeting of this community in Madras, and I expected nothing else than to

quietly seat myself near the door, so that if the lecture should prove uninteresting I could slip out without being noticed. But the moment I crossed the threshold I was surrounded by Mahommedan gentlemen, who received me with great cordiality, and straightway had me elected chairman of the meeting! Protests were useless; in vain I declared that I was not a Mahommedan, but a Theosophist and a Buddhist; they said that they had heard me lecture, and I was as good a Mahommedan as any of them. So I took the chair, and after a few preliminary remarks which were received with great friendliness, invited the lecturer, Maulvi Hassan Ali, the well-known Muslim missionary, to address the audience. He was an eloquent speaker and a fervent religionist and his discourse was listened to with every mark of approval by his auditors. Two days later he called at Adyar and strongly urged me to publicly declare myself a Mahommedan, as I "was undoubtedly one at heart"; "he only asked that I should go on lecturing just as I had all along!" On my refusal, "he went away sorrowful". He is since dead. (*Old Diary Leaves*, IV, 249-50.)

COLONEL OLCOTT AND THE ADYAR LIBRARY

1886

THE Oriental Library at Adyar, one of the chief attractions and most valuable assets of the Headquarters of the Theosophical Society, stands as a lasting memorial to Colonel Olcott's vision and to his initiative and executive abilities. In order to further the then second object of the Society:

To promote the study of Aryan and other Eastern literatures, religions and sciences,

he conceived the idea of collecting old and rare Indian MSS., and to form the nucleus of a future Library. The Convention of 1885 approved of his scheme and a year later on the 28th December, 1886, the Adyar Library was formally opened. Originally a small annex to the Headquarters building, it has in subsequent years been considerably enlarged to meet the growing needs of the Library.

The ceremonial opening of the Adyar Library was at once unique and impressive, blessings being invoked upon the enterprise by Hindu, Parsi, Buddhist and Mahomedan Priests, Mobeds, Bhikkus and Maulvis respectively. (Annual Report, 1886.)

Such a thing had never been seen in India as the religious teachers of the antipathetic Sects of the East uniting in a ceremony like this; but, for that matter, India had never, before the uprising of the Theosophical Society, seen men of all castes and Indian Sects meeting together to celebrate the anniversaries of a religio-scientific body of foreign inception. (*Old Diary Leaves* III, 388.)

In his official discourse of the Annual Report of 1886 and in *Old Diary Leaves* III, Colonel Olcott explains the

purpose of the Library at length, but a few quotations will suffice for this short sketch :

We want, not so much numbers of books, as books of a useful sort for our purpose. We wish to make it a monument of ancestral learning, but of the kind that is of most practical use for the world.

We aim to collect whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts.

With the combined labor of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc., known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development, based upon experimental research.

The Library is neither meant to be a mere repository of books, nor a training school for human parrots who, like some modern Pandits, mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning ; nor an agency to promote the particular interests of some one faith or sectarian sub-divisions of the same ; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature ; to re-establish the dignity of the true Pandit, Mobed, Bhikku and Maulvi ; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example ; to assist, as far as may be, in bringing about, more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres.

In his *Old Diary Leaves* Colonel Olcott follows up this discourse with his dream of an Oriental Institute which he hopes to bring into existence at Adyar in the fulness of time, an Institute with increased staff of Pandits, organised series of lectures on the different schools of philosophy and religion, and classrooms for students. He even considered a scheme of transferring the Adyar property to the Adyar Library, in order to give the Library a permanent existence after his death—in case his successor might find it impossible to take up residence at Adyar—and despite all chances and changes,

the Society to retain, free of rent, as much room in house and grounds as might be needed for Headquarters business. (*Old Diary Leaves* IV, 254-5.)

The growth of the Library under Colonel Olcott's care may best be seen from the following figures which appeared in the Annual Report of 1906 shortly before his death:

> In the year 1892 the Library had only 515 MSS. and at the close of 1900 it had 3,762 MSS. and 9,141 printed books in stock. In 1904 the figures for MSS. and printed works stood at 6,462 and 11,737 respectively. The figures at the end of 1906 were 12,562 MSS. and 14,326 printed books.

Since his passing away the collection has increased year by year, the stock at the end of the year 1931 amounting to:

17,584 MSS.
32,321 Books
6,263 Pamphlets

Our collection of Sanskrit books and MSS. is now second to none in the world and keeps the Library in constant touch with other Libraries and learned Societies for the loan and exchange of valuable MSS. Pandits are busy copying MSS., making fresh transcripts from old ones, deciphering scripts and copying them in Devanāgiri characters; a MSS. catalogue and a series of publications of the *Upanishads* with commentaries and other works have been issued, and from time to time scholars come to Adyar for the purpose of study in our Library.

Thus the Library has become an Institution of which the Society may be proud. Colonel Olcott said in the Annual Report, 1885:

> If we and our successors do their whole duty, this can be made a second Alexandria, and on these lovely grounds a new Serapeum may arise.

Though this dream has not so far been fulfilled, yet the Library's usefulness is assured and only awaits suitable times and conditions for fully expressing itself.—A. SCHWARZ.

H. S. OLCOTT AND THE ESOTERIC SCHOOL

1888

IN the beginning at least, Colonel Olcott violently dissented from H. P. B.'s policy with regard to the formation of an Esoteric School. "That sceptical caution often running into extreme Conservatism," which the Master K.H. mentioned in His letter to him in 1883, was strongly in evidence during 1888-89. After the shock to the Society in 1884 caused by the plot of the Christian missionaries in Madras, Colonel Olcott was greatly averse to speaking openly of the connection of the Masters with the Society. His whole policy was to dissociate the Society from Occultism, which he considered had brought dangerous elements. The result of this policy on the Society's welfare was outlined to H. P. B. by the Master K.H. The following are the words which H.P.B. quotes as the words of the Master :

The Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape ; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great

Range. His kindness and love of peace are great and truly Gautamic in their spirit; but he has misapplied that kindness.

The situation was complicated further by the fact that round H. P. B. in Europe there gathered a band of comparatively young people who looked to her as their leader, and who were unable to understand the large visions which Colonel Olcott had for the international and unsectarian growth of the Society. They clamoured for esoteric teachings from H. P. B., and urged that her policy rather than his should dominate. The crisis became so acute as to make H. P. B. threaten to take the European part of the Movement directly under her own control, leaving the rest of the Society under that of Colonel Olcott.

At this stage he left for Europe and, as several times in the past, the Masters intervened and gave him guidance in the matter. In a letter from the Master K. H., which was suddenly precipitated in his cabin the day before his steamer reached Brindisi, general instructions were given to him how to approach this matter. The letter is published in *Letters from the Masters of the Wisdom*, First Series. Briefly summed up, the letter said that while the external direction of the Society was to be retained in Colonel Olcott's hands, everything that touched upon its esoteric nature was to be under H. P. B.'s control, and that he should recognise that many events which seemed purely exoteric had an esoteric origin and esoteric reactions.

The effect of the letter on Colonel Olcott was to modify his hostility towards the creation of an Esoteric School, which might turn out to be an inner power in the Society, dominating it outside of his control. He finally consented, and gave his official sanction to the formation of "The Esoteric Section of the Theosophical Society," later called "The Eastern School of Theosophy". While not a member of it, he

volunteered in the beginning to give to applicants the necessary particulars concerning it, particularly in India.

For many long years he was distinctly suspicious of the Esoteric School and its influence. In a letter to W. Q. Judge in 1893, he expresses his hostility as follows:

I wish to hide nothing from you as to my position which is this. (1) The E. S. and especially the I. G.[1], Svastika and other rings within rings I consider a danger and a possible source of great wrong and evil. True, as you say, where the E. S. is strong the T. S. is active, but that only means that in those centres the T. S. degenerates into a sectarian body—for the followers and sworn devotees of one school of religious thought and one teacher are but a sectarian group, in palpable conflict with the eclectic principles of the T. S. So, however much material help the E. S. may have given the T. S., I regard it as one might a Council of Ten in a Republic of Venice, or a Star Chamber in a British Monarchy, or a Tammany Caucus in an Am. Democracy. So long as the E. S. does not work against the Constn[2] of the T. S. I shall not oppose it, but when it does then I fight.

I believe that the E.S. and the I.G., etc., to be the whip, spur and glass of brandy to the weary horse, but not a health-giving centre that will prolong its life or widen its *eclectic* policy. I keep neutral as to it, but acknowledge all the good it has done or can do the T.S. I do not believe that either you or Annie will be able to add appreciably to the teachings received through H. P. B., however much you may wish it, and however unselfishly strive for it. My reason being that neither of you possess a tithe of her peculiar psychical qualifications. I have said I preferred Annie to you as my successor because (1) of her superior education; (2) of her splendid public record; (3) of her literary and forensic ability; (4) of her ardent, martyr-like devotion to truth. But I should be sorry to have either of you P.T.S.[3] if that devilish Cabinet Noir of yours is to be kept up and the T.S. converted into a body of sworn disciples of the school of—well, any particular school. If I am as puerile and ignorant a person even as "the Masters" have told you, at least I have one redeeming virtue: I fill the position of Prest. of a non-sectarian, all tolerating, thoroughly eclectic Society, as the Constitution requires and as was promised to the Public at the beginning. If I have worked for the Buddhists, so have I for the Hindus, the Parsis, Mohammedans, the Jews, and received the blessings of each.

However, after the Judge secession in 1895, when Annie Besant became the Head of the Esoteric School, slowly Colonel

[1] Inner Group.
[2] Constitution.
[3] President of the Theosophical Society.

Olcott's attitude modified into one of greater friendliness. Indeed he went so far as to say in February, 1900, that he had "nothing but praise for the way in which the present Head of the school is dealing with her army of voluntarily enrolled students." Once, if not twice, I recollect him being present at a meeting of the Esoteric School, at Dr. Besant's invitation, though he never was a member of it.

It is no depreciation whatever of the noble attributes of Colonel Olcott to state that he was without what H.P.B. termed "an occult nose". While he was utterly convinced of the existence of the Masters, yet his life and work were guided less by obedience to occult forces, and far more by the simple ethical teachings of the great religions. The Theosophical Society owes its magnificent position to-day to these two contrasted temperaments—that of H.P.B. with its esoteric depths, and that of Colonel Olcott broad-based on universal ethical precepts.—C. JINARĀJADĀSA.

H. S. OLCOTT'S FIRST VISIT TO JAPAN

1889

(The following information is gathered from Colonel Olcott's Diaries and "Old Diary Leaves". Extracts from his Diaries are in quotation marks.)

January

10. Departure of H.S.O. and Noguchi. Dharmapala left on 1st for Colombo to get ready.
17. S. S. "Djemnah" French mail steamer.
    Dramatic send off from crowded meeting to hear High Priests.
    Sumangala Thero gave H.S.O. an engrossed Sanskrit letter of credence to Chief Priests of Japanese Buddhism.
23. On sixth day reached Singapore and were visited by some Sinhalese who were settled there and with whom we organised a local T.S. Branch.
27. Reached Saigon in Cambodia.

February

1. Hong Kong. Chinese New Year.
9. Kobe. "Priests of all sects met me. Took me to Temple of Ten Dai Sect, Priest Jiko Katto."

12. Paid respects to Chief Priest of the Shin Gon sect, the Esoteric Buddhists of Japan.
    At 2 p.m. H.S.O. lectured in vast Preaching Hall of Chooan Temple, audience about 2,000. Mr. Kinza Hira interpreted.
13. Grand reception at chief temple of Western Hongwanji, one of two great divisions of Shin-shu sect.
14. Similar reception at Eastern Hongwanji, the body to which belonged Mr. Bunyiu Nanjio, the brilliant Sanskrit pupil of Prof. Max Müller, and co-editor with him of Sukhāvati-Vyūha, a description of the Land of Bliss.
15. Osaka, visited girls' school called "So-gai-suchi-een"—address to pupils; also at large boys' school "Kyo-ritsu-gakko".
16. Visited Cho-sen-ji Temple of Shin-shu sect and lectured; thence to the house of Mr. Tamuda for tiffin and later to Nam-ba-mido Temple of the same sect and lectured to 2,500 people.
17. Asaka—visited Ten-no-si Temple of the Heavenly Kings. Lectured to Prisoners' Reform Society.
18. Returned to Kioto, leaving Noguchi behind sick. Want of money for tour. Wealthy Shin-shu directors came forward and offered to take over the tour and pay for everything.
19. Chief Priests of all eight sects meet H. S. O. in Council in Empress's Room at Choo-in Temple. Seven Temples represented. Interpreter Mr. Matsumura of Osaka, who read a translation of the letter from the Buddhists of Ceylon. Dharmapala carried in a chair present.
    "*The Buddhist Catechism*, which I compiled for Sinhalese Buddhists eight years ago, has already been published in fifteen languages".

22. "Dharmapala's neuralgia is very bad and the poor fellow suffers agony."
23. "Removed Dharmapala to the Hospital."
24. Otsu, lecture in great hall at border of Lake Biwa.
25. Application for Charter for T. S. Branch.
26. Kobe, visit to U. S. A. Consul, Mr. Jernigham.
27. Sailed with Committee for Yokohama.
28. Yokohama. Grand view of Fujiyama. Met Mr. James Troup, H.B.M. Consul, the well known writer on Northern Buddhism. Left on same day. Met Mr. Bunyiu and Mr. Akamatsu.

March

3. Address to important priests of the capital.
6. Lectured in Rin-sho-in Temple to an audience of educated people without an interpreter.
7. Lectured in Zo-jo-ji Temple to junior priests. Viewed collection of paintings of alleged Rahans.
8. "Lectured at 2 p.m. at Higashi Honganji to a very large gathering of Priests. Pitched into them."
9. Lectured at University before the Educational Society of Japan. Told in a chat that H.I.M. the Emperor was present incognito.
10. Lecture to general public, large audience.
11. Lectured again to the public. All the missionaries were there taking notes.
12. Lectured at Shinagawa in Kon-o-Kong Temple.
13. Visited H. E. Baron Tagasaki, Governor of Tokio. Lectured at Den-zu-in Temple (Jodo Sect).
18. Lectured on "Practical and Scientific Agriculture" before the Japanese Agricultural Society. Lectured in English to cultured audience on "The Scientific Basis of Religion".

Governor of Tokio gives Colonel Olcott a dinner at the Nobles' Club; Prime Minister and Cabinet Ministers present. 1,500 vols. given by Japanese friends for Adyar Library.

Presented with complete collection of Rosaries of Japanese Buddhist sects by Capt. Brinckly and Capt. James.

Lectured before H. E. Mr. Matsudaira, Governor of Sendai Fu Province, and other principal officials. Entertained at dinner by Governor.

Lectured to immense crowd in the theatre. Left for Natsushima.

"Sail through islets. To town by train. Lecture at a monster audience, 3,500 probably. Fighting to get in. Police. Deathlike silence to listen."

Utsonomiya; 9 p.m. dragged out to visit Temple—10 minutes' speech, (tired).

Mayabashi, "priests in their full canonicals paid me their respects, and presented me with a silk handkerchief". Lecture, large audience.

At Tagasaki, audience tremendous—spoke to big crowd in theatre.

Yokohama. Rain all day. Lecture in Jo-do Temple, theatre packed.

April

Questions from Missionaries. From Dr. Kasubara received the unique gift of the large and ancient Mandara (religious painting) of woven silk, 1,200 years old.

Hamamatsu. Lecture.

Okasaki—lecture, with Governor in the chair, crowd awful, hundreds turned away. Afternoon ovation at railway station at Nagoya.

5. Lectured in Nagoya to 4,000 people in Eastern Hongwanji hall—a grand sight.
6. Lecture Naurmi, 7 a.m.; to over 4,000 at 4 p.m. at Hongwanji; 7 p.m. third time to Governor and military officers and 300 picked people.
8. Early morning, lecture. Left for Ogaki. Fever, pain, diarrhoea.
9. Up again. Lecture, 2,500 people. Train for Kioto 11.30 a.m.
10. Ill again.
16. Osaka, lecture on India. Gift of printed work on rollers from Rev. Anisawa, and old Japanese coins from Mr. Tamaru.
17. Naru—illness.
18. Gigantic image of Buddha 53 feet to top of head, the Daibutsu. Lecture 3. p.m.
19. 46 lectures given since February 9th and April 18=64 days.
21. Left for Nagahama. Lecture, audience of 3,500, Prof. Sakuma interpreted.
22. To Nagasawa, Lecture 1.30.
23. Lecture 8.30 a.m. at Hikare. Much suffering from diarrhoea.
27. 50th lecture, in Choo-in Temple.
29. Yo-no-ichi. To Fukuchiyama.
30. Visits from Zen, Nichi-zen, Jo-do and Shin Shu sects.

May

1. Visit from 200 boys from Buddhist School—not *one* knew who the Lord Buddha was. Lectured again.
2. Sonobé.
3. To Arashiyama; and Kioto by rickshaw.

Lectured 4 p.m. Formed Yamato T. S. with leading officials of West Hongwanji.

Farewell to Chief Priests—advice to keep up Central Committee. Left Kioto for Osaka.

Okayama—public lecture. Local Committee had issued 10,000 tickets, and not more than half the number could squeeze into the building. " Medical students made disturbance, but I made them hear me."

Lecture, and addressed Priests later. Lectured at Takamatsu 5 p.m. to 2,000 people.

Lecture 10 a.m. (60th lecture) on " The Evidences of Buddhism ".

Reached Imabaru 1 p.m. Crowd. Fireworks: bomb fired, releasing a Buddhist flag which looked " charming sight in sunshine, with breeze fluttering its folds out ".

Lecture 9 a.m. Later in steamer to Hiroshima, Buddhist flag at fore and peak of steamer. On arrival two monster Buddhist flags and smaller ones.

Lecture to 5,000 crowd, and addressed school children at Imabaru.

Lecture 9 a.m. to another 5,000 audience. Addressed afterwards senior boys of Buddhist School. Special lecture to H. E. Governor of Hiroshima. Left at night for Nagatsu.

Nagatsu. On arrival, bomb burst with flag 100 yards long, with inscription " Olcott San is come ! " Lecture 1 p.m. to 3,500.

Left for Shimonoseki. Reached 7 p.m., five hours late ; crowd left after waiting.

Lecture 10 a.m. to 2,500 in theatre, all admitted by ticket. Left 8 p.m. for Nagasaki.

18. Lecture 3 p.m.
19. Lecture, "with two interpreters, one telling the other what I said, and he rendering it into Japanese. Committee gave a farewell banquet to me, and then a lantern procession to harbour, which made us miss the steamer"!
20. Landed 6 p.m. Missooni. Attacked by bad diarrhoea.
21. Kumamoto. Lecture, but two interpreters break down.
22. Lecture in Hongwanji Temple courtyard, sitting, "as my head came above the door-frame" of special platform in the doorway.
    Lecture 3. p.m. to civil and military officers. Rejoins steamer at Missooni.
23. Arrived Nagasaki. Lecture on "Practical Buddhism" at Hongwanji Temple. Returned to steamer.
26. Kobe. Lecture at Hameiji, and returned 8.30 p.m.
27. Lecture at 4 p.m. (seventy-sixth and last lecture) in new Preaching Hall of Hongwanji Temple. Slept on board steamer for Colombo.
30. Reached Shanghai.
31. "In the evening the Master of the local Temple of Eastern Hongwanji and General Shwey Yessan, Minister of Provincial Military Affairs, came aboard the steamer to call on me".

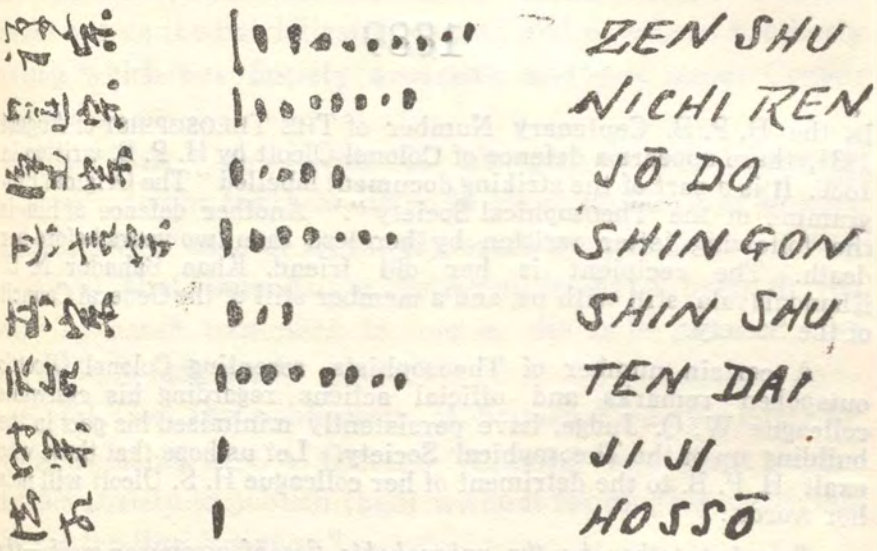
June

1. At 11 p.m. was aroused from sleep to receive the Chief Priest of Zen-shu. Received books and images.
4. Reached Hong Kong.
5. Went ashore and bought for Adyar Library Eitel's *Chinese Buddhism*.

11. Singapore. Called on Sinhalese F. T. S.
18. Arrived Colombo. Welcomed by High Priests.

July

11. Reached Madras: "glad to get home."



Sects represented at a Meeting held at Shōkokuji on May 5, 1889.

H. P. B.'S DEFENCE OF H. S. OLCOTT

1889

IN the H. P. B. Centenary Number of THE THEOSOPHIST of August 1931, there appears a defence of Colonel Olcott by H. P. B. written in 1886. It is a part of the striking document labelled "The Original Programme of the Theosophical Society".[1] Another defence of him is the following letter written by her less than two years before her death. The recipient is her old friend, Khan Bahadur N. D. Khandalavala, still with us, and a member still of the General Council of the Society.

A certain number of Theosophists, resenting Colonel Olcott's outspoken remarks and official actions regarding his erstwhile colleague W. Q. Judge, have persistently minimised his part in the building up of the Theosophical Society. Let us hope that those who exalt H. P. B. to the detriment of her colleague H. S. Olcott will note her words:

Bound together by the unbreakable ties of a common work,—the Masters' work—having mutual confidence and loyalty and one aim in view, we stand or fall together, though the Society (the T. S.) and human society as a whole crash around us.

Those who want me, must have him.

London, 21-Nov., 1889.

MY DEAR MR. KHANDALAVALA,

I have given to your letter of the 25th Oct., the closest attention, though there is nothing in it I did not know before; and now shall answer it with all seriousness.

As for publishing my "Key" in Gujerati, I give full permission to translate and issue it in any Indian languages you or Mr. Tookaram Tatya choose. Translate all you like.

[1] Since then published as a booklet to be had from Theosophical Publishing House, Adyar.

As regards the state of the Indian Sections of the Society, and the complaints against Olcott, I observe the following things, which as already said I knew before :

(*a*) That the Branches are asleep ;

(*b*) That in explaining the causes you omit the chief one, *viz.*, Hume's diversion of the public interest into the existing and sensational line of Politics,[1] which has absorbed and swallowed up the patriotic enthusiasm and new-born brotherly feeling which our Society aroused ; and you ignore Cooper Oakely.[2]

(*c*) That Col. Olcott is charged with intolerance, jealousy, unwillingness to listen to his councillors, or to keep a really clever man at Adyar (?), extravagance and *credulity*.

(*d*) That Damodar is believed to have been driven away by harsh treatment to live or die as he pleased ; and that he is, in fact, dead.

(*e*) That the publication of Sriman Swamy's letter by me is traceable to Col. Olcott's " craving for strange stories and his anxiety to publish them without thoroughly verifying them in the first instance ".

Let me reply *seriatim :*

1. The charge preferred against Col. O. I find to be echoes of the voice of one man—Mr. Alfred Cooper Oakely. The letters he sent home, to France, Germany, and all his correspondents, have iterated and reiterated them *ad nauseam*. And from evidence within my certain knowledge he is at the bottom of the greater part of the disaffection you notice in India. If his *bilious* craft and insinuating rhetorics could upset one of the best friends we had and truest theosophists, Tookaram Tatya, they made short work of the rest. It is his letter to Mme. de Morsier about me, my frauds, the Masters abandoning me, and what not—even accusations of *black magic*,

[1] The organisation of the Indian National Congress by Allan Octavian Hume, called " the father of the Congress ".

[2] A. J. Cooper-Oakley.

that made of a devoted friend a terrible enemy of that highly intelligent but as nervous and hysterical woman. It is his complaints, insinuations and hatred to Olcott that made us lose in India many a good theosophist. But all these, at least those who can believe (as N. Cook[1] did) that of all the *Mahatmas* of the T.S., Subba Row is the only one true specimen, and that I had invented our other Masters—may go. I do not want them. But as far as that person is concerned with Olcott, let me tell you that the "President" bore with him and put up with his freaks for two years longer than he ought to. Had he parted company with him when I had shown him Mr. C. Oakely's true nature and character and urged and implored him not to keep a snake and a traitor at the Society's Headquarters, less evil would have been done than actually has been done. Knowing the man's *habits* and *nature* as I do, I can only wonder at Olcott's long forbearance and patience. If you really care to know the truth, you have only to ask poor Mrs. Cooper-Oakely, whose eyes have now been opened (not by me though, but by *his own acts*) and who is now my friend, pupil and the ardent supporter of the T.S. and of the E.S. particularly, and who is most penitent for the harm she did me, in connection with her husband when she believed in *him* and disbelieved in me. Ah yes, that was a nice conspiracy and it engulfed many an ardent theosophist to all of whom I wish joy. But to return to Olcott.

2. I say, that with all his faults and shortcomings, Olcott's little finger is worth a thousand Oakely's. Olcott is as sincere and as honest as day. He is incapable of treachery or a *pucka* lie, though you may have been persuaded that he tells fibs, occasionally. As for his "intolerance" a man who can so far supress[2] self as to arouse enthusiasm and win confidence of different nations of most conflicting creeds,

[1] Dr. J. Neild Cook, brother-in-law of "Mabel Collins"—Mrs. Mabel Kenningale Cook.

[2] So in MS. with one "p".

can hardly be considered intolerant. His devotion to the Society is not equalled nor even approached by any. His unselfishness is shown for the last 15 years that he lives a beggar, practically, having no money to purchase an extra pair of shoes; his nature is foreign to hatred and malice and when the Hindus and others find another man to sacrifice himself for them as he has done for the last ten years with only a prospect of ingratitude, kicks behind his back, and backbiting—they will be lucky. I do not speak for myself. I left India when people only began knowing me and left under a torrent of suspicion; but for him I will speak to my dying day. Indian people may be pardoned for suspecting *me*, since they are blind and deaf to the truth; they are unpardonable if they are ungrateful to Olcott, with all his mistakes and deficiencies, of which he certainly has his share.

3. He and I had autocratic power, did we not? And while I have never used it not even in the E. S. now with all the privileges accorded me by the pledge—he voluntarily relinquished it by forming the General Council, and by subsequently forming the Exec. Council—specially to give Mr. Oakeley and his party of three, a chance to show what *they* could do. And who but he organised the distant Branches into Sections with autonomy? And has he not since the 10th Anniversary been willing to resign retire and give over his office to some better man? Remember, he is *President for life* but would retire to morrow if anyone could be found "a better man" to fill his place. And where's that man?

Of whom has he been jealous? Of Mr. Oakeley? I say, *it is the reverse* and I know and CAN PROVE IT. Why he was not even jealous of Subba Row, who, though neither a Mahatma nor the great adept C. O. and N. C. would represent him to be, still has forgotten more in philosophy than Olcott ever knew, and is one of the most remarkable men of India *intellectually*, if not spiritually. In comparison with Subba

Row, Oakeley and Cook are real pigmies. And yet Olcott had ever the greatest praise for S. R. behind his back and even now when S. R. left for no mortal reason other than to please Oakeley and spite me, perhaps.

"Unwillingness to listen to his councillors?" To whom? Give their names. It may very well be that a man like him, in the executive lead of one of the most difficult movements in the History of Human thought would have to be what he is; *i.e.*, stubborn, firm, persistent even dogmatic. Unfortunately he was not, being too kindhearted. He may seem to have a "domineering" temperament, and often offend his associates; this I know, and I know also that while he was beating down outside opposition, he has done so. I have told him scores of times to beware of this—for he does it even here with proud Englishmen—and he has always declared that he was entirely unconscious of ever having intentionally offended his friends. It is an unfortunate way of his; but surely between this seeming *domineering* tone, and the haughty contempt of the Anglo-Indians—of Hume pre-eminently—none of our Theosophists have ever been treated by anyone with the deference, brotherly love and sincere esteem shown to them by Olcott. Let them find another man in India, who is willing to proclaim himself and really be DE FACTO, the *servant of every Hindu* as he is, at first because of Olcott's passionate love for the Master who is a Hindoo, and then because he came to love the people really. Of course, he *has* given offence. But are you sure that another *leader* more "saintly" is available; or that the leaders of past social revolutions have been perfect? One thing I do know—and my Master and his know it too—he has done his best which is all that any of us can do. I have too many faults of my own (whatever may be his accusers) to sit over him in judgment. To me he has been ever a true friend and

defender, and I will not throw him overboard because of his faults. Wherever he will be, there will be the T.S. so long as he lives; those who want me, must have him, and there is no one in England who does not love and respect him no sooner he knows him. Even his enemies of the S. P. R. while calling him a credulous old man, proclaim him the most *honest* man in creation.

Extravagance? I perhaps do not know English well but the word in this connection makes me laugh. Deduct from the sum total of all money *ever* received by the T.S. the sum represented in real estate, furniture books, interest-bearing securities and cash in bank—*i.e.*, actual property now belonging to the Society and from the remainder take the sums actually advanced by Col. O. and myself, and then tell me what you mean by this word extravagance (with *Society* money). Name to me one other Society which, at the end of its first fifteen years of existence, can show such a balance sheet! My dear Sir, the cost of maintaining this one Sectional Headquarters is three times as much as the whole T.S. Headquarters expenses! 7 Duke St. office and meeting-rooms cost annually £ 500—more than by £ 100 what it costs at Adyar.

4. Damodar *is not dead*, and Olcott knows it as well as I do. I had a letter from him not more than 3 months ago, and *his* opinion of his countrymen at the present juncture is a caution. And what he says, mind you is simply the echo of what the Masters say. It is a *base falsehood* that he was driven away from Adyar. *I was* driven away, by the cowardice of those for whom I had risked my whole life, reputation and honour and he was the only true, devoted friend I had in all India, the *only one* who having the Masters' and my secret, knew the *whole* truth and therefore knew that whatever people thought being blinded by appearance I had never deceived anyone—though I was bound on my oath and pledge to conceal much from everyone, even Olcott. Damodar

was ready from his last birth to enter the highest PATH and suspected it. He had been long waiting for the expected permission to go to Tibet before the expiration of the 7 years; and his departure was precipitated from the house by his own unconquerable antipathy for certain of the "really clever men" at Adyar, for whose vicious potentialities he had a perfect loathing. I was ill then and I wanted him to stop at Adyar till the Master's permission would allow him to go straight to Tibet without stopping on his way, but he could not bear the strain and I let him go. We had agreed between us for everything. He *wanted people to think he* was dead that people should not speak of the Masters whose names had been so desecrated. For that purpose I gave him several articles, a morocco belt with European knife, scissors, etc., a chain and other trinkets to throw on his way. And this is why he sent away his coolies from the frontier and did not meet the lama of the Rajah but went his way and met those who were sent for him. Now that almost five years have passed I can tell you this as I said long ago to Olcott no sooner he had gone. He *will* return one day and then he may tell a good many meddlesome marplots some unpalatable truths they richly deserve.

No matter what your lying Sriman Swamy may, or may not be—one cannot always tell—he passed successfully through a cross examination by Mr. Subba Row, who pronounced him a *real* "chela of the 2nd Class" to several witnesses in Madras—Judge Srinivas Row among others, Olcott, etc. Without help he identified the two portraits saying which was which, and gave facts *not obtainable from books*. The certificate he gave was sent by Harte as a duplicate of what was to appear in the *Theosophist*, and I printed it for reasons of my own, even after Harte had written that he suppressed it (through *funk* of the disbelieving Hindus) at Adyar. I made no comments on it because there were *two fibs in it*: (*a*) Damodar never was at Lhassa nor Sriman Swamy either,

and not being permitted to say where he saw Damodar he gave a wrong name; and (*b*) My Master never told him what he says of me, but he heard it from a chela. I printed it with the lies, for two reasons—*firstly*, since I published it at all I had no right to change one word; *secondly*, I wanted to see what they would say in India to this; in India where every lie is believed and repeated most readily, while truth is rejected, smothered shot out of the guns (metaphorically) by rulers and by the ruled. Aye, India *does* crucify truth as readily as it is crucified here. Therefore, it was not yet intimated to me Mr. Subba Row had discovered his mistake about the Swamy being "a chela of the 2nd Class," whatever it may mean in India, as in Tibet it means nothing.

Col. O. has certainly a craving for strange stories and strange phenomena, for he believes the basis of philosophy is experimental psychology. This is no age in which to give out *facts* indiscriminately; and I have suffered keenly personally from what the silly publication of my phenomena brought upon my head. You, my dear Judge,[1] and many other old Indian friends now discredit them (facts and phenomena), but Col. Olcott never has and never can, for he has seen and talked with the Masters, and knows Them personally, while you have not; so that makes a difference you see.

Now I think I have answered all your points, except your asking me to write for you a paper to be read at the Bombay Convention. Now why should I do it? What good is a paper however cleverly written from one in whom the Indian theosophists have lost all confidence, (and may they be welcome to their suspicions for all *I* care!) whom they suspect of fraud, of having *invented* the Mahatmas, and what not? *I will never return to India.* I have come to this determination now, when I have finally been permitted to look into and see the real state of things in the hearts of those who

[1] Mr. Khandalawala was a Magistrate.

were my best friends, but who now, if they still want me, do so not because they continue to believe in the Masters or my own honesty but simply because they crave knowledge, they crave powers and occult secrets, no matter from what source they may come,—pure or impure. And this knowledge they know now that I have it, and they long for and envy it and would fain deprive me of it as a man will pick up a diamond even on a dung heap. This is so, and you know it as well as I do. I hope good may come of your Bombay meeting, but fear that short sighted counsel will prevail; for my occult prevision shows me evil events tracing back to ignoble motives concealed in certain breasts which are covered over with the mask of high sounding phrases. Whatever good and unselfish advice may be given will be gladly received by Olcott in India and myself here. Only hitherto I have remarked the strange fact that whatever I do on outside advice turns out badly (like the Sinnett phenomena) and whatever I do on my own "occult nose"—results in good. The missionaries thought it a great triumph for them when dying I left India and the S. P. R. imagined they had killed the T. S. by their Punch and Judy exposures. But by leaving I have been able to write my *S. D.* 'Key' and 'Voice' and prepared two more volumes of the S. Doctrine, which I could never have done in the turbulent psychic atmosphere of India. Nor would there now be a Society in England, soon ready to match India for numbers and intellect. For when I came here two years ago, there was only *one* Society profoundly asleep the mutual self admiration of the "London Lodge". And now we have here 9 Lodges, 2 *Esoteric* Lodges the "Horus" at Bradford and the —— here, Blavatsky Theo. Soc. "doing more work and having more members on its list than any other Lodge here". You wanted a paper to read at the Bombay meeting. *Read this.* Truth should not be concealed. I particularly request

you NOT to consider it confidential. What I say to you here I am ready to say it publicly, in *Lucifer* if occasion required.

And now I must close, summing up thus:

1. On one side is Col. Olcott, his life and his work.

2. On the other Messrs. Cooper-Oakley and Co., Bhavani Rao, S. Sundaram Iyer and a few others. The Future will judge. Col. Olcott and I began the T. Society together, have jointly borne its burdens, and will leave it together whenever we find we can do nothing more with it, and have Master's permission to do so. Bound together by the unbreakable ties of a common work,—the Masters' work—having mutual confidence and loyalty and one aim in view, we stand or fall together, though the Society (the T. S.) and human society as a whole crash around us. We have our work to do and *shall* do it at all hazards.

In conclusion, a word about Col. O.'s "favouritism," by which is meant of course his keeping Ananda.[1] Now by whatever name people choose to call Olcott's and my defence of Ananda, I know that no man alive who knows the circumstances of Ananda's first coming to us and who loves justice would fail to despise Col. O. if he threw him out *on false charges* and to please some to whom Ananda's manners were repugnant. The charge that Damodar was badly treated by us is false: but if Ananda were turned away under these circumstances a similar charge would be true in *his* case. He has been six years faithfully working for the Society, to his best ability; he threw up his Government appointment as Damodar did and braved the anger of his whole family even almost driving his wife to suicide. Put yourself *as a Judge* in his place and say what you would demand of the "President".

Fraternally and ever sincerely yours,

H. P. BLAVATSKY

[1] T. V. Vijayaraghava Charlu.

H. S. OLCOTT'S SECOND VISIT TO JAPAN

1891

September

16. Left London for New York.
23. Arrived New York.
28. Left for San Francisco.

October

8. Sailed for Japan from San Francisco.
28. Reached Yokohama. Disastrous earthquake had spread devastation.
30. Gave the 14 Propositions of Buddhist Platform to be translated by Mr. N. Amenomori, an excellent English scholar of Yokohama. Railway broken up; travelled by P. & O. s. s. *Ancona*.

November

1. Reached Kobe. Met Prof. John Milne, seismologist.
2. Fear of difficulty in getting signatures of Priests of sects to Platform, as many of them had left Kyoto for scene of the disaster. Arrived Kyoto. Notified



COLONEL OLCOTT IN JAPAN, WITH BUDDHIST PRIESTS, 1891

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Hongwanjis and the Ko-sai-kai—the General Committee of sects, which he had induced them to form on occasion of the first visit.

3. Representatives of Union General Committee called. Colonel Olcott met Mr. Hirai leading member of Young Men's Buddhist Committee and the priest Shaku Genyu San, of the Shin-gon sect, and had an earnest discussion over 14 Propositions. Shaku Genyu San agreed to accept the Propositions as included *within* the body of Northern Buddhism and promised to help in settling a common ground on which Nothern and Southern Churches might stand.
4. Shaku San returned with favourable report, and signed document on behalf of Ko-sai-kai, thus giving scheme the *imprimatur* of the approval of the united sects.

Before leaving Kobe on 9th, all sects except Shinshu had signed. To get signatures needed was not an easy matter. "There is a lot of polite humbugging going on about signing my Platform—idle excuses, etc." However, they were represented by Shaku San's signature, which virtually gave the consent of the whole body of Northern Buddhism.

7. "My room full all day. The Platform is being signed generally."
8. "Signing finished and paper complete. Dinner given me, 178 persons partaking. Addressed them. P.M. another address at Chounin Temple before Ko-sai-kai and public. Sects gave me 150 yen towards my expenses."
9. "Left for Kobe. Sent back the 100 yen with a note declining it because the Hong'jis had not signed

the Platform and this money, then, became a *douceur* to me. They sent it again to me to Kobe and I again returned it for the same reasons."

10. Sailed for Colombo.

December

10. Left for Madras.
13. Landed in Madras.

THE FOURTEEN FUNDAMENTAL BUDDHIST BELIEFS

1891

THE following text of the fourteen items of belief which have been accepted as fundamental principles in both the Southern and Northern sections of Buddhism, by authoritative committees to whom they were submitted by me personally, have so much historical importance that they are added to the present edition of THE BUDDHIST CATECHISM as an Appendix. It has very recently been reported to me by H. E. Prince Ouchtomsky, the learned Russian Orientalist, that having had the document translated to them, the Chief Lamas of the great Mongolian Buddhist monasteries declared to him that they accept every one of the propositions as drafted, with the one exception that the date of the Buddha is by them believed to have been some thousands of years earlier than the one given by me. This surprising fact had not hitherto come to my knowledge. Can it be that the Mongolian Sangha confuse the real epoch of Sākya Muni with that of his alleged next predecessor? Be this as it may, it is a most encouraging fact that the whole Buddhistic world may now be said to have united to the extent at least of these Fourteen Propositions.

H. S. O.

FUNDAMENTAL BUDDHISTIC BELIEFS

I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction;

and an unswerving kindness towards the members of the animal kingdom.

II. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world-periods, by certain illuminated beings called BUDDHAS, the name BUDDHA meaning "Enlightened".

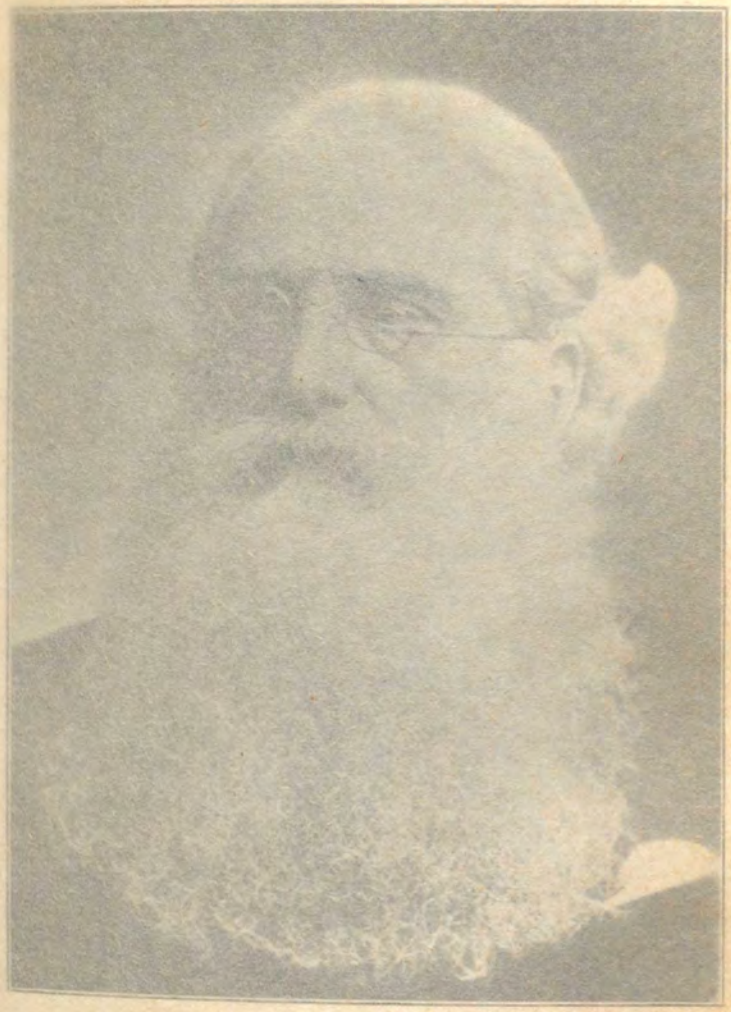
IV. The fourth Teacher in the present kalpa was Sākya Muni, or Gautama Buddha, who was born in a Royal family in India about 2,500 years ago. He is an historical personage and his name was Siddhārtha Gautama.

V. Sākya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII. The desire to live being the cause of rebirth, when that is extinguished rebirths cease and the perfected



H. S. Olcott

1891

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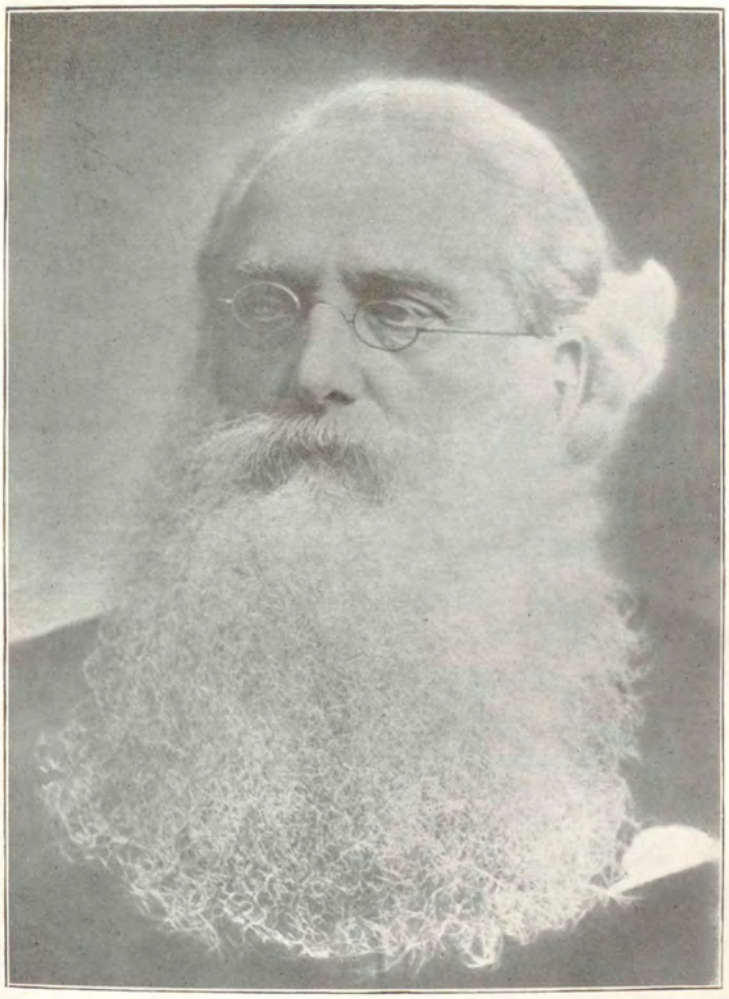
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H. S. Olcott

1891

individual attains by meditation that highest state of peace called *Nirvāna*.

IX. Sākya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the Four Noble Truths, *viz.*:

1. The miseries of existence;

2. The cause productive of misery, which is the desire ever renewed of satisfying oneself without being able ever to secure that end;

3. The destruction of that desire, or the estranging of oneself from it;

4. The means of obtaining this destruction of desire. The means which he pointed out is called the Noble Eightfold Path, *viz.*: Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

X. Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.

XI. The essence of Buddhism, as summed up by the Tathāgatha (Buddha) himself, as:

To cease from all sin,
To get virtue,
To purify the heart.

XII. The universe is subject to a natural causation known as "Karma". The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good Karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism, *viz.*: (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxicating or stupefying

drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery and rebirth.

XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason.

Drafted as a common platform upon which all Buddhists can agree.

H. S. OLCOTT, P.T.S.

Respectfully submitted for the approval of the High Priests of the nations which we severally represent, in the Buddhist Conference held at Adyar, Madras, on the 8th, 9th, 10th, 11th, and 12th of January, 1891 (A.B. 2434).

Japan	...	Kozen Gunaratana Chiezo Tokuzawa
Burmah	...	U. Hmoay Tha Aung
Ceylon	...	Dhammapala Hevavitarana.
The Maghs of Chittagong	...	Krishna Chandra Chowdry, by his appointed Proxy, Maung Tha Dwe.

BURMAH

Approved on behalf of the Buddhists of Burmah, this 3rd day of February, 1891 (A. B. 2434):

Tha-tha-na-baing Sayadawgyi; Aung Myi Shwebôn Sayadaw; Me-ga-waddy Sayadaw; Hmat-Khaya Sayadaw; Hti-lîn Sayadaw; Myadaung Sayadaw; Hla-Htwe Sayadaw; and sixteen others.

CEYLON

Approved on behalf of the Buddhists of Ceylon this 25th day of February, 1891 (A. B. 2434); Mahanuwara uposatha puspārāma vihārādhipati Hippola Dhamma Rakkhita Sobhitābhidhāna Mahā Nāyaka Sthavirayan wahanse wamha.

(Hippola Dhammarakkhita Sobhita, High Priest of the Malwatta Vihāra at Kandy).

(Sd). HIPPOLA

Mahanuwara Asgiri vihārādhipati Yatawattē Chandajotyabhidhāna Mahā Nāyaka Sthavirayan wahanse wamha—(Yatawattē Chandajoti, High Priest of Asgiri Vihāra at Kandy).

(Sd.) YATAWATTA

Hikkaduwe Srī Sumangala Sripādasthāne saha Kolamba palāte Pradhāna Nāyaka Sthavirayo (Hikkaduwe Srī Sumangala, High Priest of Adam's Peak and the District of Colombo).

(Sd.) H. SUMANGALA

Maligāwe Prāchina Pustakālāyādhyakshaka Suriyagoda Sonuttara Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy).

(Sd.) S. SONUTTARA

Sugatasāsanadhaja Vinayāchariya Dhammālankārābhidhāna Nāyaka Sthavira. (Dhammālankāra, High Priest.)

(Sd.) W. DHAMMĀLANKĀRA

Pawaraneruttikāchariya Mahāvibhāvi Waskaduwa Subhūti. (Waskaduwa Subhūti, High Priest.)

(Sd.) W. SUBHŪTI

JAPAN

Accepted as included within the body of Northern Buddhism.

Shaku Genyu	(Shingon Shu)
Fukuda Nichiyo	(Nichiren ,,)
Sanada Seyko	(Zen ,,)
Ito Quan Shyu	(,, ,,)
Takehana Hakuyo	(Jodo ,,)
Kono Rioshin	(Ji-Shu ,,)
Kiro Ki-ko	(Jodo Seizan,,)
Harutani Shinsho	(Tendai ,,)
Manabe Shun-myo	(Shingon ,,)

CHITTAGONG

Accepted for the Buddhists of Chittagong.

Nagawa Parvata Vihārādhipati Guna Megu Wini-Lankāra, Harbing, Chittagong, Bengal.

COLONEL OLCOTT AND THE UPLIFT OF THE DEPRESSED CLASSES

1894

COLONEL OLCOTT certainly stands out, particularly in South India, as one of the first to begin this urgent reform towards abolishing one of the worst evils of Hinduism. He organized in the district near Adyar schools for the Depressed Classes who are called "Panchamas". What moved him to begin this work? He has it described in *Old Diary Leaves* as follows:

> The disabilities and miseries of the poor Pariahs had long been tugging at my heart-strings and on the 10th of May of the year in question [1894], I inspected a piece of ground in the village of Urur, quite near our Headquarters, where I had definitely determined to open a school for them at my own expense. A Committee of Pariahs called on me the following day and we agreed upon conditions that should govern the system of instruction that I thought it best to give them. I told the Committee that I would not consent attempting to carry the pupils beyond the elementary stage of education, my desire being to give them such better chance of getting on in life as even a partially educated man has over the illiterate: it was made clear in the discussion that even the acquired ability to read, write, and cipher would be a more distinct gain than the setting aside of a small fund in the Savings Bank, for with their literary acquisitions and the mental training they must go through, they could soon earn enough, more than they could without the education, to create the Savings Bank funds themselves. The Committee were won over to my view, a suitable man of their community was nominated to me for Manager, and I promised to start the school as soon as possible.

Colonel Olcott stipulated that no school-fees should be charged; that the school hours were to be convenient for the occupations of the domestic servants and others who might seek education; that no Christian or other proselytism was to be permitted. Tamil (reading, writing and correct spelling) as well as arithmetic, English speaking and Hindustani speaking were to be taught.

Colonel Olcott left for Europe on 14th May, 1894, but he left full instructions with Mr. S. Ryder for supervising the erection of the building (a mere mud-walled, half-open, palmyra-thatched structure, like most Indian village school-houses) and its management until his return. The School was opened in June, 1894, and appropriately named "The Olcott Free School".

The success of the experiment is reported by its Manager in the *Madras Mail*, 1896. He writes: "The free education offered by Colonel Olcott is now so well appreciated that we shall soon have to refuse further admission of pupils for want of room. The movement is becoming so popular that I believe it would be comparatively easy to gather several thousand Pariah boys and girls into free schools in Madras and its suburbs alone."

In 1898 a second school named the "H. P. B. Memorial Free School" was founded at Kodambakam, and in 1899 a third school named the "Damodar Free School" was opened at Teynampet. In 1901 Colonel Olcott made an appeal to his countrymen in a letter to the *Record-Herald* of Chicago, for funds for extending this work, and in September, 1901, a fourth school was opened at Mylapore. It was named after the great South Indian Yogi, Tiruvalluvar, himself a Panchama. The fifth and last school was opened on 1st May, 1906, at Krishnampet, five miles from Adyar, outside the City limits and named the "Besant Free School".

In 1925, owing to financial difficulties, it was found impossible to carry on work in all the schools, and on January 6th, 1926, the three schools within the Municipal area of the City of Madras were transferred as gifts, with all their property, such as buildings, books, furniture, etc., to the Corporation of Madras.

The transference of these three schools was facilitated by the fact that there had been passed a law for Free Elementary Education to be provided from the taxes. This had never existed up to this time in India. The two schools managed to-day by the Olcott Panchama School Committee are outside the Municipal limits of the City of Madras, and therefore could not be taken over by the City. They come within the district of Chingleput, but the District Board has, owing to lack of funds, refused to take them over.

The Panchama Schools organized by Colonel Olcott secured very early the services of Miss Sarah E. Palmer, B.Sc. of Wisconsin, U.S.A., who volunteered to come for this special work. Miss Palmer introduced for the first time into elementary schools in Madras the ideals of the Kindergarten, and these five schools for outcaste children became in many ways more advanced in their methods than the schools in the City for caste children. Teachers from these latter schools constantly visited the Panchama Schools to observe the new methods. Miss Palmer is still a resident at Adyar Headquarters, having retired last year from many years service to these and other schools conducted by Theosophists.

Colonel Olcott's reform movement has been greatly assisted by the expansion of the Theosophical Headquarters at Adyar. A large number of the boys of these schools, as they grew up found employment as servants at Adyar, the European and American residents invariably so employing them, and giving them such training as has enabled them, when not employed at Adyar, to find places among Europeans in the

city of Madras. While among caste people there is still objection to employing them as domestic servants, even this objection has greatly been lessened among many Hindu residents and visitors at Adyar. Colonel Olcott's work has now affected a larger field, and the very name "depressed classes" is tending to disappear.

He assisted them also in coming into touch with Buddhism, and a certain number of Panchamas in Madras became Buddhists. For a tradition existed among them that once they had been Buddhists. At any rate, as Buddhists, they became a little less "untouchable".—C. JINARĀJADĀSA.

T. S. SOLIDARITY AND IDEALS[1]

BY H. S. OLCOTT

1894

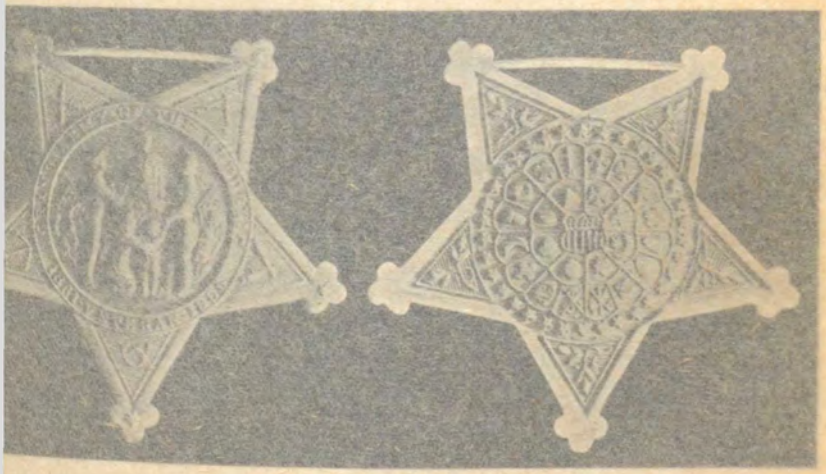
THE time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage—in short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centres of

[1] *The Path*, Oct., 1894.



COLONEL OLCOTT IN SURAT, 1888



OTT'S MEDAL AS A VETERAN OF THE CIVIL WAR, U. S. A., 1861-1866

T. S. SOLIDARITY AND IDEALS[1]

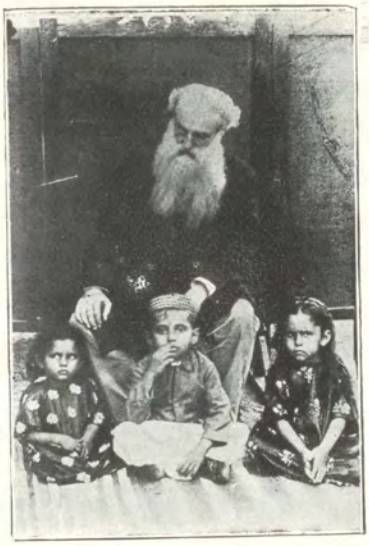
By H. S. OLCOTT

1894

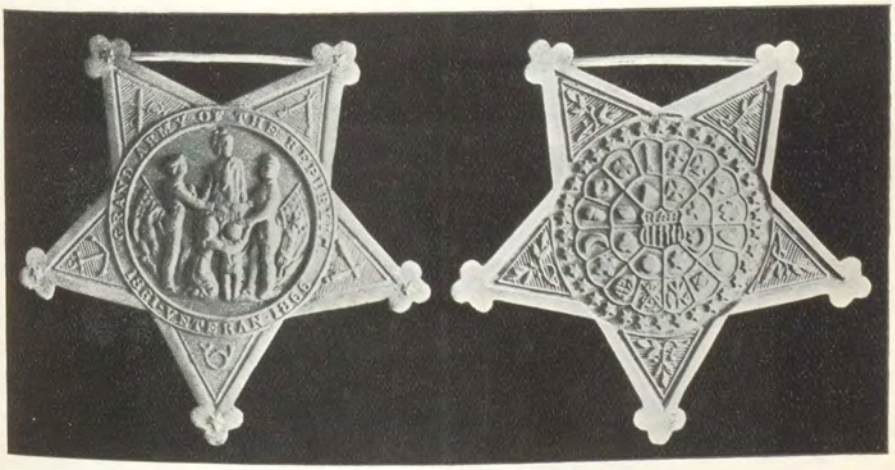
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COLONEL OLCOTT IN SURAT, 1888



H. S. OLCOTT'S MEDAL AS A VETERAN OF THE CIVIL WAR, U. S. A., 1861-1866

intensest activity which have developed amidst favouring environments, and, as in other cases, the evolutionary force tends to shift its swirl from place to place as these conditions change. Thus, for instance, India was the first centre where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the Founders sailed away to Bombay, in December, 1878, they left little more than the name of the Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burma, Japan and Australasia. Last of all, it has got to South Africa, South America and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society; it is the elastic tie that binds the parts together; and the platform which gives standing room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm

the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian Press testifies to its having stopped the tendency towards Materialism, which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is, that a drawing together in mutual good-will has begun between the Hindū, Buddhist, Parsī and Musalman Fellows of the Theosophical Society; their behaviour towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness [1].

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could have been made; the humblest labourer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to, could without preparatory coaching, be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking," make our meaning too obscure,

[1] Her first visit to India began on Nov. 9, 1893 and ended March 20, 1894.

indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that it is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Musalman by the followers of Islam, as a Hindu by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsī catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all

religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course, this is reiteration, but all the same necessary; it ought to replace a "Scripture text" on the wall of every Theosophist's house.

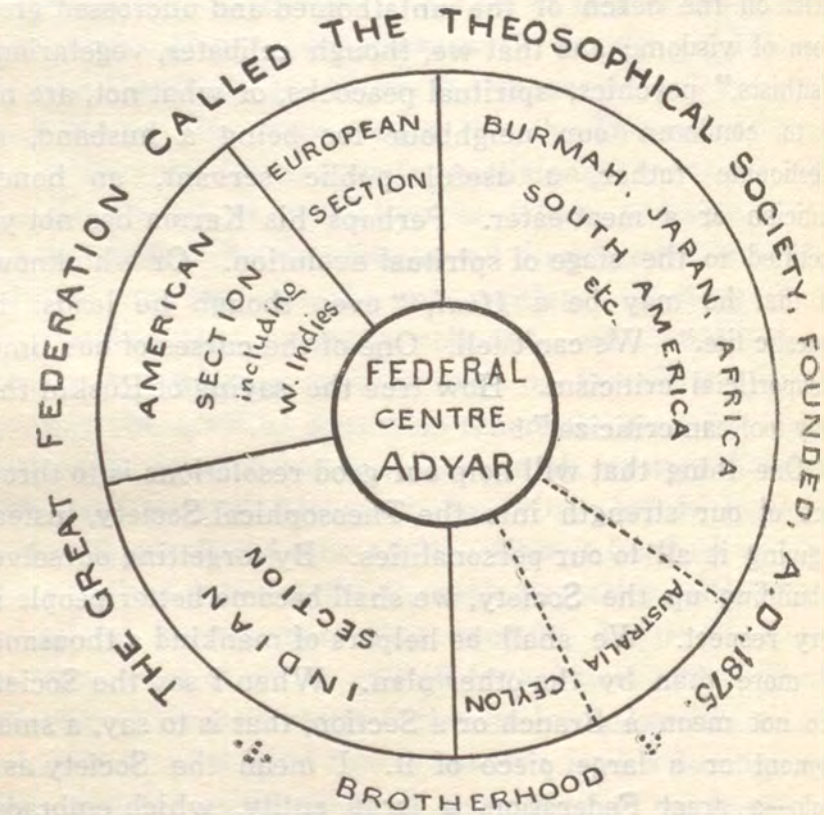
Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much, among us. The sooner we are honest to ourselves the sooner we will be so to our neighbours. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himālayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighan nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society, especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and

spiritual advancement, ought to read what the *Gītā*, the *Dhammapada*, the *Avesta*, the *Koran* and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things, is himself the slave of personal vanity, hence spiritually hemiplegic. Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists," psychics, spiritual peacocks, or what not, are not fit to condemn our neighbour for being a husband, an affectionate father, a useful public servant, an honest politician or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a *Muni*, "even though he leads the domestic life." We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize"!

One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousand-fold more than by the other plan. When I say the Society I do not mean a Branch or a Section, that is to say, a small fragment or a large piece of it. I mean the Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our good-will, our sacrifices, our unselfish work, our altruism; a *fasces* composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that

the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections. Perhaps the real state of the case may be best shown at a glance by the following simple diagram:



The plan shows three fully-formed Sections, the Indian, American and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate Sections, and the broad field remains to be covered hereafter with Sectional organizations. The periphery of the whole is the Theosophical

Society, which contains all Sections and territories and binds them together with its protecting rim. The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any other nation, that of that particular government. The boast of all Americans is that the Federal Government lies like eiderdown upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis[1] with ease and safety because of our Constitution, and it is due to that that we are to-day stronger and more united than ever before. Behind us is a wrack of storm-clouds, before us the sun of peace shines. I call upon every loyal member of the Society to do what he can to strengthen its solidarity, to do which he need not desert his household and flit away to some Headquarters. In doing the work that lies nearest to hand and creating a new centre of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

[1] The records of the Society do not indicate any events deserving the words "recent crisis"—unless they refer to events in 1892. On February 1st of that year, Colonel Olcott sent in his resignation as President to the then Vice-President, Mr. W. Q. Judge. His reasons were that his health seemed about to give way completely under the strain of rheumatism and the effects of prolonged residence in the tropics. In April, he agreed to postpone the resignation, as various legal matters had to be transacted before he could give up his post, and as Mr. Judge could not take charge immediately as President. Appeals came to Colonel Olcott from on all sides to withdraw his resignation. After several months' stay at Ootacamund, his health improved so greatly that in August he revoked his letter of resignation.—C. J.

THE PURPOSE OF ADYAR[1]

By H. S. OLCOTT

1897

IT has always seemed to me that one of the noblest ideals of our Society would be to create at Adyar an Oriental Library that would rank with the best in the world at this time and bear comparison with some of those of the past. Neither of us Founders ever made or tried to make Adyar a school of mystical study or yogic development: it was not in accord with the temperament of either of us two; Adyar was made and always will be a throbbing centre of vital force to circulate throughout all the ramifications of the Theosophical movement, keeping it in strong healthy action; thus doing for the physical body of the Society what the nerve-fluid engendered in the brain and spinal cord does for the whole body of a man when pumped through the nerves to the extremities by the pulsations of the principle of life. The true "ashram" and yogic centre of this and all other world-moving activities is where the White Lodge has its stations for developing and distributing throughout our globe and its inhabitants the currents of evolutionary Divine Force. And then we must not forget that a spiritual centre is not of necessity at Benares or Jerusalem, at Lhassa or Medina, at Rome or Hardwar or any other locality which men consider the holiest: at all these

[1] *Old Diary Leaves*, Year 1897. THE THEOSOPHIST, July, 1905.

places one sees too often exhibited the vilest phase of human nature, enough to putrefy the atmosphere and poison the soil, spiritually speaking. The Holy of Holies is in the heart of the perfect man, and such an one as that carries with him wherever he goes the benign influence which one would hope to find at these various sanctuaries of the different religions.

Since Tibet has been invaded and Lhassa more or less ransacked without the finding of a single Mahatma, caged or loose, the Western Press and some of their Indian copyists have been making sport of the poor Theosophists for their gullibility and implying that their leaders had been guilty of deception in affirming that the headquarters of the Elder Brothers was in Tibet: we have had the same nonsense before in the books of Knight and other travellers (*vide* "The Mahatma Quest" THEOSOPHIST, Vol. XVI, pp. 173,305). Of course it was sheer nonsense for these marauders and travellers to imagine for one moment that Mahatmas were kept on show, like the beasts at the Zoo, for the inspection of the public: nor was there one chance in ten thousand that if they had met a Mahatma they would have been able to recognise him. It might be as well for our sceptical critics to take the first Bible that comes in their way and read and ponder upon what is said in St. Luke, XXIV, 16 and 31; this "holding" and "opening" of eyes is practised now as successfully as it was in ancient times, even at Salpétrière and Nancy. The fact is—as I was told many years ago—the headquarters of the White Lodge is shifted from place to place according to the exigencies of occult management; it used to be in Arabia Petræa, but two years before the British came to possess themselves of Egypt it was removed to Tibet, not to Lhassa but to another place. When H. P. B. and I were preparing to come to India, arrangements were in progress for the removal of the White Lodge from Tibet to another retreat where there was the minimum of chance of their

being disturbed by any of these movings of pawns across the political chequer-board. The inaccuracy of the editors who have been talking about Lhassa as the " Mecca of Theosophy" will be apparent from what has been said above.

I make this digression purposely to enter my protest against a wretched tendency that I have now and again noticed to speak of Adyar as though it should be first and foremost a sort of sacred School of the Prophets, in ignorance of its real relation to the movement.

It goes without saying that I would be delighted beyond measure to have some really holy man of developed spiritual powers settling here and carrying on a school of spiritual instruction; I would give him every needed facility for carrying on his work and for his comfort and that of his disciples. But with my temperament—that of an executive officer and practical manager—it would be only shallow hypocrisy in me if I were to set myself up to figure in such a capacity; as much so as it would be ridiculous for such an ascetic to undertake to relieve me for a month or a week of my Presidential duties. All of us have our tasks assigned us in the Society, and it will be a glorious day when we can all realise the fact, and not keep interfering in our neighbour's business in the childish notion that we are equally clever in all kinds of human activity.

COLONEL OLCOTT'S VISIT TO SOUTH AMERICA

1901

THE first prominent Theosophist to visit South America was Colonel Olcott himself. The Movement spread to South America and Cuba from Spain. Four Lodges had been formed in Argentina by 1901, when Colonel Olcott visited Buenos Aires. Three of these Lodges were in Buenos Aires, and the fourth in Rosario de Santa Fé.

Logia "Luz": founded in Buenos Aires, January 7, 1893, and reorganized November 8, 1894. Its founder, Señora Antonia Martinez Royo was the soul and life of the Lodge. President: Señor Alejandro Sorondo; Secretary: Señor L. Lugones.

Logia "Ananda": founded in Buenos Aires on July 4, 1899. President: Señor E. Bonicel; Secretary: Señor E. Coudray.

Logia "Aurora": founded in Rosario de Sante Fé in January, 1901. President: Señor J. Moreno; Secretary: Señor Armando Rapp.

Logia "Vi-Dharma": founded in Buenos Aires, September 21, 1901: President. Commandante F. W. Fernandez; Secretary: Señor Luis Scheiner.

Colonel Olcott arrived in Buenos Aires from Southampton on September 15, 1901. He was met by Commandante Federico W. Fernandez, Señor Alejandro Sorondo and Señor Bonicel.

The entries in his Diary are as follows (omitting the names of the persons who called on him):

Monday 16: Met the Ananda T. S.—a dozen members there. Talked until 11 o'c.

On the 16th, the following notice was sent out to those likely to be interested, and also announced in the papers.

SOCIEDAD TEOSOFICA

Buenos Aires, Septiembre 16 de 1901

Las Ramas Argentinas de la Sociedad Teosofica tienen el agrado de invitar a Ud. a la conferencia en francés que dará el Miercoles 18 del corriente, en el salón del Prince George Hall, a las 9 p.m. el Sr. Coronel Enrique S. Olcott, Presidente Fundador de la Sociedad, de pasa actualmente por Buenos Aires.

Tema: ORIGEN Y EXPANSION DEL MOVIMIENTO TEOSOFICO.

THE THEOSOPHICAL SOCIETY

Buenos Aires, September 16, 1901

The Argentine Branches of the Theosophical Society have the pleasure of inviting you to a lecture in French, which Colonel Henry S. Olcott, the President-Founder of the Society, now on a visit to Buenos Aires, will give on Wednesday 18th of this month, in Prince George's Hall at 9 p.m.

Subject: THE ORIGIN AND GROWTH OF THE THEOSOPHICAL MOVEMENT.

Colonel Olcott continues in his Diary:

Wednesday 18: Gave this lecture to a good audience who listened with a close attention which seemed surprising to several who are old residents and know the people. Sorondo as Chairman gave a very fine opening address. The Hall holds 150 and was nearly full.

Friday 20: Scheiner came and went with Fernandez and myself to the rooms of the English Literary Society where I lectured to a packed audience: 200 could not get in. Great applause. Subject: "Theosophy and Common Sense." New lecture.

Saturday 21: Evening. Held meeting of representatives of Branches. Agreed upon a South American Section. Appointed Scheiner my correspondent.

Sunday 22: To La Plata, 1½ hours from town to lecture on Theosophy at the Public Library in the Government Palace. Very distinguished audience of 400—Senators, Deputies, Judges of High Court, Ministers of Cabinet, Professors, etc., and many ladies. Spoke over an hour in French fluently. Much praise and applause.

Monday 23: Scheiner and I arranged our plans for the foundation of a South American Section,[1] and his appointment as my local correspondent.

Wednesday 25: After lunch I was photographed with Sorondo, Fernandez, Scheiner and others. Then went on board S. S. Mark.

Thursday 26: Sailed 6 a.m.

NO INFALLIBLE AGENTS OF THE MASTERS

1900

As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate, either them, their agents, or any other living or dead personage to the divine status, or their teachings to that of infallible doctrine. Not one word was ever spoken, transmitted, or written to me by the Masters that warranted such a course, nay, that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example, and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office I shall proclaim this as the basis, and the only basis and the palladium of the Society.

H. S. OLCOTT

[1] Not a regular "Section," *i.e.*, seven Lodges chartered as a National Society. The Argentine Section was formed only in 1920. But from Argentina the movement spread to other parts of Latin America.

THE COUNT DE SAINT-GERMAIN AND H. P. B.—TWO MESSENGERS OF THE WHITE LODGE

BY H. S. OLCOTT

1905

TO me, one of the most picturesque, impressive and admirable characters in modern history is the wonder-worker whose name heads this article. The world does not see him as a recluse of the desert or the jungle, unwashed, wrinkled, hairy and clothed in rags, living apart from his fellow men and devoid of human sympathies; but as one who amid the splendour of the most brilliant European courts, equalled the greatest of the personages who move across the canvas of history. He towered above them all—kings, nobles, philosophers, statesmen and men of letters, in the majesty of his personal character, the nobility of his ideals and motives, the consistency of his acts and the profundity of his knowledge, not only of the mysteries of Nature, but also of the literature of all peoples and epochs. By reading all I could find about him, including the instructive articles of Mrs. Cooper-Oakley in *The Theosophical Review* (Vols. 21 and 22) I have come to love as well as to admire him; to love him as did H. P. B.; and for the same reason—that he was a messenger and agent of the White Lodge, accomplishing his mission with unselfish

loyalty and doing all that lay within man's power to benefit others.

The recent reading of a biographical memoir under the form of an historical romance, of the famous *Souvenirs* of the Baron de Gleichen; of an interesting article in Vol. 6. of *Le Lotus Bleu*; of the article on the Count in the *Encyclopædia Britannica* and other publications, has freshened up all my memories of what I had heard about him, and, more important still, has persuaded me of his identity with one of the most charming of the Unseen Personages who stood behind the masque of H. P. B. during the writing of *Isis Unveiled*. The more I think of it, the more fully am I persuaded of the truth of this surmise.

Before going into these details, however, it will be well just simply to say that one day, in the eighteenth century, he appeared in France under the name above given. It is said that he had taken it from an estate bought by him in the Tyrol. Mrs. Cooper-Oakley gives, on the authority of Mme. d'Adhémar, a list of the different names under which this maker of epochs had been known, from the year 1710 to 1822. I cite the following: Marquis de Montferrat, Comte Bellamare, Chevalier Schoening, Chevalier Weldon, Comte Soltikoff, Graf Tzaogy, Prinz Rakoczy, and finally, Saint-Germain. Mrs. Cooper-Oakley, with the help of friends, made an industrious search in the libraries of the British Museum and in those of several European kingdoms. She patiently collated from various sources bits of history which go to identify the great Count with the personages known under these different titles. But it is conceded by all who have written about him that the real secret of his birth and nationality was never discovered; all the labours of all the police authorities of different countries resulted only in failure. Another fact of great interest is that no crime nor criminal intention nor deception was ever proved

against him; his character was unblemished, his aims always noble. Though living in luxury and seemingly possessed of boundless wealth, no one could ever learn whence his money came; he kept no bank account, received no cash remittances, enjoyed no pension from any government, refused every offer of presents and benefits made him by King Louis XV, and other sovereigns, and yet his generosity was princely. To the poor and miserable, the sick and the oppressed, he was an incarnate Providence; among other public benefactions, he founded a hospital at Paris, and possibly others elsewhere.

Grimm, in his celebrated "*Correspondance Litéraire*," which is described by the *Encyc. Brit.* as "the most valuable of existing records of any important literary period," affirms that Saint-Germain was "the man of the best parts he had ever seen". He knew all languages, all history, all transcendental science; took no present nor patronage, refused all offers of such, gave lavishly, founded hospitals, and worked ever and always unflaggingly for the benefit of the race. One would think that such a man might have been spared by the slanderer and the calumniator, yet he was not; while yet living and since his death (or disappearance, rather) the vilest insults have been showered upon his memory. Says the *Encyc. Brit.*:

> A celebrated adventurer of the eighteenth century who by the assertion of his discovery of some extraordinary secrets of nature exercised considerable influence at several European Courts . . . It was commonly stated that he obtained his money from discharging the functions of spy to one of the European Courts.

The identical opinion of him is echoed by Bouilferet in his *Dictionnaire d'Histoire et de Géographie*, and by various other writers.

We have various descriptions of the personal appearance of Count de Saint-Germain, and although they differ somewhat in details, yet all describe him as a man in radiant health, and of unflagging courtesy and good humour. His manners were

the perfection of refinement and grace. He seems to have been a remarkable linguist, speaking fluently and usually without foreign accent the current languages of Europe. One writer, signing himself Jean Léclaireur, says in an interesting article on "*Le Secret du Comte de Saint-Germain*," in the *Lotus Bleu*, Vol. VI, 314-9, that he was familiar with French, English, Italian, Spanish, Portuguese, German, Russian, Danish, Swedish and many oriental dialects. His accomplishments in this latter respect supply one of the points of resemblance which are so striking between himself and H. P. B. For His Highness the late Prince Emil de Sayn-Wittgenstein, A. D. C. to the Emperor Nicholas and an early member of our Society, wrote me once that when he knew H. P. B. at Tiflis, she was famed for her ability to speak most of the languages of the Caucasus—Georgian, Mingrelian, Abkasian, etc., while we ourselves have seen her producing literature of a superior class in Russian, French and English. But the more one reads about Saint-Germain and knows about H. P. B., the more numerous and striking are the resemblances between the two great occultists. Mrs. Cooper-Oakley in her careful compilation says :[1]

> It was almost universally accorded that he had a charming grace and courtliness of manner. He displayed, moreover, in society a great variety of gifts, played several musical instruments excellently, and sometimes showed faculties and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and wrote them simultaneously with both hands on two separate sheets of paper—no one present could distinguish one sheet from the other.

Mr. Léclaireur, in the article above noticed, has summarised many points about Count de Saint-Germain which corroborate the foregoing and seem to be carefully compiled from the literature of the subject. He says :

> His beauty was remarkable and his manners splendid ; he had an extraordinary talent for elocution, a marvellous education and

[1] *Theosophical Review*, Vol. XXI, p. 428.

erudition . . . An accomplished musician, he played on all instruments, but was particularly fond of the violin; he made it vibrate so divinely that two persons who heard him and afterwards the famous Italian master, Paganini, placed the two artists on the same level.

Here we recall the superb facility of H. P. B. as a pianist, her butterfly-like touch, her improvisatorial faculty and her knowledge of technique. Baron de Gleichen quotes him as saying:

You do not know what you are talking about; only I can discuss the matter, which I have exhausted, as I have music, which I abandoned because I was unable to go any farther in it.

The Baron was invited to his house with the ostensible object of examining some very valuable paintings; and the Baron says:

He kept his word, for the paintings which he showed me had the character of singularity or of perfection, which made them more interesting than many pictures of the first rank, especially a holy family of Murillo which equalled in beauty that of Raphael at Versailles; but he showed me much more than that, *viz.*, a quantity of gems, especially of diamonds, of surprising colour, size, and perfection. I thought I was looking at the treasures of the Wonderful Lamp. There were among others an opal of monstrous size and a white sapphire as large as an egg, which paled by its brilliancy that of all the stones that I placed beside it for comparison. I dare to profess to be a connoisseur in jewels, and I declare that the eye could not discover the least reason to doubt the fineness of these stones, the more so since they were not mounted.

Many years ago my sister, Mrs. Mitchell, feeling indignant at the base slanders that were being circulated against H.P.B. and myself, and wishing to place on record some of the facts that came under her own notice while occupying, with her husband and children, a flat in the same building as ourselves, published in a London journal an article in which the following incident among others is given:

One day she said she would show me some pretty things; and going to a small chest of drawers that stood beneath one of the windows, she took from them many pieces of superb jewellery; brooches, lockets, bracelets and rings, that were ablaze with all kinds of precious stones, diamonds, rubies, sapphires, etc. I held and examined them, but on asking to see them the next day I found only empty drawers.

My sister thought they must have been worth a great many thousands of dollars. Now as I happened to know that H.P.B. had no such collection of precious stones, nor even a small portion of them, my only possible inference is that she had played on my sister's sight one of those optical illusions which she described as psychological tricks. I am inclined to believe that Saint-Germain did the same to Baron de Gleichen. True, these wonder-workers can at their pleasure turn such an illusion into a reality and make the gems solid and permanent. Take, for instance, my "rose-ring"[1] which she first made to leap out of a rose which I was holding in my hand, and, eighteen months later, while my sister held it, caused three small diamonds to be set in the gold in the form of a triangle. Many persons in different countries have seen this ring, and some have seen me write with it on glass, thus proving the stones to be genuine diamonds. The ring is still in my possession, and during the intervening thirty years has not changed its character at all. Moreover, there are the cases of her duplication of a yellow diamond for Mrs. Sinnett at Simla, of sapphires for Mrs. Carmichael and other friends at different places, her making her mystic seal-ring, now in Mrs. Besant's possession, by rubbing between her hands my own intaglio seal-ring; and the hybrid silver sugar-tongs, and, first and last, many articles of metal and stone which, having been duly described in my *Old Diary Leaves*, need not be here recapitulated.

The reader will see that the respective phenomena of Saint-Germain and H.P.B. complement and corroborate each other, and that they go to show that among the branches of occult science that are familiar to adepts and their advanced pupils, is to be included an intimate knowledge of and control over the mineral kingdom. Saint-Germain told somebody that he had learnt from an old Hindu Brahmin how to "revive"

[1] See *Old Diary Leaves*, I, 96.

pure carbon, that is to say to transmute it into diamond; and Kenneth Mackenzie is quoted as saying in his *Royal Masonic Cyclopædia*, p. 644:

> In 1780, during his visit to the French ambassador to the Hague, he smashed with a hammer a superb diamond which he had produced by alchemical means; the mate to it, also made by him, he had sold to a jeweller, for the price of 5,500 *louis d'or*.

We have nothing in any of these accounts going to show whether any of the gems made by him remained solid or whether they dissolved back into the astral matter out of which they had been composed, except in the specific cases where a gem had been given to some individual, or in that where one had been sold to a jeweller. To me it is unthinkable that he should have sold the diamond for the sake of raising 5,500 *louis*, for the fact of his having apparently unlimited command of money shows that he could not have needed so small a sum.

We have spoken above of the dissolution of a gem magically created. If the reader will refer to *Old Diary Leaves*, I, 197 and 198, he will see that the first picture of "Chevalier Louis," precipitated by H. P. B. on a certain evening, had faded out by the next morning, but that when she again caused it to appear, at Mr. Judge's request, she had "fixed" it so that it remains unchanged to the present time of writing. My explanation of that is that it depended entirely upon the adept operator whether he should make a fugitive precipitation of the thought-picture, leaving it to be acted upon and dissipated by the attraction of space, or on making the deposit of pigment, cut off the current which connected it with space and so leaving it a permanent pigmentary deposit on the paper or other surface. In fact I strongly advise anyone who wants to get at the mysteries of Count de Saint-Germain, Cagliostro and other wonder-workers, to read in connection with them the various accounts of H. P. B.'s phenomena which have been published

by credible witnesses. Take for example the quotation made by Mrs. Cooper-Oakley from the "*Souvenirs de Marie-Antoinette*," by the Countess d'Adhémar, who had been an intimate friend of the Queen and who died in 1822. She is giving an interesting account of an interview between Her Majesty, the Count de Maurepas, herself and Saint-Germain. The last named had paid Mme. d'Adhémar a visit of momentous importance to the Royal family and to France, and had departed. The minister, M. de Maurepas, had come in and was slandering Saint-Germain outrageously, calling him a rogue and a charlatan; just as he had said that he would send him to the Bastille, the door opened and Saint-Germain entered, to the consternation of M. de Maurepas and the great surprise of the Countess. Stepping majestically up to the Minister, Saint-Germain warned him that he was ruining both monarchy and kingdom by his incapacity and stubborn vanity, and ended with these words:

> Expect no homage from posterity, frivolous and incapable Minister! You will be ranked among those who cause the ruin of empires . . . M. de Saint-Germain, having spoken thus without taking breath, turned towards the door again, shut it and disappeared . . . all efforts to find the Count failed.

Compare this with the several disappearances of H. P. B. in and near Karli Caves and elsewhere, and see how the two agents of the Brotherhood employed identical means for making themselves invisible at the critical moment.

He kept house sumptuously and accepted invitations to dinner from kings and other important persons, but always with the understanding that he should not be expected to eat or drink with the company; and, in fact, he never did, giving as his excuse that he was obliged to follow a special and very strict regimen. It was said that he kept his body strong, young and healthy by taking elixirs and essences, the composition of which he kept secret; it is alleged that his visible diet was only what we might call oatmeal porridge,

and that also was prepared by himself. M. Léclaireur says:

> He often retired very late, but was never exhausted; he took great precautions against the cold. He often threw himself into a lethargic condition which lasted from thirty to fifty hours, and during which his body seemed as if dead. Then he reawakened, refreshed and rejuvenated and invigorated by this magical repose, and stupefied those present by relating all important things that had passed in the city or in public affairs during the interval. His prophecies as well as his foresight never failed.

This recalls the story told by Colin de Plancy[1] about Pythagoras who, on returning from his journeyings on the astral plane "knew perfectly all that had happened on earth during his absence".

To continue our comparison of the two "messengers," friends and co-workers, we see that H. P. B. did not confine herself to porridge or even a non-flesh diet, but, like the Count, she too would fall into these states of lethargy when she was oblivious to surrounding things, but would come back full of her experiences during the interval of her temporary physical abstraction. In the first Vol. of *Old Diary Leaves* these "brown study" states are described, as also the changes in her moods and manners as one Master after another came "on guard". It is also recorded how the new entity coming in had to pick up out of the brain of the body the register of what had just been transpiring; sometimes making palpable mistakes. Unfortunately we have no record of the effect produced on Saint-Germain by suddenly awakening him out of this recuperative trance condition, probably because he always took precautions against such a thing happening; but in the case of H. P. B. I have described the great shock that she experienced when suddenly and unexpectedly dragged back into physical consciousness; more than once she held my hand against her heart to let me feel it beating like a trip-hammer, and she told me that, under certain circumstances,

[1] *Dictionnaire Infernal*, Vol. II, 223.

such a thing might be fatal. I am not alluding to those cases where she would leave her body for one or more hours to be worked by one or other of the Masters who were superintending the production of *Isis Unveiled*, but only to those brief withdrawals from the external to the internal plane of consciousness.

In another point there was a great difference between the two messengers. Saint-Germain would, very often, when the conversation turned upon any given epoch of the past, describe what had happened as though he had been present, and, as Baron de Gleichen tells us:

> He would depict the most trifling circumstances, the manners and gestures of the speakers, even the room and the place in it they had occupied, with a detail and vivacity which made one think that one was listening to a man who had really been present . . . He knew, in general, history minutely, and drew up mental pictures and scenes so naturally represented, that never had any eye-witness spoken of a recent adventure as did he of those of the past centuries.

The revelations of psychometry have made it perfectly easy for us to understand the following:

> A man of Saint-Germain's evident adeptship could recall out of the galleries of the astral light the incidents of any given historical epoch, even to the details of house construction, furnishing and decoration, and the appearance, actions, speech and gestures of the inhabitants; and by spreading out his observations like a spider's web in different directions, get at any facts that he might wish to cite in the conversation then going on. Without having been incarnate at that remote time, he would thus make himself in very truth an eye- and ear-witness of the period in question.

Such is the splendid potentiality of Buchanan's epoch-making discovery. Do we not find in Denton's *Soul of Things* scores of cases where trained *psychometers* did this very thing? And if the members of Denton's family could do so much without previous occult training, why should not so grandiose a being as Saint-Germain have been able to do much more?

We have seen above that he persistently mystified those inquisitive persons of all ranks—royal, noble and plebeian—who tried to penetrate the secret of his birth, country and age.

Have we not also seen H. P. B. playing the same trick on her troublesome inquisitors? Sometimes she would say that she was eighty years old, sometimes that she was born in the eighteenth century, and we have on record the testimony of a newspaper correspondent who, after watching her throughout the evening, said and wrote that she seemed at one moment an old woman and at the next a young girl, while more than one person saw her physical appearance change from one to the other sex. Then we have the case where, when she and I were alone in the room of our "Lamasery" at New York, she attracted my attention and I saw rise out of her body that of a Master with his Indian complexion and black hair, thus for the moment extinguishing the woman of Caucasian type, blue eyes and light hair, who sat before me.

Léclaireur says in proof of the Count's prodigious memory:

> He could repeat exactly and word for word the contents of a newspaper which he had skimmed over several days before; he could write with both hands at once; with the right a poem, with the left a diplomatic paper, often of the greatest importance. Many living witnesses could, at the beginning of this century [18th], corroborate these marvellous faculties. He read, without opening them, closed letters, and even before they had been handed him.

Here, again, we are made to recall the feats of the same sort which H. P. B. did in the presence of witnesses, myself included. She, too, would not only read closed letters before touching them, but also pick up a pencil and write their contents, as in the cases of Mr. Massey and others at New York, and that of the Australian Professor Smith at Bombay, which latter was interesting. One morning Damodar received four letters by one post, which contained Mahâtmic writing, as we found on opening them. They were from four widely separated places and all post-marked. I handed the whole mail to Prof. Smith, with the remark that we often found such writings inside our mail correspondence, and

asked him first to kindly examine each cover to see whether there were any signs of its having been tampered with. On his returning them to me with the statement that all were perfectly satisfactory, so far as could be seen, I asked H. P. B. to lay them against her forehead and see if she could find any Mahâtmic message in either of them. She did so with the first few that came to hand, and said that in two there was such writing. She then read the messages clairvoyantly and I requested Prof. Smith to open them himself. After again closely scrutinising them, he cut open the covers, and we all saw and read the messages exactly as H. P. B. had deciphered them by clairvoyant sight.

A form of phenomenon, however, which we do not find recorded of Saint-Germain, was that of the interception of letters in the post, which in my opinion is among the most remarkable things that I ever witnessed. The whole story is told in *Old Diary Leaves*[1] but it may be summarised in a few words. I had come over from New York to Philadelphia on a visit to H. P. B., as I was giving myself a short rest after seeing the Eddy book, *People from the Other World*, out of the press. Intending to stay only two or three days, and not knowing what my Philadelphia address would be, I had left no instructions for the forwarding of my postal matter; but finding that she insisted on my making a longer visit, I went to the Philadelphia Post Office, gave the address of her house and asked that if anything came for me, it should be sent there. I was expecting nothing, but somehow or other I was impelled to do as I did. That very afternoon, letters from South America, Europe and some of the Western States of the Union were delivered at the house by the postman, H. P. B.'s house address being written in lead pencil on each cover. But, and this is what gives the stamp of evidential value to the phenomenon, the New York address was not crossed off, nor

[1] I, pp. 35-7.

did the post-mark of the New York Post Office appear on the backs of the covers, as proof that they had reached the destination intended by my several correspondents. Anybody with the least knowledge of postal matters will see the great importance of these details. Now, on opening the letters which came to me in this fashion during my fortnight's visit to my colleague, I found inside many of them, if not all, *something written in the same handwriting as that in letters I had received in New York from the Masters,*[1] *the writing having been made either in the margins or any other blank space left by the writers.* The things written were either some comments on the character or motives of the writer, or matters of general purport as regards my occult studies.

The histories of the times all speak of Saint-Germain and of the important part played by him in current politics of more than one reign. Thus he is said to have had much to do with the accession of the Empress Catherine to the throne of Russia. He was the intimate friend of Frederick the Great of Prussia, of Louis XV of France, of the Landgraf von Hessen, and of various princes and other great nobles. For many years he occupied a great place in the public thought of various courts and nations, but, of a sudden, in the year 1783, he disappeared from public view with the same mystery attending his exit from the scene as attended his appearance. We have no record whatever of his fate, beyond the statement of his friend, the Prince of Hesse-Cassel, that he died in 1783, while making some chemical experiments at Eckernförde, near Schleswig. There is absolutely no historical record of the last illness or death of this man who, for many years, agitated the courts of Europe, nor one word about the disposal of the alleged colossal fortune, in gems and gold, that he had always with him. As Léclaireur says: "A man who had so

[1] The Serapis letters, four of which are reproduced in this number of THE THEOSOPHIST.--C. J.

brilliant a career cannot be extinguished so suddenly as to fall into oblivion."

Moreover, as the same author says:

> It is reported that he had a very important interview with the Empress of Russia in 1785 or 1786. It is related that he appeared to the Princesse de Lamballe when she was before the revolutionary tribunal, shortly before they cut off her head, and to the mistress of Louis XV, Jeanne du Barry, while she also was awaiting the fatal stroke, in 1793. The Countess d'Adhémar, who died in 1822, left a manuscript note, of date May 12th, 1821, and fastened with a pin to the original MS., in which she says that she saw M. de Saint-Germain several times after 1793, *viz.*, at the assassination of the Queen (Oct. 16th, 1793); the 18th Brumaire (Nov. 9th, 1799); the day following the death of the Duke d'Enghien (1804); in the month of January, 1813; and on the eve of the murder of the Duke de Berri (1820).

It is to be observed in this connection that these later visits to his friend, the Countess, after his disappearance from Hesse-Cassel and his supposed death, may have been made in the same way as that of a Master to myself at New York—in the projected astral body; for we have, in Mrs. Cooper-Oakley's article, in a quotation from Grafer's *Memoirs*, the statement that Saint-Germain told him and Baron Linden that he should disappear from Europe at about the end of the 18th century, and betake himself to the region of the Himalayas, adding:

> I will rest; I must rest. Exactly in eighty-five years will people again set eyes on me. Farewell, I love you.

The date of this interview may be deduced approximately from another article in the same volume, where it is said:

> Saint-Germain was in the year 1788, or 1789, or 1790, in Vienna, where we had the never-to-be-forgotten honour of meeting him.

If we take the first date, then eighty-five years would bring us to 1873, when H. P. B. came to New York to find me; if the second, then the eighty-five years would coincide with our meeting at Chittenden; if the third, that marks the date of the foundation of the Theosophical Society and the

commencement of the writing of *Isis Unveiled*, in which work, as above stated, I am persuaded that Saint-Germain was one of the collaborators.

I have thus very briefly, yet in good faith, traced the connection between those two mysterious personages, Saint-Germain and H. P. Blavatsky, messengers and agents of the White Lodge, as I believe. The one was sent to help in directing the convergent lines of Karma that were to bring about the political cataclysm of the eighteenth century with all its appalling consequences, to let loose the moral cyclone which was to purify the social atmosphere of the world; the other came at a time when materialism was to meet its Waterloo and the new reign of spiritual high thinking was to be ushered in through the agency of our Society.

H. S. OLCOTT AS AN ORGANISER

THERE is no greater testimony to the capacities of Colonel Olcott as an organiser than the Theosophical Society as it exists to-day. There are 47 National Societies to-day; there were only 13 when he passed away in 1907. But it was his wise planning that has made possible such a natural growth. It was he who laid down the broad platform of the Society's Constitution as it is now. The Society's organisation is naturally the result of a series of experiments. First, there were "Boards of Control", as for the United States, such a Board acting on behalf of the President. Colonel Olcott later developed the idea of "Sections", called "National Societies" during the Presidency of Dr. Annie Besant.

A remarkable characteristic of the Society to-day is that it is a world-wide organisation of autonomous National Societies, which are yet held together by deep sentiments of loyalty to a Central Headquarters. The Centre does not dictate what the Sections shall do; yet some of their *official* actions—the issuing of Charters and Diplomas—are done in the name of the Centre represented by the President of the Society. Yet the President is only the Executive Officer of the General Council of the Society, acting on behalf of all the autonomous National Societies as composing one indivisible Whole. Colonel Olcott thus describes this relation of the parts to the whole in the two following extracts.

I

Old Diary Leaves, IV

The other important thing done by the Convention of 1888 was the adoption of the policy of reorganising the Society's work on the line of autonomous Sections: this having been the motive prompting me originally to grant, in 1886, a Charter to the American Section, and, later, one to the new Section at London. The plan had proved an entire

success in America, and after two years of testing it in practice it seemed but fair to extend it to all our fields of activity. It was an admirable plan in every respect; local autonomy imposed local responsibility and local propaganda, and involved much personal exertion; the creation of Sections minimised the burden of dull details which had previously so hampered my command of time; and the Society changed from a quasi-autocracy to a constitutional Federation, each part independent as to its internal affairs, but responsible to every other part for its loyal support of the Movement and its ideals, and of the Federal Centre, which bound the whole together, like the fasces of the lictor, into an unbreakable bundle. Under this plan the formation of a new Section adds but little to the work of the Adyar staff, but increases to a marked degree the collective strength of the Society, as the house's foundation becomes stronger and stronger with each squared stone that is built into its mass.

II

Address at the Annual Convention

1893

Results yearly prove the wisdom of the plan of dividing the Society into Sections, and I hope in time to be able to extend it over the whole world. Australia and New Zealand are almost ripe for it, and in time I hope to find some competent person with the requisite leisure to re-organize the Buddhist Section in Ceylon. But for the formation of the American and European Sections, the tie between Headquarters and those distant parts of the world must have been ruptured before now. My endeavour has been from the first to build up a federal league on the basis of our

Three Declared Objects which, while giving all members and branches the greatest latitude of opinion and choice of work, should yet be a compact working entity, with the welding together of its units by the bond of a strong common tie of mutual interest and clearly defined corporate policy. The chief Executive has already become in great part, and must ultimately be entirely, the mere official pivot of the wheel, the central unit of its life, the representative of its federative charter, the umpire in all intersectional disputes, the wielder of the Council's authority. As I gave autonomy to each Section as it came into being, so I mean to treat each future one, believing that our common interests will best be guarded by local administrators. I abhor the very semblance of autocratic interference, but I equally detest that principle of nullification which drives people to try to subvert constitutions under which they have prospered and which have proved in practice well fitted to promote the general well-being. This feeling has made me resent at times what seemed attempts to make the Society responsible for special authorities, ideas and dogmas which, however good in themselves, were foreign to the views of some of our members, and hence an invasion of their personal rights of conscience under our Constitution. As the official guardian of that instrument, my duty requires this of me, and I hope never to fail in it.

My respected colleague, Mr. A. P. Sinnett, and a few others, hold views quite different from my own upon the subject of T. S. solidarity. They think that, after my death :

> No successor should be elected as head of the Society all over the world, but it should drift into an organization which would be much better adapted to the proportions the Society has now assumed . . . Control of the Presidential sort, as regards the Society as a whole, is an idea, in fact, that only belongs to the infancy of such an organization. Now that the movement has firmly taken root, it does not require that kind of nursing . . . At any given moment when the system . . . would be carried out—supposing that moment ever to arrive—the Presidents of the then existing, or chartered

Lodges, would be the Parliament of the Society, and might have the opportunity of coming together in a conference once a year, at some time and place fixed by the General Secretary. Then it would be publicly notified that any bodies of people who, since the last period, had formed themselves into a Theosophical Lodge, could communicate with the General Council, and, if found to understand the ideas of our Society, be then and there recognized as having formed a new Lodge. Then the President of such a Lodge would take his place in the sectional Parliament or Council. The functions of the General Secretary would, of course, be reduced almost to a nullity, but the Presidents of Lodges could freely communicate amongst themselves, and if, from time to time, any co-operative action became desirable, could agree upon it.

While unconvinced of the superiority of this plan over the one in vogue, I have deemed it my duty to quote a few passages from a semi-private letter, that the views of a small group of able friends may be recorded at this stage of affairs. For my part, I cannot see how a world-covering Movement like ours could possibly be kept advancing without some official thread to string the beads of Sections and Branches upon, and without one general and various local central offices, from which official circulars and other documents should issue, a propaganda be directed, the results of Sectional and general conferences be communicated, and information of general interest be disseminated; one at which disputes might be decided and archives kept. The plan proposed seems to me one of segregation into units called Branches, of the fostering of exclusiveness, of the abandonment of the propagandist work whose fruits are the spread of the Movement, of the destruction of the sense of moral responsibility to the Society as a whole for industrious and altruistic work, of the sweeping away of our present constitutional limits, which keep the Movement strictly within the lines of our Three Declared Objects, and of the rupture of the common tie of fraternity which makes every member feel a family interest in all that the Society does in every quarter of the globe. However, the plan is laid before you for your information and such consideration as it may deserve.

The ten years of additional experience has only confirmed me in the opinion I then expressed, and I am now satisfied that the Society will incur the risk of being divided up into fragmentary societies equal to the number of Sections that may exist at the time of my death, if the present excellent and very practical scheme of administration should be abandoned. I cannot see for one moment how it could be dispensed with, and to my mind, the only real problem is to find a person for President who will administer his office with strict impartiality as between nations, sects and political systems. He must live at Adyar, develop the Library, keep up THE THEOSOPHIST, push on the educational work, now so prosperous, in Ceylon and Southern India, and be ready to visit all parts of the world as occasion shall require, to weave the outlying Sections into the great golden web of brotherhood whose centre and nucleus is at Adyar.

LAST MESSAGE OF THE PRESIDENT-FOUNDER

To my beloved brethren in the physical body: I bid you farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

To my beloved Brothers on the higher planes; I greet and come to you, and implore you to help me to impress on all men on earth that "there is no religion higher than Truth", and that in the Brotherhood of Religions lies the peace and progress of humanity.

February 2, 1907. H. S. OLCOTT

The last Signature of H. S. Olcott, on the letter from him to Annie Besant when nominating her as his successor

THE DEATH OF COLONEL OLCOTT

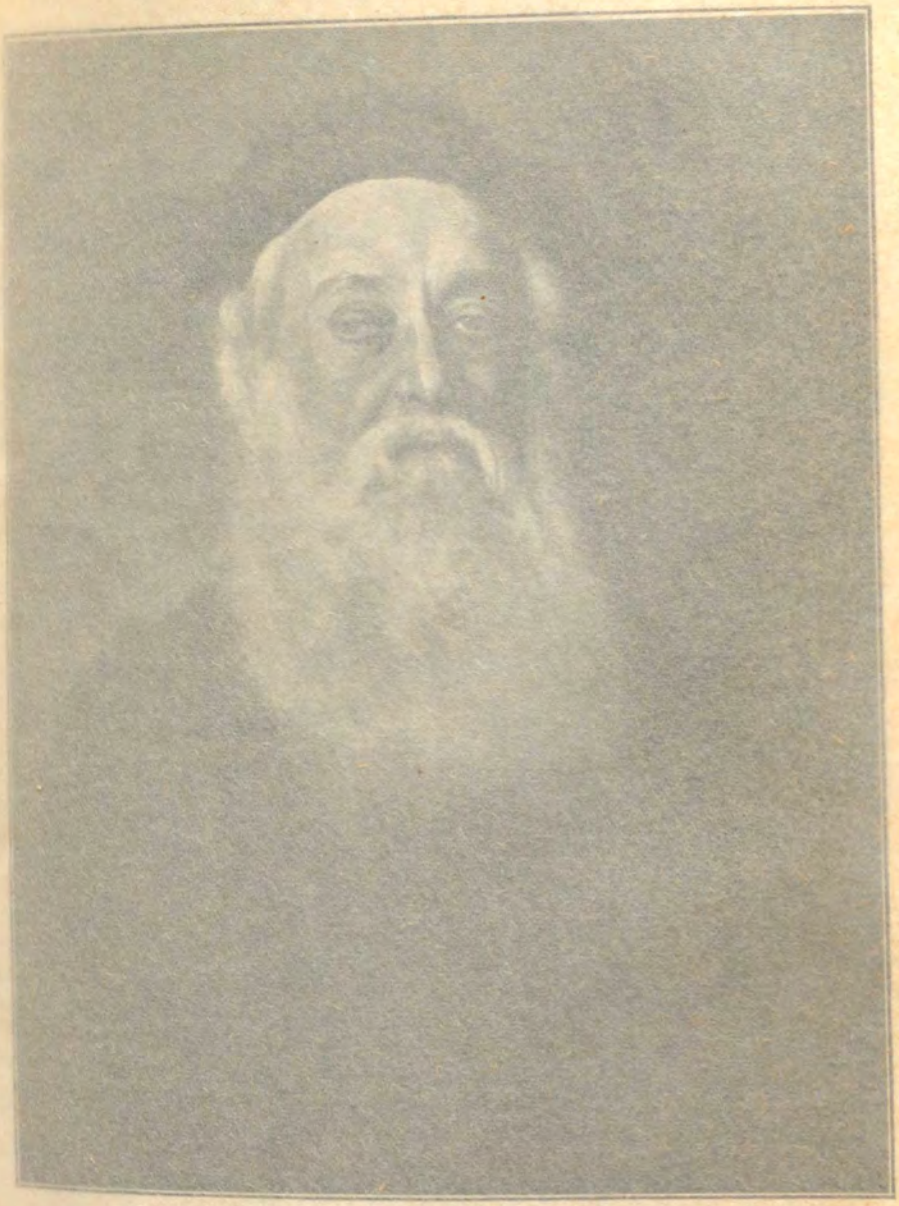
February 17, 1907

FUNERAL OBSEQUIES

COLONEL OLCOTT died peacefully at the Theosophical Society's Headquarters, Adyar, at 7.17 a.m. in the presence of Mrs. Annie Besant, Mrs. Russak, Miss Renda, and his professional night nurse, Miss Smart. He was laid on his bier at 12.30, and it was lowered over the parapet into the garden, and carried into the large Hall, where a flower-ringed space had been prepared for its reception. At the east were placed small tables, bearing the Vedas, the Zend-Avesta, the Pitakas, the Bible, Al-Koran, the Adi Grantha and a Jain Manuscript—representing the varied faiths of the world. The body, with the head uncovered, draped with his own National flag and the Buddhist flag, lay in the Hall, while hundreds of people—men, women and children, Westerns and Easterns, Hindus of all castes, Buddhists, Panchamas—filed past it, each casting on it a few flowers, until nothing was visible save the white head and a great mass of blossoms. At 3.30 the representatives of Buddhism, Hinduism, Zoroastrianism, and Christianity came within the enclosure, and grouped themselves round Mrs. Annie Besant on the platform. The ceremony was opened by the Buddhists—as the Colonel was a professed Buddhist—and they chanted some Pāli verses, and one of their number spoke a few words of gratitude for what the Colonel had done for Buddhism. Two Brahmanas followed, chanting some Sanskrit verses, and the Hon'ble Sir S. Subramania Iyer voiced the Hindu love and thanks. Then came a representative Parsī, who chanted from the Zend Avesta, and made a short speech of gratitude for the services rendered to Zoroastrianism by the Colonel. A fine passage from the Book of Wisdom preceded a well-spoken tribute from a Christian.

As the promised representatives of Islam had not arrived, Mrs. Besant advanced to the side of the body and said:

BROTHERS: We are here to-day not to bid farewell to our dear President, for there is no farewell between spirit and spirit, but to bid farewell to this cast-off garment of his, in which for the last 31 years he has so bravely striven to



H. S. OLCOTT IN 1906

This, the last portrait made, is in oils, and was painted in Paris in June 1906 by the distinguished American painter G. H. Taggart

THE DEATH OF COLONEL OLCOTT

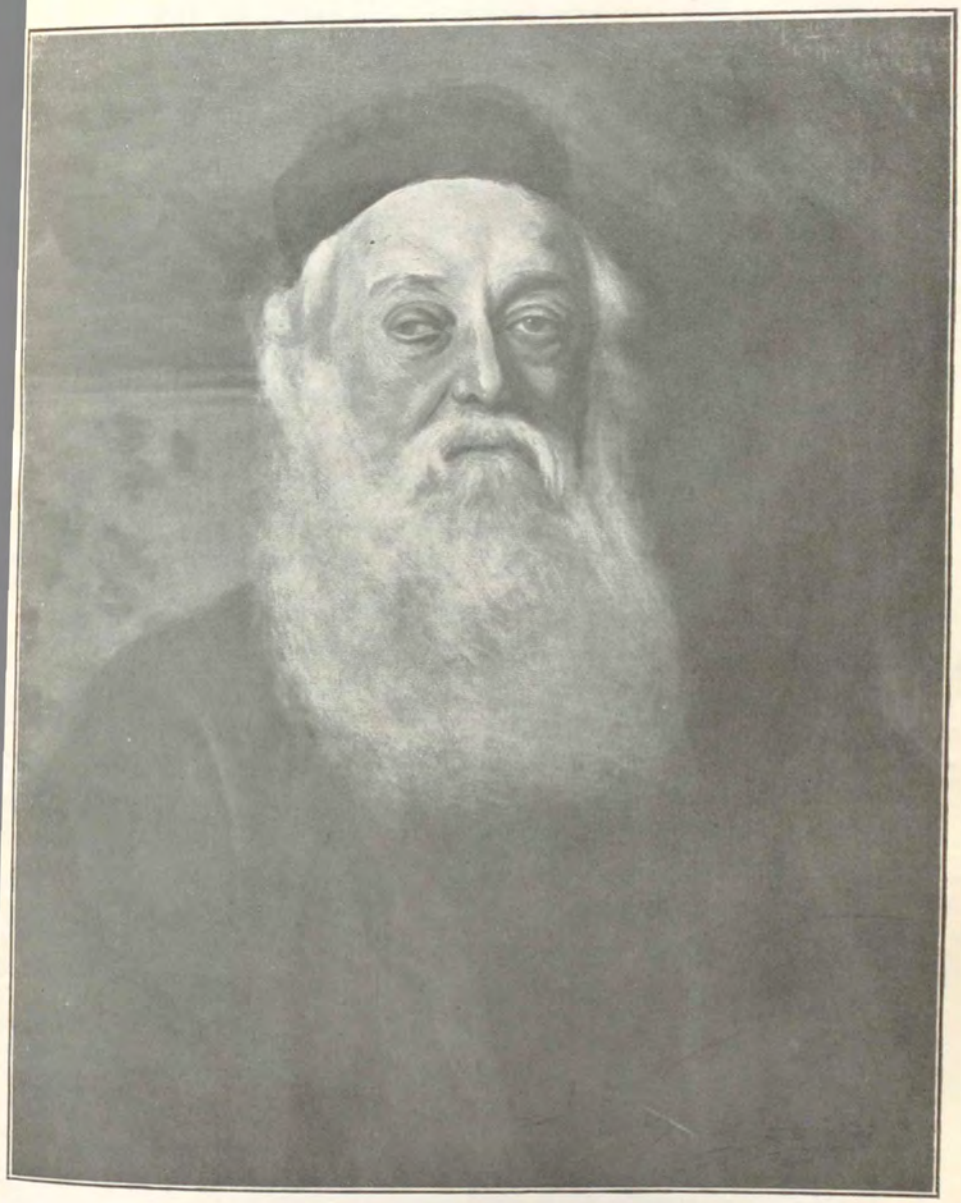
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H. S. OLCOTT IN 1906

This, the last portrait made, is in oils, and was painted in Paris in June 1906 by the distinguished American painter G. H. Taggart

serve humanity. We are here to take, with all love and reverence, this cast-off garment to the fire, which shall give back to the elements that which is theirs, so that Nature, the mother, may use again these elements for new forms of beauty and of life. You heard our Buddhist brethren chant their loving farewell, and you heard Buddhist lips, with faltering tongue, say words of gratitude for what this man, their co-religionist, had done for Buddhism. Then came the solemn rhythm of the familiar Sanskrit, and Hindu lips spoke the same deep gratitude for what he had wrought for Hinduism. For he found these two ancient faiths despised; he found the men belonging to them ashamed of them; and he so laboured, that the youth of both Faiths respect their Scriptures, are proud of their Dharma, and, with uplifted heads, declare their fealty to the Faith of their fathers. Then Zoroastrianism spoke, and even though you may not have understood the language, you must have been conscious of the power of the chanted words of blessing, and our Parsī brother spoke Zoroastrian gratitude to him who had worked so nobly for their ancient Faith, so that in each Parsī community to-day words of benediction will follow him who loved their Faith and loved his people too. Next came a noble passage from the Christian Bible, telling of man as the image of God's Eternity, and Christian lips added their testimony to the brotherhood of religions, and prayed that Light might rest on him who served the Light. One Faith was missing of the world Faiths, not unwilling, I fain would hope, but only coming too late, to speak Islam's thanks to one who spoke so well for Islam that one of her Maulvis, hearing him, declared that he expounded her Faith better than one of themselves.

And I — I a Theosophist, what shall I say of him who, loving all religions, yet loved most that God-Wisdom in which all Faiths are blended, from which they all proceed? How shall I speak our gratitude to him who, with his noble colleague,

H. P. Blavatsky, founded this Theosophical Society for the revitalising of religions and the spiritual good of men? For this he laboured ceaselessly; as he lay dying through long weeks of weariness and suffering, this was his constant thought, and even when from excess of weariness, his thoughts began to wander, even then they ever lingered round the welfare of this Movement, dearest of all to his heart. This morning came from their far-off Āshramas in the snowy Himālayas, his own Master wearing the Rajput form, with that other gentlest one in form of Kashmiri Brahmana, and yet one other, Egyptian born, who had had him also in charge, and They, with his dearest friend, H. P. B., came to fetch him to rest with Them in Their home in the far North. His own *Gurudeva* snapped the cord that bound the man to his cast-off garment, and sleeping in his Master's arms, as it were, he passed from earth. O the joy of the suffering over, the weariness at rest, the burden of the flesh laid down!

Turning to the body, Mrs. Besant said:

And now, dear friend, we bear away your body; we bid you not farewell, for you, unborn, undying, perpetual, eternal, there is no such thing as death. We have served your body, while we could, tended it, loved it, now we give it back to the elements whence it came. Brave soldier of Truth, striver for Good, we wish you Light and Peace. And by this dead body we pledge you our Faith—I to bear on the standard of Theosophy, fallen from this cold hand, if the Society confirm the choice you made, along the road as you have borne it; all to serve Theosophy through life to death, as you have served it. So long as this Society endures, through the years of an unmeasured future, so long shall your name live in and with it.

Here is our President's last message, signed by his own hand, on February 2nd, to be read above his body.



Statues of the Founders, at Headquarters Hall, Adyar, decorated with flowers on H. P. B. Centenary Celebration, August 12, 1931.

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Statues of the Founders, at Headquarters Hall, Adyar, decorated with flowers on H. P. B. Centenary Celebration, August 12, 1931.

Dear friend, your lips are still, my voice speaks your words:

To my beloved brothers in the physical body: I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

To my beloved Brothers on the higher planes: I greet and come to you, and implore you to help me to impress all men on earth that "there is no religion higher than Truth," and that in the Brotherhood of Religions lies the peace and progress of humanity.

The bearers then advanced, six Brahmanas and four Buddhists, and the bier was raised and the procession formed to the funeral pyre, raised in a secluded spot in the Compound. Reverently and tenderly the body was placed on its last resting-place, and the wood piled around and over it. Soon the flashing flames leaped up, radiant even in the sunlight that poured through the leafy palm grove, and the great concourse sat around the pyre, paying their last tribute of respect. Gradually the people left and all was over.

On the 18th morning the ashes were collected, and part of them was carried out to sea and scattered on the waves; part was put into a casket, to be carried to Benares, to rejoin, in the bed of the holy Ganga the ashes dropped therein of H. P. Blavatsky.[1]

[1] The ashes of H. P. B. dropped into the Ganges must be that portion of the ashes kept in Europe, and brought to India by Dr. Besant when the Headquarters at 19 Avenue Road, London, N. W., were given up. The ashes after cremation were divided into three portions; that for India was brought by Colonel Olcott to Adyar, and later buried by him under H.P.B.'s statue in the Headquarters Hall. The third portion was taken by Mr. W. Q. Judge to New York to the American Headquarters, whence, presumably, they were taken to Point Loma by Mrs. K. Tingley.—C.J.

H. S. OLCOTT'S WORKS

The Descendants of Thomas Olcott, (the edition of 1874 prepared by H. S. Olcott).

Sorgho and Imphee: The Chinese and African Sugar Canes. A treatise upon their Origin, Varieties and Culture, 1857. (This work went to seven editions.)

People from the Other World, 1875.

Human Spirits and Elementaries, 1875.

Eastern Magic and Western Spiritualism, 1875.

Inaugural Address of the President of the Theosophical Society, delivered at Mott Memorial Hall in the city of New York at the first regular meeting of the Society, November 17, 1875.

The Joint Labours of the Ārya Samāj and its American sister, The Theosophical Society, 1879.

Spiritualism and Theosophy, 1880.

India: Past, Present and Future, 1880.

Buddhist Catechism. This work first published in Sinhalese in 1881, has gone to a large number of editions. It is used as a text-book in Buddhist Schools. Its English edition is now the 44th. It has been translated into French, German, Swedish, Russian, Bulgarian Spanish, Burmese and Tamil, and several other languages, making 15 foreign translations in 1889.

The Common Foundation of All Religions, 1882.

The Spirit of Zoroastrianism, 1882.

A Collection of Lectures on Theosophy and Archaic Religion (delivered in India and Ceylon), 1883.

The Government and the Buddhists of Ceylon, 1884.

Theosophy, Religion and Occult Science, 1885.

The Peril of Indian Youth, 1885.

Psychometry and Thought Transference, 1886.

The Hindu Dwaita Catechism. P. Sreenivasa Row and Olcott, 1886.

The Golden Rules of Buddhism, 1887.

Posthumous Humanity, a Story of Phantoms (translated from the French of Adolphe d'Assier), 1887.

An Epitome of Aryan Morals, 1887.

The Vampire, 1891.

Asceticism, 1892.

The Kinship between Hinduism and Buddhism. H. S. Olcott and H. Dharmapala, 1893.

T.S. Solidarity and Ideals, 1894.

Old Diary Leaves, 1st Series (1875-78), 1895.
" " " 2nd " (1878-83), 1900.
" " " 3rd " (1883-87), 1904.
" " " 4th " (1887-92), 1931.
" " " 5th " (1892-98), 1932.

A Historical Retrospect from 1875. (Extract from the 21st Anniversary Address of the President-Founder of the Society.)

The Count Saint-Germain and H. P. B.—Two Messengers of the White Lodge, 1905.

Address of the President-Founder at the Third International Congress of the European Section of the Theosophical Society, 1906.

The Life of the Buddha and Its Lessons, 1912.

COLONEL OLCOTT'S PEDIGREE

HENRY STEEL OLCOTT came from an old English Puritan family, settled for many generations in the United States.

The founder of the family in America was Thomas Olcott, "one of the first settlers of the town of Hartford, and one of the founders of the trade and commerce of the Colony of Connecticut. From what part of England he emigrated, or what year he arrived in this country (U.S.A.) is not ascertained. There is reason to believe he was one of the 'goodly company' of men, women and children, who, in June, 1635, left Newton (now Cambridge), and other settlements on the sea board of Massachusetts, to plant a new colony on 'the delightful banks' of the Connecticut".[1]

Colonel Olcott himself held that his family was the same as that of Dr. John Alcock who in 1486 in the reign of Henry VII succeeded the famous Morton as Bishop of Ely, and who in 1496 founded Jesus College, Cambridge. The family motto is the Latin word *Vigilate* (Be watchful) and the crest of the family is a cock, in some cases crowing, in others silent, standing on a crown, a globe or a single bar. Amongst the works of Dr. John Alcock is a little treatise entitled, *Galli Cantus ad Confratres* (A Call of a Cock to his Fellows), in allusion to his own name. Prints of the bird decorate the first page.

[1] Extract from Preface to the edition of 1845 of *The Descendants of Thomas Olcott*

Colonel Olcott's father was Henry Wyckoff Olcott, son of Nathaniel Olcott, of the city of New York, who married Emily Steel, of the same city, on October 19th, 1831. Mrs. Olcott died July 21st, 1856, aged 44 years.

CHILDREN

HENRY STEEL	born August 2nd, 1832. Married, April 26th, 1860, Mary Epplee Morgan.
ISABELLA BULOID	born February 23rd, 1835. Married, May 1860, William H. Mitchell.
ANNA WYCKOFF	born June 24th, 1838. Died Nov. 20th, 1854.
EMILY	born November 17th, 1842.
EMMET ROBINSON	born October 12th, 1846.
GEORGE POTTS	born June 16th, 1850. Married September 6th, 1871, Ella Kate Condit.

HENRY STEEL OLCOTT, of the city of New York, son of Henry Wyckoff Olcott and Emily Steel, of the said city, is the editor of the present edition (1874) of this work (*The Descendants of Thomas Olcott*). He married, April 26th, 1860, Mary Epplee Morgan, daughter of the Reverend Richard U. Morgan, D.D., rector of Trinity parish, New Rochelle, (N. Y).

CHILDREN

MORGAN	born January 20th, 1861.
WILLIAM TOPPING	born June 11th, 1862.
HENRY STEEL	born March 20th, 1864. Died July 29th, 1864.
BESSIE	born June 21st, 1868. Died February, 1870.

ISABELLA BULOID OLCOTT, daughter of Henry Wyckoff Olcott and Emily Steel, of the city of New York, married May 1860, William Hinckley Mitchell of said city.

CHILDREN

HENRY WYCKOFF	born February 22nd, 1861.
MARY STUART	born July 15th, 1863.
LOUISE DUPREE	born Dec. 28th, 1865.
WILLIAM HINCKLEY	born July 27th, 1868.
ARTHUR MOULTON	born Oct. 19th, 1871.
ROBERT EMMET	born March 22nd, 1874.

TRAVELS OF COLONEL OLCOTT

THE following record is only of Colonel Olcott's travels out of India. His home was at the Theosophical Headquarters in India, and therefore on dates not mentioned in the record he was in India. The record of his tours in India alone would fill many pages, and is not here given.

1878	Dec.	17. Leaves New York for England with H. P. B.
1879	Jan.	3. Arrives in London.
		18. Sails from Liverpool for India.
	Feb.	16. Arrives in Bombay.
1880	May	7. Sails for Ceylon with H. P. B.
	July	24. Returns to Bombay.
1881	April	23. Sails for Ceylon.
	Oct.	21. Goes from Colombo to Tinnevelly.
		28. Returns to Colombo.
	Dec.	17. Returns to Bombay.
1882	July	15. Sails for Ceylon.
	Nov.	4. Returns to Bombay.
	Dec.	19. *The Founders establish the Theosophical Headquarters at Adyar.*
1883	June	27. Leaves for Ceylon.
	July	16. Arrives in Tuticorin.
	Sept.	23. Returns to Adyar.
1884	Jan.	21. Leaves for Ceylon.
	Feb.	13. Returns to Adyar.
		20. Sails for Marseille from Bombay.
	Mar.	12. Arrives in Marseille. Visits Nice and Paris.
	Apl.	5. Leaves for London.
	July	23. Leaves for Germany. Visits Elberfeld, Dresden, Bayreuth, Münich, Stuttgart, Heidelberg, and Kreuznach.
	Oct.	3. Leaves for London.
		20. Sails for India from Marseille.
	Nov.	15. Returns to Adyar.
	Dec.	1. Sails for Ceylon.
		17. Meets H. P. B., C. W. Leadbeater, and Mr. and Mrs. A. J. Cooper-Oakley in Colombo.
		21. Returns to Adyar with H. P. B. and party.

1885	Jan.	14.	Sails for Burma with C. W. Leadbeater.
		28.	Re-called because of H. P. B.'s illness; sails from Rangoon.
	Feb.	5.	Returns to Adyar.
		11.	Sails again for Rangoon.
	Mar.	19.	Returns to Adyar.
1886	Jan.	27.	Sails for Ceylon.
	May	4.	Returns to Adyar.
1887	Jan.	21.	Sails for Ceylon.
	Feb.	24.	Arrives in Bombay. Touring in India till Oct. 10.
	Oct.	10.	Returns to Adyar.
1888	Aug.	7.	Sails from Bombay for Europe. Arrives in London. Visits Paris, London, Oxford, Liverpool, Glasgow, Cambridge.
	Oct.	22.	Leaves for Bologna.
		28.	Sails from Naples for Bombay.
	Nov.	10.	Arrives in Bombay.
		15.	Returns to Adyar.
1889	Jan.	10.	Sails for Japan, calling at Colombo, Singapore, Saigon, Hongkong and Shanghai.
	Feb.	9.	Arrives in Japan.
	May	28.	Sails for India.
	June	18.	Arrives in Ceylon.
	July	8.	Sails for India.
		11.	Returns to Adyar.
	Aug.	8.	Sails for Europe.
	Sep.	1.	Arrives in Marseille. Visits Paris, lectures in England, Wales, Ireland and Scotland.
	Dec.	28.	Sails from Marseille for Colombo.
1890	Jan.	16.	Arrives in Colombo.
	Feb.	5.	Returns to Adyar.
	Oct.	12.	Sails for Ceylon.
		28.	Arrives in Tuticorin.
	Nov.	10.	Returns to Adyar.
1891	Feb.	16.	Sails for Ceylon and Australia.
		18.	Arrives in Colombo. Tour in Ceylon.
	Mar.	3.	Sails from Colombo for Australia.
		19.	Arrives in Melbourne.
		23.	Arrives in Sydney.
		27.	Arrives in Brisbane.
		30.	Arrives in Toowoomba.
	May	3.	Arrives in Sydney.
		10.	Entry in Diary: "This a.m. I feel as though H. P. B. were *dead*: the 3d. warning . . . *Cablegram, H.P.B, dead.*"
		12.	Leaves for Melbourne.
		22.	Leaves for Adelaide.
		27.	Sails for Colombo,

1891 June 10. Arrives in Colombo.
15. Sails for Europe.
July 4. Arrives in London. Tours in England, and the Continent visiting Paris, Nancy, Stockholm, Copenhagen, Kiel, Hamburg, Bremen, Osnabruck and Flushing.
Sept. 16. Sails from Liverpool for New York.
28. Takes train from New York for California.
Oct. 8. Sails from San Francisco for Japan.
Nov. 1. Arrives in Japan.
10. Sails for Colombo. During his stay in Japan, the "Buddhist Platform" is signed by Japanese Sects.
29. Arrives in Colombo.
Dec. 13. Returns to Adyar.

1892 Oct. 27. Sails from Calcutta for Chittagong and Burma.
Nov. 27. Returns to Adyar.

1893 April 7. Sails for Rangoon.
15. Arrives in Calcutta.
23. Returns to Adyar.
Oct. 28. Sails for Colombo.
Nov. 9. Meets Mrs. Besant and Countess Wachtmeister.
16. Arrives in Tuticorin with Mrs. Besant. "Annie stepped ashore at Tuticorin at 10. 24'. 10" a.m."
Dec. 20. Returns to Adyar.

1894 May 14. Leaves for Ceylon.
16. Arrives in Colombo.
24. Sails for Europe.
June 11. Arrives in Marseille.
12. Arrives in Paris.
14. Arrives in London.
20. Leaves for Berlin.
23. Arrives in Berlin.
July 4. Leaves for London. Arrives in London.
30. Starts on tour of English Branches.
Aug. 10. Returns to London.
24. Sails for India.
Sep. 15. Arrives in Bombay.
19. Returns to Adyar.

1895 May 5. Leaves for Bombay.
10. Sails for Marseille.
30. Arrives in Marseille. Leaves for Madrid.
June 1. Arrives in Madrid.
4. Leaves for Paris.
5. At Zumarraga, owing to landslip.
8. Arrives in Paris.
20. Leaves London for Amsterdam.
24. Returns to London.
July 20. Leaves for Paris.

1895	Aug.	12.	Leaves for Brussels.
		17.	Leaves for Antwerp.
		21.	Leaves for Homburg Bad.
		24.	Leaves for Berlin.
	Sep.	2.	Leaves for Amsterdam.
		6.	Leaves for London.
	Oct.	8.	Leaves for Paris.
		11.	Leaves for Marseille.
		12.	Sails for Bombay.
	Nov.	1.	Arrives in Bombay.
		6.	Returns to Adyar.
1896	Apr.	10.	Leaves for Bombay.
		30.	Sails for Colombo.
	May	3.	Arrives in Colombo.
		25.	Sails for Europe.
	June	12.	Arrives in Marseille.
		19.	Arrives in Paris.
	July	1.	Arrives in London.
	Aug.	14.	Leaves for Paris.
	Sept.	3.	Returns to England.
		19.	Leaves for Amsterdam.
		22.	Leaves for Paris.
		26.	Leaves for Marseille.
		27.	Sails for India.
	Oct.	14.	Arrives in Colombo.
		18.	Returns to Adyar.
1897	Mar.	24.	Sails for Ceylon.
	May	3.	Leaves for Tuticorin.
		5.	Returns to Adyar.
		14.	Leaves for Colombo.
		16.	Arrives in Colombo.
		18.	Sails for Townsville.
		26.	Arrives in Batavia.
		28.	Arrives in Samarang.
		29.	Arrives in Soerabaya.
	June	9.	Arrives in Townsville.
		13.	Arrives in Rockhampton.
		22.	Arrives in Maryborough.
		24.	Arrives in Bundaberg.
		28.	Arrives in Maryborough.
	July	2.	Arrives in Brisbane.
		15.	Arrives in Sydney.
		21.	Arrives in Melbourne.
	Aug.	9.	Sails for Hobart, Tasmania.
		20.	Sails for Dunedin, New Zealand.
		25.	Arrives in Dunedin.
	Sep.	4.	Arrives in Christchurch.
		12.	Arrives in Wellington.
		18.	Arrives in Pahiatua.
		21.	Arrives in Woodville.

1897 Sep. 23. Arrives in Wellington.
25. Arrives in Nelson.
29. Arrives in Auckland.
Oct. 12. Sails for Sydney.
17. Arrives in Sydney.
22. Arrives in Bathurst.
24. Arrives in Rockleigh.
26. Arrives in Sydney.
Nov. 1. Arrives in Melbourne.
2. Arrives in Adelaide.
10. Sails from Port Adelaide.
24. Arrives in Colombo.
Dec. 2. Sails for Madras.
5. Returns to Adyar.

1898 July 1. Leaves for Colombo, on business of Panchama Buddhists.
3. Arrives in Colombo.
8. Leaves Colombo.
10. Returns to Adyar.

1899 Jan. 5. Sails for Burma, with Mrs. Besant.
9. Arrives in Rangoon.
Feb. 1. Returns to Adyar.
May 17. Leaves for Ceylon.
19. Arrives in Ceylon.
June 13. Leaves for Tuticorin.
15. Returns to Adyar.
Aug. 5. Sails for Ceylon.
8. Arrives in Colombo.
Oct. 12. Sails for Madras.
15. Returns to Adyar.

1900 Feb. 11. Leaves for Ceylon.
13. Arrives in Colombo.
20. Sails from Colombo.
Mar. 6. Arrives in Naples.
7. Arrives in Rome.
14. Arrives in Florence.
20. Arrives in Milan.
28. Arrives in Nice.
Apr. 1. Arrives in Toulon.
4. Arrives in Marseille.
7. Arrives in Grenoble.
10. Arrives in Lyon.
13. Arrives in Paris.
15. Arrives in London.
17. Arrives in Edinburgh.
19. Arrives in Glasgow.
20. From this date till 27th, lectures in Bradford, Harrogate, Manchester, Liverpool, Sheffield, Birmingham.
30. Leaves for Brussels.

1900 May	5.	Arrives in Antwerp.
	7.	Back in Brussels.
	10.	Arrives in Copenhagen.
	12.	Arrives in Göteborg.
	15.	Arrives in Christiania.
	19.	Arrives in Stockholm.
	24.	Arrives in Lulea.
	27.	Arrives in Stockholm.
	28.	Arrives in Lund.
	30.	Leaves for Hamburg.
June	1.	Arrives in Amsterdam.
	7.	Arrives at the Hague.
	8.	Returns to Amsterdam.
	11.	Leaves for Hanover.
	13.	Arrives in Leipzig.
	18.	Arrives in Amsterdam.
	20.	Arrives in Paris.
July	4.	Arrives in London. Lectures in England till 30th.
	31.	Arrives in Paris.
Aug.	10.	Arrives in London.
	13.	Sails for India.
Sep.	7.	Arrives in Colombo.
	12.	Returns to Adyar.
1901 Jan.	7.	Leaves for Ceylon.
	9.	Arrives in Colombo.
	11.	Sails from Colombo for Honolulu via Singapore, Shanghai, Nagasaki.
Feb.	13.	Arrives in Honolulu.
	19.	Sails for San Francisco.
	25.	Arrives in San Francisco.
Mar.	20.	Arrives in Los Angeles. Begins a tour of American Branches visiting: San Diego, Portland, Tacoma, Seattle, Vancouver, Butte, Sheridan, Denver, Lincoln, Minneapolis, St. Paul, Freeport, Streator, Muskegon, Saginaw, Toledo, Cleveland, Dayton, Washington, Philadelphia.
May	25.	Arrives in Chicago.
June	14.	Leaves Chicago to continue tour to Freeport, Streator, Muskegon, Saginaw, Lansing, Toledo, Cleveland, Dayton, Washington D. C., Philadelphia, Ridgewood, N. J.
July	27.	Sails for Liverpool from Philadelphia.
Aug.	8.	Arrives in Liverpool.
	12.	Leaves for Rotterdam.
	14.	Arrives in Bâle.
	17.	Arrives at the Hague.
	19.	Arrives in London.
	22.	Sails for Buenos Aires.
Sep.	15.	Arrives in Buenos Aires.

1901 Sep. 26. Sails for England.
Oct. 19. Arrives in London.
22. Arrives at the Hague.
24. Arrives in Amsterdam.
27. Leaves for Genoa, to sail for India.
Nov. 15. Arrives in Colombo.
19. Arrives in Tuticorin.
21. Returns to Adyar.

1902 Oct. 27. Sails for Ceylon.
30. Arrives in Colombo.
Nov. 5. Sails for Madras.
8. Returns to Adyar.

1903 Mar. 3. Leaves for Europe on business of S. de la Fuente legacy.
5. Arrives in Colombo.
7. Sails for Marseille.
23. Arrives in Paris.
June 7. Arrives in Geneva.
13. Arrives in Amsterdam.
July 2. Arrives in London.
11. Arrives in Paris.
30. Arrives at the Hague.
Aug. 28. Arrives in Paris.
Sep. 4. Arrives in London.
19. Sails for New York.
26. Sails for Cuba.
30. Arrives in Havana.
Oct. 24. Sails for New York.
27. Arrives in New York.
28. Sails for Liverpool.
Nov. 5. Arrives in London.
8. Arrives in Paris.
14. Arrives in Marseille.
15. Sails for Colombo.
Dec. 2. Arrives in Colombo.
5. Returns to Adyar.

1904 Aug. 29. Leaves for Colombo.
Sep. 1. Arrives in Colombo.
18. Leaves for Madras.
21. Returns to Adyar.

1906 Mar. 15. Leaves for Ceylon.
17. Arrives in Colombo.
25. Sails for Europe.
Apr. 16. Arrives in London. Visits English and Scotch Branches.
May 17. Arrives in Paris.
July 1. Arrives in London.
13. Arrives in Brussels.
17. Arrives in Amsterdam.

1906 Aug.	16.	Arrives in Liverpool.
	17.	Leaves for Boston.
	25.	Arrives in Boston.
Sep.	4.	Arrives in Toledo.
	9.	Arrives in Chicago.
	20.	Arrives in New York.
	25.	Sails for Genoa.
Oct.	3.	Accident on board the steamer: falls down a flight of fourteen steps.
	9.	Arrives in Genoa. Taken to hospital.
Nov.	7.	Sails for Colombo.
	24.	Arrives in Colombo.
	25.	Taken to Nursing Home, very ill with heart disease.
Dec.	8.	Sails for Madras.
	11.	Returns to Adyar.
	14.	Return of heart trouble; heart very weak.
	28.	Mrs. Besant arrives late for Convention, delayed by a washout on the Calcutta line.
	31.	Colonel Olcott carried downstairs from his room to read his Inaugural Address.
1907 Jan.	8.	Mrs. Besant leaves for Benares.
	19.	Mrs. Besant arrives at Adyar.
Feb.	17.	H. S. Olcott passed away at 7·17 a.m.

ACKNOWLEDGMENT

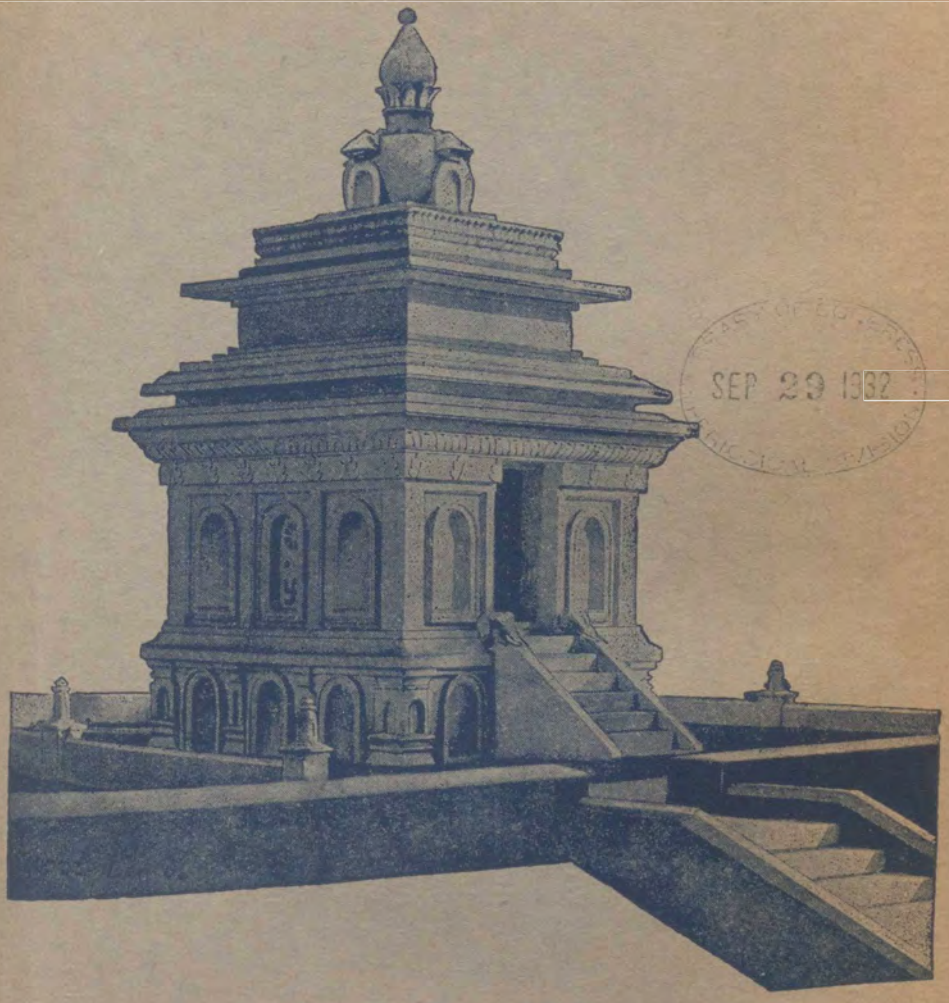
All the illustrations in this Centenary Number are the work of Messrs. Klein and Peyerl, Mount Road, Madras. For many years this firm has produced all the process blocks for THE THEOSOPHIST and for the Theosophical Publishing House. I desire particularly to thank the Manager, Mr. M. Peyerl for the hearty co-operation with which he has assisted me in the preparation of this number, placing unreservedly at my service his staff of expert photographers, draughtsmen, engravers and block makers.

ADYAR C. JINARĀJADĀSA

July 30, 1932

Registered M. 91

THE THEOSOPHIST



SEP 29 1932

THE BUDDHIST SHRINE AT ADYAR

September, 1932

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19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Meredika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia

VOL. LIII No. 12

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

CONTENTS, SEPTEMBER, 1932

	PAGE
Half-Yearly Index	i
On the Watch-Tower	693
The Fifth Root-Race and its Migrations. RT. REV. C. W LEADBEATER	701
Two Glimpses of H. P. B.	725
Letters of H. S. Olcott to Francesca Arundale. (*Continued*)	727
The Coming of Alcyone to Adyar. RT. REV. C. W. LEADBEATER. (*Continued*)	736
The Vehicle of the World Teacher. RT. REV. C. W. LEADBEATER	743
Scientific Corroborations of H. P. B.'s Teachings. E. L. GARDNER	746
The High Priest H. Sumangala to H. S. OLCOTT	759
Olcott Centenary Celebration	760
Colonel H. S. Olcott. C. JINARAJADASA	767
Olcott Centenary Number, (*Corrections*)	771
Essentials of Political Science. D. GEOFFREY WILLIAMS	772
Theosophists and Modern Christianity. ETHEL M. WHYTE	776
Affectionate Detachment. SRIMAN NARAYAN AGRAWALA	782
The Ideal of Empire. LEONARD BOSMAN	786
A Study in Races and Half-Castes. LOUIS B. BALL	794
A. Nanjundappa	799
Nina de Gernet	800
Notes and Comments	800
Dental Experiments on Dogs	802
Correspondence	804
Notice of Convention, December, 1932	808
Star Camp at Adyar	809
Reviews	810
Olcott Celebration	818
Books and Magazines Received	819
Supplement	xix

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ADYAR, MADRAS, INDIA

Price: See Supplement, page xxi

JUST PUBLISHED

THE MYSTERIES OF ELEUSIS

BY PROF. G. MÉAUTIS OF THE UNIVERSITY OF NEUCHÂTEL

This is an original work bringing together all the ancient material in the way of research and archeological discourses on the subject of the Mysteries of Eleusis. It summarises in small compass what can only be found in many abstruse works. Professor Méautis is well known among European scholars for his contributions to Pythagoreanism. The work has been especially written at the request of Mr. Jinarājadāsa.

It contains sixty pages text and eight illustrations.

Boards Re. 1-12. Cloth Rs. 2-4

Old Diary Leaves, Vol. V. By Col. H. S. Olcott. Deals with the period of the history of the Theosophical Society between the years 1893 to 1895. Boards Rs. 4-8. Cloth Rs. 5-8

Olcott Centenary Number, August, 1932 issue of the Theosophist—Special Number in honour of the birthday of the President-Founder. It contains most striking matter revealing the Colonel's personality and activities. He was unique in having received letters from no less than 5 of the Adepts. Twenty illustrations. Popular Edn. Rs. 2 or 4 sh. or 90 cts. Presentation Edn. Rs. 2-12 or 5sh. or 1.15 cents.

IN THE PRESS

1. **Francis Bacon and the Cipher Story.** By F. L. Woodward.
2. **The Unity of Religions.** By Babu Bhagavan Das Sahib.
3. **Reminiscences of H. P. B.** By Francesca Arundale.
4. **Laws of Manu in the Light of Theosophy or the Science of Social Organization.** By Sri Bhagavan Das.
5. **The Secret Doctrine.** By H. P. Blavatsky, Vol. I. The Original Draft of 1885. Printed from the original manuscript at Adyar.
6. **Manameyodaya**: A Primer on Mīmāṁsā by Nārāyaṇa Bhaṭṭa. Text in Devanāgari, English translation, with Introduction and Notes by Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.), Head of the Department of Sanskrit and Prof. S. S. Suryanarayana Sastri, M.A., B. Sc. (Oxon.), Bar-at-Law, Head of the Department of Philosophy, University of Madras.
7. **Brahmasutrabhasya** of Śrī Śaṅkarāchārya with **Bhamati** of Vācaspati Miśra for the **Catussutri.** (The first four of the Vedanta sūtras of Bādarāyaṇa). Text in Devanāgari, English Translation with Introduction and Notes by Prof. S. S. Suryanarayana Sastri, M.A., B.Sc. (Oxon.), Bar-at-Law and Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.)

Theosophical Publishing House, Adyar, Madras, India



ON THE WATCH-TOWER

DURING the last two months, there is no change whatsoever to be chronicled regarding Dr. Besant's health.

The President.

She reads quietly in her rooms or in her verandah, and does not desire to go out. She does not care to read any newspapers recording current events. She has said that her work for this life is over, and several times she has expressed an anxiety not to stand in the way of younger people because of her age and authority; it is the younger ones who must now carry on the work. A few days ago, on being informed of the date of the American Convention, she wrote out the following message to Wheaton.

My love to the American members. I pray to our Masters for Their blessing on all members who are faithful to Theosophy and who work to spread it in the world.

The following cable was received in response a week later.

American Convention profoundly grateful for benediction of your message. In undying devotion it prays that you our President and spiritual Mother may long reign over us.

Last July, on the 6th, Dr. Besant completed her twenty-fifth year as President. Very few Lodges seem to have known that fact. On finding a news-item from Adyar in the daily papers, a few Lodges in India celebrated the occasion, and the following telegrams were received.

Bombay: (1) Youth Lodge T. S. Bombay tenders respectful affection and greetings. (2) Olcott Lodge Andheri tenders loyal affectionate greetings. (3) Ananda

Lodge Juhu heartily congratulate beloved President on this unique occasion. Express deep gratitude loyalty devotion. Wish all health. (4) Bombay Theosophical Federation sends loving greetings for successfully guiding Theosophical Society twenty-five years as President and prays for your health.—Green, Secretary. (5) Besant Arundale Lodge Vile Parle sends affectionate and loyal greetings.—Dikshit.

Sivaganga: Sivaganga Lodge sends loyal affectionate greetings on your completion 25 years glorious President.—Rengasamier.

Allahabad: Loving devoted greetings from all Theosophical Lodges Allahabad on Presidential Silver Jubilee. May you long guide our Movement.—Sankar Saran.

Ahmedabad: Loyal greetings from Youth and Adult Lodges Ahmedabad on completion of 25 years Presidentship. May you be spared long with health to continue the work.

***

Krishnaji.

The following itinerary has been issued by Mr. D. Rajagopal for Krishnaji's tour in U. S. A. Like the Theosophical lecturers "on tour" who have to do one- or two- or three-night "stands", only to rush to the next place on propaganda, Krishnaji has before him a very strenuous tour. Happily there are some breaks with the "Camps".

July 16-17, Portland; 22-31 *Camp* at Bainbridge Island, Seattle; Aug. 5, Victoria, B. C.; 7, Vancouver; 11-13, Calgary; 22-29, *Camp* near Boston. Sep. 2-11, *Camp* at Eddington, Pa.; 12-14 at Eddington; 16-18 Rochester; 22-25 Cleveland; 26, Chicago; 27-28 Minneapolis; 30, St. Paul; Oct. 4-6 Kansas City; 9-11 San Antonio, Texas; 13-14, New Orleans; 16-21, *Camp*, Birmingham, Ala.; 22-24, Atalanta; 25, New York; 28-31, Montreal; Nov. 4-6, Toronto; 8, New York.

Krishnaji arrives in Bombay on December 5; his plan is to stay in India till June, when he proceeds to Europe for the Ommen Camp in August 1933.

***

Krishnaji's Teachings.

Perhaps Krishnaji will demur to the use of the word "teachings" for his discourses on Truth, but human language is limited, as he himself is constantly discovering. His attempts to describe his discovery of Truth by not using "labels" or "jargon" hitherto used is fascinating to watch. There is certainly no one among philosophical and religious leaders as brilliant as he in the coining of aphorisms; many a short phrase of his can well be a thesis for a long discourse, and sometimes for a long treatise. His appeal to all his hearers to discard stratified or crystallised outlooks and try to see life "as it is" calls forth instant response from earnest seekers of Truth, though in truth what he proclaims as easy is the hardest of tasks, that of the Adept himself. Unusually forceful are his addresses in the July-August *Star Bulletin*; even for a first and general understanding of them great lucidity of thought is required, as if one needed to understand him not with the mind, but with the essence of mind. Like the winnowing fan that blows away the chaff, so are his teachings. If after weighing them, a person treads his "Way"—through Theosophy, through some one Religion, or away from them all—it can only be because it *is* his Way. The test is a severe one. If after such a test those who have believed in the Masters still believe in Them and work for Them, it is because they *know* indeed, with their "individual uniqueness", and not because they merely "believe".

***

Krishnaji and Organizations.

A correspondent in England challenges the construction by some that when Krishnaji says, "Work collectively", he means, "work in organizations." Certainly Krishnaji has said nothing about "working" in organisations. But how *effective* work can be done "collectively" outside an organization—

with or without a name—or not under "leaders", remains to be seen. The correspondent says:

I think it should be remembered, in this connection, that Krishnaji has always discouraged people from working under any organization, if their object has been to spread Truth or Spirituality. He gives this as his reason for dissolving the Order of the Star.

It is true that the following quotation from Krishnaji is misleading: "when the wise, the enlightened, those who have found peace within themselves, establish laws for the encouragement of the inexperienced towards freedom, there will be order." The expression "establish laws" is especially misleading; unless one realizes that Krishnaji has repeatedly asked us to follow no laws the effects of which we have not experienced and tested for ourselves. "To serve is natural, is essential, is beautiful" is also misleading; unless one knows that in this case Krishnaji refers to the service of Life and not of Religions or spiritual Organizations. May I suggest that when one selects passages and quotes them apart from their contexts there is always the danger of conveying a different meaning from that which was intended by the writer?

The "Way" which lies between seems to me to be a compromise. Surely each individual must eventually follow his own Way, which is never quite the same as any other Way, is based on his own experience, and is subject only to the guidance of his own divine inner Being.

So the era has already begun of saying that Krishnaji does not mean what he says! Krishnaji himself reiterates in July-August *Star Bulletin* (the address was given at Ojai on June 3rd):

You must work collectively, and because you have not done so there is chaos in this world, there is rampant, ruthless selfishness, where every man is against the other. You must work collectively, but you cannot think collectively, because you cannot realize that ecstasy of Life through another. Through fear, you have set up saviours, masters, teachers, and so you have locked the door on individual thought, through which alone Truth is realized. Having shut the door on individual thought, you then become ruthlessly individual in this world of action. Spiritually the mind has become as a lamb, but a terrible animal in the world of action.

Now what I am saying is that you must reverse the process. You must work together for the welfare of all, but you must remain integrally alone to discover Truth. Then you may, as the questioner says, destroy religions, destroy my authority which you are creating. I am telling you the manner of Life, how to live with that ecstasy of solitude, and in the process of its realization you help to destroy the false values created through craving.

Many seem never to grasp that Krishaji *takes for granted utter unselfishness and the instant service* of mankind by him who desires liberation. Because he does not say, "Service, service," as do the Theosophists, but says "Be individually unique," many think that he warns people away from striving to better the world. For who can ever see "Truth" and not open out his arms to the suffering world?

***

Theosophy and Radio.

For several years now, the members in Australia have maintained a Radio station, 2 G.B. The usual radio programme of music, children's hour, addresses on "live topics," etc., are given, and in addition addresses of a Theosophical nature. Theosophical Sunday evening lectures at "Adyar Hall" are broadcasted, as also the Sunday morning celebration of the Holy Eucharist at the Liberal Catholic Church, Sydney. A second Radio station under Theosophical auspices is announced by the Theosophical Lodge "Luz del Valle" (Light of the Valley) of Calī, Republic of Colombia, South America. The first transmission was on July 27. The wave-length is 21·25 metres, and kilocycles 14·117; the time 8 p.m. Further information will be sent by the Lodge whose address is Apartado No. 50 (Post Office Box No. 50). The invitation states (in Spanish): "We invite you cordially to tune in with our station and to notify us of the result. We shall do all in our power to offer you a share in a truly spiritual delight".

***

H. P. B.'s Works.

In connection with the collected edition of H. P. B.'s works which the Point Loma Theosophical Society has begun, Adyar is supplying what material there is in the Archives of the Society. Lately found among these are three series of Russian articles by H. P. B. written from New York. They exist at Adyar in a special Russian Scrap-book in which she has

pasted them. The Executive Committee of the Society has ordered photographic copies to be made of these articles, to be forwarded to the editors at Point Loma. They will amount to some forty full-page photographs. The articles probably are mere descriptive articles on American life. If sufficiently interesting—probably they are that, if H. P. B. is herself—a translation of them will duly appear in THE THEOSOPHIST.

***

Experiments on Dogs.

It has long been known that in Vivisection dogs are used for experimental purposes, but no experiment on them has aroused such a storm of indignation among right-thinking people as that proposed, and referred to elsewhere. There are many scientists and medical men who are in favour of Vivisection because, baffled and non-plussed by the mysteries of disease, they desire knowledge at all costs with which to diminish the sufferings which they witness. No one can deny that knowledge has been gained by vivisection experiments [1], but the experimenters think that the only cost involved is the pain of the animals. That in itself is awful. But every such experiment involving as it does terrible brutality, whatever the motive may be, weighs down the collective Karma of mankind with incredible evils. Every experiment has to be paid for—in pain, lethargy, impotence, incentives to cruelty, and in all the coquetting with evil on the part of men against which true lovers of men are constantly combatting. With one hand the scientific and medical saviour heals, while with the other he opens up new wounds which rack men with new tortures. The protests against the proposed experiments on dogs—animals half human and in so many cases like the children of the family for their nearness and dearness to us—have already poured in from all sides, but the Dental Convention at Zurich has been deaf to them.

***

[1] Bishop Leadbeater who has read this statement dissents emphatically.—C. J.

To Adyar and From Adyar.

Wherever gatherings take place of Theosophists, especially Conventions, it is usual to remember "Adyar", the home of the Theosophical Society. Every such message makes larger the channel of force which goes *out from* Adyar, with the benediction of the Masters. The Heart of the Theosophical Society at Adyar throbs with life for the whole Society. That Whole, mysteriously at Adyar, does not dictate to its parts; the parts contribute in dues to Adyar about one-sixth of the cost of maintaining Adyar as an International Centre of work and study. Yet where a National Society sends its quota to Adyar—one-tenth of its annual dues from each member—it receives what can never be counted in terms of gold. Every cable of greeting and loyalty to the Society and to its President is more than a mere symbol. It is the affirmation of the ultimate triumph of Brotherhood as a living force among men.

Porto Rico: Loving loyal greetings Annual Convention, Porto Rico Section; also to Leadbeater, Jinarajadasa, Warrington.

Netherlands: Netherlands Convention sends greetings and best wishes for health.—Kruisheer.

Norway: From the Norwegian Section and from a Summer School, Wesund, to our President and Bishop Leadbeater our heartiest greetings.—Michelsen.

TO OUR SUBSCRIBERS

BY C. JINARĀJADĀSA

With the issue of January 1931, the Editor of THE THEOSOPHIST, Dr. Annie Besant, transferred it from the United States back again to Adyar, on instructions from the Masters. In the Presidential Address in December 1930, she said: "The Masters refuse to sanction its transfer to any place." On retransfer to Adyar, the acting editorship was transferred from Professor Ernest Wood, who had been editing *The Adyar Theosophist*, to me.

The work has been of a most arduous nature. The number of subscribers had fallen to less than half, and the magazine was working at a great loss; and the transfer to U.S.A. and the retransfer to Adyar made an economic upheaval from which the publisher has not yet fully recovered.

As to my work as editor, I have tried, as far as it lay in me, to do what I presumed Dr. Besant would wish. That on the whole she could trust me in such a matter is perhaps evidenced by her Executive Order of September 24, 1930, where she appointed me "to act as my Deputy in all matters which are within my Presidential duties which I may commit in writing to his charge." She has wished it to be as ever the channel of the life of the Masters, and I have tried my best to make it so.

The chief criticism has been against my commenting on articles in footnotes. In this matter I have revived a habit of H. P. B. seen in the early volumes. But it was done not in imitation of H. P. B. but mainly for the following reasons:

1. The magazine appears on many Public Libraries throughout the world, and the public does "jump to the conclusion" that whatever appears in it is what Theosophists believe.

2. Many writers on Theosophy often make statements which show either loose thinking or a disinclination to verify facts. They seem to imagine that the standards of accuracy expected of literary men and women—I except mere journalism—no longer apply, when writing on Theosophy.

Miss K. Browning, in her criticism, desires no "authority". My notes are not "authority"; they reveal, I hope, only much shaking of the head at statements which are sometimes wild and often one-sided. It would be quite easy to confine myself to eight pages of "On the Watch-Tower", and do no more than correct typographical errors in the remaining pages. But I think I can do more for the magazine than being merely an editorial pair of scissors. To use the space of Watch-Tower—which is intended to survey the world's activities—to comment on articles (except on some outstanding problem) is somewhat of a waste of valuable space. I shall always publish—here imitating Dr. Besant—all criticisms of my remarks as editor—or as an individual!

I want most particularly to thank here the Assistant Editor, Baroness J. van Isselmuden, whose untiring work for the magazine has been of incalculable value to me. Bishop Leadbeater also helps greatly, for his eye notes grammatical and typographical errors which escape other eyes.

My editorship is not permanent. It will only be so long as Dr. Besant is with us. The Vice-President, Mr. A. P. Warrington, then takes charge of the Society's affairs, and with them of THE THEOSOPHIST. I shall then say: "For this relief, much thanks!"

THE FIFTH ROOT-RACE AND ITS MIGRATIONS

By Rt. Rev. C. W. LEADBEATER

I

Letter from C. W. Leadbeater to C. Jinarājadāsa

Theosophical Society,
Adyar, Madras,
Sep. 12, 1910.

I am sending to you registered, by commercial papers post, an account of the fifth root-race and its migrations, which was given to us by the Master K.H. He intends it merely as an outline, and we are to fill in the details—in fact, we are doing so in the series of investigations which are now on hand.[1] The matter arose in this way.

Our investigations were much hampered by the impossibility of getting hold of any exact dates at a period so much earlier than any that we had yet touched—with exactitude, I mean. Of course, we have been dealing with the lunar chain and even with two chains before it, but there we have made no attempt whatever to get at dates, but simply to put events in a certain sequence, and even that is difficult enough. Even in dealing with the fourth root-race and the Atlantean civilization we did not greatly trouble ourselves as to anything more than round numbers, but when we came down to the fifth root-race we felt it desirable to be somewhat more exact.

You know of course the old Theosophical tradition that the fifth root-race commenced about a million years ago. Quite at the beginning of our enquiries we saw that this could not be true, except in a very different sense from what we had supposed. In fact, it means this, that about a million years ago the first boat-load of people

[1] By Annie Beasant and C. W. Leadbeater, recorded in *Man: Whence, How and Whither.*

who could be utilised as members of the fifth root-race arrived from the moon chain; and the Manu was on hand to receive them and to make a preliminary selection of the people on whom He intended to keep His eye with a view to that work. The statement means nothing more than that, and the actual move of the Manu from Atlantis with the number of people whom He meant to take to Arabia for the first segregation took place only a little while before what we have generally called the catastrophe of 80,000 years ago (see the maps of Atlantis).

That much we found out for ourselves, and we soon saw that that 80,000 years was only an approximate round number and that if we wanted to be at all exact we must try to find out when that really happened. It was not a hopeful task, but I was just setting to work at it. The only thing that could help us was a calculation of the movement of certain fixed stars—a calculation exceedingly difficult to make, and furthermore by no means really certain, because of the fact that our information as to the rates of movement of those stars is very meagre, and may easily be in error even to very wide dimensions. I should therefore have had to undertake several of such investigations separately, trying to see whether the dates obtained by these different methods would reasonably agree—which probably they would not have done. This would have meant, as you can well understand, a good many days of peculiarly difficult work, quite apart from mere observation, so I was not looking forward to it with any particular pleasure. But one night when I went round to the Master in the usual way along with Alcyone, He said to me:

So you are trying to fix the exact date of one of the Atlantean catastrophes? I can give you that at once without trouble from our records.

He thereupon took us down into the Museum, and turning to the map showing the effects of that catastrophe, He read to us a date from its margin, saying: *That means 75,025 before your era.* Then He said:

Since you are working upon the fifth root-race you will be interested in our maps of its various sub-races.

And so He showed us a series in which each sub-race was marked as a kind of river flowing out and spreading its branches into different parts of the world, and as explanatory of these He gave us a kind of lecture, of which this that I enclose you is a reproduction as nearly as I can remember it. I have put down His own words wherever I could remember them and I am quite sure that I have the sense of the thing accurate, though there may be one or two minor points which I have omitted.

It must be understood that it is not to get into print in any way, and people must not take copies of it. Mrs. Besant is thinking of publishing it as it stands, in *The Link*, and I suppose that if she does

that she will state there that it comes from the Master K. H., but He intends it to be a mere outline for a chapter or a section in the new book which she and I are writing together; and practically every word of it will appear in that, though with a great deal of other matter intercalated, and with nothing to show which are His words and which are ours.

There are certain statements in it which are likely to cause some unpleasant feeling here in India, by stirring up the people's prejudices—for example the statement that caste is not an original and sacred institution at all, but was adopted some ten thousand years ago merely as an expedient to keep the various races separate and comparatively pure. Also no doubt any ethnologist who had studied along European lines would ridicule many of His statements, and Mrs. Besant is anxious that any such ridicule or ill-feeling should be directed against us, and not at all against the name of the Master. Also I think it conflicts to some extent with some of the dates given in *The Secret Doctrine*, which will probably cause further trouble, and for this among other reasons the President does not wish it to get about generally before she publishes it herself. Certain remarks in *The Pedigree of Man* also will have to be considerably modified, and here again we do not want to have a small and scattered controversy going on beforehand, though we are quite prepared to face the inevitable difficulties that will arise after our book is published.

II

The Lecture by the Master

What you call the 80,000 year catastrophe took place in the year 75,025 before your era. The movement of the Manu from Atlantis with His 9,000 followers occurred nearly 5,000 years earlier, in 79,997. It was undertaken because the fifth sub-race was about to be entirely subdued by the dark ruler, and He wished to draw His people away from that influence. When He established them in Arabia they soon increased into a great nation, and from them just before the catastrophe He selected about 700 of His own descendants and with them moved on to the neighbourhood of Shamballa, as you saw. A long period intervened, however, before the real commencement of the race, or before any migrations took place. Twice the Manu allowed His race to grow to the proportions of a

small nation, and twice it was destroyed by the countless hordes of Turanians who swept over the land like a plague of locusts.[1]

In each case when the battle was lost a few women and children were enabled to escape and take refuge in the island of Shamballa, which even the bloodthirsty Turanians dare not attack, for they held it in the deepest veneration. Thus the race was preserved, and each time the Manu and His lieutenants incarnated in it as soon as possible and purified it still further. When first He brought over his 9,000 He had chosen five-sixths of them from the fifth sub-race, but had intermixed one-twelfth of Akkadian blood, and one-twelfth of Toltec, each the best of its kind. Now, after the second destruction He thought that a little more of the Toltec infusion was needed, so he sent Mars, who had been killed in the beginning of the war, to incarnate in the purest of the Toltec families, and, as soon as he grew up, to leave it and travel half round the world to his infant community. Arriving, he married the fairest and best of the ladies who had (as children) escaped the massacre (she had been the Manu's own daughter). Their son was Virāj—a splendid specimen of all that was best in both races; and when Virāj in turn grew up and married Saturn, the Manu Himself took birth as their eldest son. It is from this point that the race, as a really successful foundation, may be said to begin, for after this it was never again destroyed. This was just about 60,000 years before your era. The civilization which rose slowly from that tiny seed was a fine and pure one, and, shut away as it was to a large extent from the rest of the world, it flourished exceedingly. A thickly-populated kingdom surrounded the Gobi Sea, and obtained dominion by degrees over many neighbouring nations, including the Turanians who had so mercilessly massacred its forefathers.

[1] See *The Lives of Alcyone*, Life I and Life III.

There was a period (about 45,000 B.C.) when it ruled the whole of East and Central Asia, from Tibet to the coast, and from Manchuria to Siam, besides claiming suzerainty over all the islands from Japan to Australia. Traces of its domination are still to be seen in some of these countries; the ineffaceable stamp of the Aryan blood is set upon races so primitive as the Hairy Ainus of Japan and the Australian so-called aborigines. In the zenith of its glory it had a magnificent architecture of the cyclopean style as to size, but finished with great delicacy, and polished to a remarkable degree. Its builders erected the marvellous temples whose colossal ruins are the wonder of all who have seen them at Shamballa to-day; it was they who dowered the world with that unequalled bridge which once linked the Sacred Island with the shore—which may still be seen standing, mighty as ever, though now only the shifting desert sand flows beneath it. Its sculpture too was noble, its colouring brilliant, its mechanical genius considerable. In its prime it compared not ignobly with Atlantis, and though its luxury was never so great, its morals were distinctly purer. By 40,000 B.C. it was beginning to decline, and the islands and the outer provinces were asserting a barbarian independence. The Manu still occasionally incarnated, but usually directed affairs from higher planes. It was at this time that He sent forth what we have called the second sub-race.

For some centuries He had been carefully specializing a certain body of men for this purpose—the inhabitants of one of the valleys about 20 miles from the great City of the Bridge. And now under the leadership of Mars He sent them to retrace the way by which so many thousands of years ago they had come, to try to Aryanize the descendants of the Arabs whom they had left behind, because, of all the Atlanteans, they must be nearest to the possession of the new characteristics. These Arabs were still where He had settled

them—a number of half-civilized tribes occupying the whole of the Arabian peninsula and a few settlements on the Somali coast. A strong and friendly empire existed at that time in the region now called Persia and Mesopotamia, and the Manu had no difficulty in obtaining permission to march His host through it along a carefully indicated and guarded route. It is noteworthy that this migration differed in character from those of later years. In those which descended into India the entire tribe moved, from the old men and women to the babies; but in this case the old and those with many young children were advised to stay behind, and the migration was confined to men of fighting age, with their wives and a comparatively small number of children. Many also were young unmarried men. The number of fighters was about 150,000, and the women and children may have added another 100,000 to the party.

The Manu had sent messengers two years before to prepare the Arab tribes for His coming, but the news had not been altogether favourably received, and He was by no means sure of a welcome. When He had crossed the belt of desert which, then as now, separated Arabia from the rest of the world, and came in sight of the first of the Arab settlements, a body of armed horsemen appeared in front of Him and incontinently attacked the van of His army. He easily repulsed them, and, capturing some of them, endeavoured to make them understand that His mission was peaceful. The language had changed so much that they had great difficulty in understanding one another at all, but he contrived to reassure His captives and sent them to arrange an interview with their chief. After some trouble and the interchange of more messages the Chief came, suspicious and unconciliatory, but a long conversation and full explanations somewhat changed his attitude, and it occurred to him that he might use this unusual sort of invasion for his own purposes. He

was at deadly feud with a neighbouring tribe, and while he had no force fit to cope with the Manu's capable-looking army, he felt that if he could enlist these strangers on his side he could make short work of his ancient enemies. So he temporised, and agreed to allow the visitors to establish themselves in a great desolate valley on the borders of his territory. They thankfully accepted this offer, and very soon changed the whole aspect of that valley. Coming as they did from a highly civilized nation, they knew all about the science of well-boring, and they presently had the entire valley efficiently irrigated, and a great stream flowing down the middle of it.

Within a year the whole of their tract of country was thoroughly cultivated, and some good crops had already been obtained; in three years they were fully established as a prosperous and self-supporting community. The chieftain who had received them, however, was by no means satisfied; he cast a jealous eye upon the improvements they had made, and felt that as this was part of his territory, his own people and not strangers ought to reap the advantages of it. Also, when asked to join in predatory expeditions, the Manu had said quite plainly that, although He was grateful to His host and ready at any moment to defend him from aggression, He would be no party to an unprovoked attack upon peaceable people. This made the Chief very angry—the more so as he did not see his way to enforce his commands. At last he patched up a peace with his hereditary enemy and induced him to join him in an endeavour to exterminate the new-comers. This little scheme, however, came hopelessly to grief; the Manu defeated and killed both the Chiefs, and made Himself ruler over their combined states. Their subjects, when once the battle was over, philosophically accepted the new ruler, and soon found that they were much more prosperous under the improved régime, though it involved less fighting

and more regular work. Thus the Manu made secure His footing in Arabia, and promptly proceeded to Aryanize His new subjects as rapidly as possible. Other tribes attacked Him now and then, but were so invariably defeated with heavy loss that they presently came to recognize the wisdom of letting Him alone. As years rolled on His kingdom prospered mightily and grew ever stronger, while constant internecine struggles enfeebled and impoverished the other tribes.

The natural result followed; by degrees, by taking opportunities as they offered, He absorbed tribe after tribe, usually without bloodshed and with the full consent of the majority. Before His death forty years later the upper half of Arabia owned His sway, and might be regarded as definitely Aryan. He might have acquired sovereignty over the south as well, but for the advent of a religious fanatic, who reminded his people that they were a chosen race, and must on no account intermingle their blood with that of these gentiles, who came no one knew whence with their pretended civilization and their odious tyranny, which denied to man even his inalienable birthright to kill his fellow-man freely whenever he pleased. This appealed to the fierce impatience of control which is a prominent feature of the Arab character, and the southern tribes, who had for centuries squabbled viciously among themselves, actually united now to oppose their reincarnated leader. And they opposed Him in His own name, making His original order as to purity of race their rallying-cry against Him. Thus the peninsula was divided into two parts, and the Manu's successors for many generations were satisfied to maintain their kingdom without seeking to increase its borders.

After some centuries a more ambitious ruler succeeded to His throne, and, taking advantage of local dissensions in the south, marched his armies clear down to the ocean and proclaimed himself Emperor of Arabia. He

allowed his new subjects to retain their own religious ideas, and as the new government was in many ways an improvement there was no lasting opposition to the conqueror. A certain fanatical section of the southerners, however, felt it their duty to protest against what they considered the triumph of evil; and, under a prophet of rude and fiery eloquence, they abandoned their conquered fatherland and settled as a community on the opposite Somali Coast. There, under the rule of the prophet and his successors, they lived for some centuries greatly increasing in numbers, until an event occurred which caused a serious rupture. It was discovered that the ruling prophet of the period while preaching fanatical purity of race had himself formed an attachment to a young negress from the interior! When this came to light there was a great uproar, but the prophet was equal to the occasion, and promulgated as a new revelation the idea that the stern prohibition against intermarriage was intended only to prevent them from mingling with the newcomers from the north, and did not at all apply to the negroes, who indeed were to be regarded as slaves, as goods and chattels rather than as wives. This bold pronouncement divided the community; the majority accepted it, at first hesitatingly and then with enthusiasm, and black "slaves" were purchased with avidity. But a fairly large minority rebelled against the revelation, and denounced it as merely a clumsy artifice to shield a licentious priest (as indeed it was); and when they saw themselves outvoted they drew apart in horror, and declared that they could no longer dwell amongst heretics who had abandoned all principle. An ambitious preacher, who had always yearned to be a leader, put himself at their head, and they made themselves into a huge caravan and departed in virtuous indignation. They wandered round the shore of the Gulf of Aden and up the coast of the Red Sea, eventually finding their way into

Egyptian territory. Their curious story happened to take the fancy of the Pharaoh of the period, and he offered them an outlying district of his kingdom if they chose to settle there. They accepted, and lived there peacefully enough for centuries, flourishing under the beneficent Egyptian government, but never in any way intermingling with its people. Eventually some Pharaoh made a demand upon them for additional taxation and forced work which they considered an infringement of their privileges; so once more they undertook a wholesale migration, and this time settled in Palestine, where we know them as the Jews, still maintaining as strongly as ever the theory that they are a chosen people.

But the majority left behind in Somaliland had their adventures also. Now that, owing to the slave traffic, they became better known to the tribes of the interior, whom they had always previously kept rigidly outside their bounds, the savages realised the wealth to be obtained from robbing the semi-civilized, and the tribes began a series of descents upon the colony, which so harassed its members that, after fighting them for many years, losing thousands of lives, and finding their territory more and more circumscribed every decade, they too decided to abandon their homes and migrate once more across the Gulf to the land of their forefathers. They were received in a friendly manner, and were soon absorbed into the general mass of the population. They had called themselves "the true Arabs," though they deserved that title less than any; and even to-day there is a tradition that the true Arabs landed at Aden, and slowly spread northwards; even to-day may be seen among the Hamyaritic Arabs of the southern part of the country the indelible traces of that admixture of negroid blood so many thousands of years ago; even to-day we may hear a legend that the Mostareb, or adscititious Arabs of the northern half went away somehow

for a long time into Asia, far away beyond Persia, and then returned, bearing with them many marks of their stay in foreign lands.

So the second sub-race flourished for some thousands of years, and extended its dominion over nearly the whole of Africa, except that part which was in the hands of Egypt. The Arabs ruled for a considerable time the great Algerian island; they pushed their way down the East coast to the very Cape of Good Hope itself, and founded a kingdom which included all Matabeleland and the Transvaal and the Lorenzo Marquez district. They made settlements also on the west coast, but there they came often into collision with men from Poseidonis, and were in the end entirely driven back. When the great Sumero-Akkad empire of Persia, Mesopotamia and Turkestan finally broke up into small states and disorder, an Arab monarch conceived the bold idea of reuniting it under his own leadership. He led his armies against it, and after twenty years of strenuous fighting made himself master of the plains of Mesopotamia and of almost the whole of Persia up to the great salt lake of Khorasan (where the desert now is); but he could not conquer Kurdistan, nor could he subdue the mountain tribes who harassed his armies on their way. Then he died, and his son wisely set himself to consolidate rather than to extend this empire. It held together well for some centuries, and might have endured much longer but for the fact that dynastic troubles broke out in Arabia itself, and the governor of Persia (a cousin of the Arab King) seized the opportunity to proclaim himself independent. The Arab dynasty which he thus founded lasted two hundred years but amidst incessant warfare; then again came a period of upheaval and of small tribes and frequent raids from the savage Central Asian nomads who play so prominent a part in the history of that region. One Arab king was tempted by reports which reached him of the

fabulous wealth of India to send a fleet across to attack it; but that was a failure, for his fleet was promptly destroyed, and his men killed or taken prisoners. The Transvaal Kingdom tried to occupy Madagascar, but succeeded only in maintaining for a time settlements on different parts of the coast.

An interval of 10,000 years elapsed after the despatch of the second sub-race before the Manu sent forth the third. The men for this work had been carefully prepared through many centuries, like the others; He had kept them apart in one of His mountain valleys, and developed them until they showed as quite a distinct type. In His original selection in Atlantis He had included a small proportion of the best of the sixth Atlantean sub-race, the Akkadian, and for the preparation for His third sub-race He utilized the families which had preserved most of that Akkadian blood. After the final collapse of the Arabian empire of Persia and Chaldea there were centuries of anarchy and bloodshed, and the countries were becoming almost depopulated, so the Manu at last determined to come to their rescue, and sent forth to them His third sub-race. But this time it was no ordinary migration; it was simply an army on the march. He poured through the passes near Kashgar an army of three hundred thousand splendid fighting men, defeated easily such of the nomad hordes as ventured to attack Him as He crossed their deserts, and rapidly overran the whole of Persia first and then Mesopotamia, establishing military posts at frequent intervals, and dividing the country among His chiefs. For some years there was occasional fighting, and it was not until the country was quite settled and peaceful that He sent out the vast caravan of the wives and children of the soldiers. For the next fifty years He kept this new empire under His direct rule, visiting it several times, and appointing members of His family as its governors;

but just before His death He resigned His own throne to His grandson Mars, and appointed Mars' next brother Corona the independent King of Persia, with Theodoros under him as governor of Mesopotamia under him.

From this time the third sub-race quickly increased in power. In a few centuries it dominated the whole of Western Asia from the Mediterranean to the Pamirs, and from the Persian Gulf to the Sea of Aral, and with certain changes its empire lasted until about 2,200 B.C. In the intervening 28,000 years there were naturally many fluctuations; most of the time Persia and Mesopotamia were under separate rulers, of whom sometimes one and sometimes the other was nominally overlord; some times the two countries were split up into smaller states, owing a kind of loose feudal allegiance to the central King. All through their history they had constantly recurring difficulty with the nomad Mongolians on one hand, and the mountaineers of Kurdistan and the Hindu Kush on the other. Sometimes the Iranians drew back for a time before these tribes; sometimes they pushed the frontier of civilization further forward, and drove the savages back. At one period they ruled most of Asia Minor, and made temporary settlements in several of the countries bordering the Mediterranean; at one time they held Cyprus, Rhodes and Crete; but on the whole in that part of the world the Atlantean power was too strong for them, and they avoided conflict with it. At this western boundary of their kingdom powerful Scythian and Hittite confederations disputed their dominion at various points of their history; once at least they conquered Syria, but seem to have found it a useless acquisition and soon abandoned it; and twice they embroiled themselves with Egypt, against which they could do but little.

During most of this long period they kept up a high level of civilization, and many relics of their mighty architecture lie

buried beneath desert sands. Various dynasties arose among them, and several different languages prevailed in the course of their chequered history. They avoided hostilities with India, being separated from it by a wild territory—a sort of no-man's land. Arabia troubled them but little, for there again a useful belt of desert intervened. They were great traders, merchants, manufacturers—a much more settled people than the second sub-race, and with more definite religious ideas. The best specimens of the Parsīs of the present day will give you a fair idea of their appearance. The present inhabitants of Persia have still much of their blood in them, though largely commingled with that of their Arab conquerors. The Kurds, the Afghans and the Biluchis are also mainly descended from them, though with various admixtures.

By this time the great Central Asian race was far on the road to its decline, but the Manu had been careful to preserve dignity, power and pristine vigour in two branches to which He had given much special training—the seed of the fourth and fifth sub-races. His arrangements for them had been somewhat different from those of the earlier segregations. The type of the Root Race, the points in which it varied from the Atlantean, were now thoroughly established, so He was able to devote His attention to another kind of specialization. Those who were to constitute the fourth sub-race had been drawn apart as usual, into a large valley in the mountains not far from the capital, and great pains had been taken for many centuries to develope in them certain new characteristics—to awaken imagination and artistic sensibility, to encourage poetry, oratory, painting, music, to render the people enthusiastic and devoted to their leaders. The valley was managed practically as a separate state, and great prominence was given to all these things, art of all kinds being endowed in various ways. Under this special

training the sub-race as time rolled on grew somewhat conceited, and looked down upon the rest of the kingdom as Philistines.

The time chosen to send them forth was about 20,000 B. C., and their instructions were to proceed along the northern frontier of the Persian Kingdom, and to win for themselves a home among the mountains which we now call the Caucasus, at that time occupied by a number of wild tribes of predatory nature who were a constant annoyance to Persia. By taking advantage of this, the Manu was able to make arrangements with the Persian monarch not only to allow free passage and food to His enormous host, but also to send with them a strong army to assist in subduing the mountaineers. Even with this help this proved no easy task. The newcomers soon conquered for themselves a place in which to live, and they easily defeated the tribes when the latter could be persuaded to risk a pitched battle; but when it came to guerilla warfare they were by no means so successful, and many a year had passed before they could consider themselves reasonably secure from attack.

They established themselves first somewhere in the district of Erivan, on the shores of Lake Sevanga, but as the centuries rolled on and their number increased they gradually exterminated the tribes or reduced them to submission, until eventually the whole of Georgia and Mingrelia was in their hands. Indeed, in 2,000 years they were occupying Armenia and Kurdistan as well, and later on Phrygia also came under their domination, so that they held nearly all Asia Minor as well as the Caucasus. In their mountain home they flourished greatly and became a mighty nation, and by 10,000 B. C. they began to resume their westward march. But now they travelled not as a nation, but as tribes; indeed they had all along been rather a federation of tribes than an empire, for their country was so broken up into

valleys that free communication was impossible. So it was only in comparatively small waves that they finally arrived in Europe, which it was their destiny to occupy.

The first section to cross from Asia Minor were the ancient Greeks (not the Greeks of your history, but their far-away ancestors—who are sometimes called Pelasgians). They had held for a long time the seacoast of Asia Minor and the islands of Cyprus and Crete, and all the trade of that part of the world was carried in their vessels. The final cause of their definite entry into Europe as a power was an aggressive movement on the part of the Emperor of Poseidonis. The Mediterranean coasts and islands had for many centuries been in the hands of a number of small nations, most of them Etrurian or Akkadian, but some Semitic, and except for occasional squabbles these people were usually peaceful merchantmen. But it occurred one day to the Emperor of Poseidonis to annex all these states by way of extending his realm and rivalling the traditions of his forefathers. So he prepared a great army and a mighty fleet and started on his career of conquest. He subdued without difficulty the large Algerian island; he ravaged the coasts of Spain, Portugal and Italy, and forced all those peoples to submit to him; and Egypt, which was not a great naval power, was already debating whether to propose a treaty with him or to anger him by a resistance which it was feared would be hopeless.

Just when he felt secure of the success of his plans a difficulty arose from an entirely unexpected quarter. The Greek sailors of the Levant declined altogether to be impressed by his imposing forces and defied him to interfere with their trade. He had been so sure of victory that he had divided his fleet, and had only half of it immediately available, but with that half he at once attacked the presumptuous Greeks, who inflicted upon him a serious defeat, drowning thousands of his soldiers, and leaving not one ship afloat of the great number

that attacked them. The battle was not unlike the destruction by the English of the great Spanish Armada; the Greek vessels were smaller than the Atlantean, and not so powerfully armed, but they were faster and far easier to handle. They knew their seas thoroughly, and in several cases decoyed their enemies into positions where the loss of the larger ship was certain. The weather helped them, too, as in the case of the Spanish Armada. The second half of the Atlantean fleet was hastily collected, and another attack was made, but it was no more successful than the first, though the Greeks lost heavily in repelling it. The Atlantean monarch himself escaped, and contrived to land in Sicily, where some of his troops had established themselves; but as soon as it became known that his fleet had been destroyed, the conquered populations rose against him, and he had to fight his way home through the whole length of Italy. He withdrew as he went the various garrisons which he had established, but nevertheless by the time he reached the Riviera he had but a few utterly exhausted followers. He made his way in disguise across the south of France and eventually reached his own kingdom in a merchant ship.

Naturally he vowed direst vengeance against the Greeks, and at once ordered preparations for another vast expedition; but the news of the total loss of his fleet and army emboldened various discontented tribes in his own island to raise the standard of rebellion, and during the rest of his reign he never again found himself in a position to undertake foreign aggression. The success of the Greeks immensely strengthened their position in the Mediterranean, and within the next century they had established settlements on many points of its shores. Most of these were destroyed and all of them seriously injured by the terrible tidal wave created by the sinking of Poseidonis, when both the Gobi Sea and the Sahara Sea became dry land, and the most appalling convulsions

took place. This, however, affected the main stock of the sub-race in its highland home but very slightly, and as soon as it seemed certain that the catastrophe was over, its tribes combined together to send exploring expeditions to ascertain the fate of their brethren beyond the seas, and when those returned further relief expeditions were organized on a large scale.

The early Greek settlements had been all on the sea coast, and the populations of the interior of the various countries were not always friendly, though overawed by the dash and valour of the Greeks. But when these latter were nearly all destroyed by the cataclysm, the few survivors were often much persecuted and even in some cases enslaved by the interior races. Almost all shipping had been simply annihilated, and new navies had to be built; yet so great was the energy of the Greeks that within a few years all the ports of Asia Minor were once more in working order, and streams of new ships went forth from them to see what help was needed across the seas, to re-establish the colonies, and to redeem the honour of the Greek name by delivering those who bore it from a foreign yoke. In a surprisingly short time this was done, and the fact that these ancient Greeks were the first to recover from the shock of the great cataclysm gave them the opportunity of annexing all the best harbours of the new coast-line, and since most of the trade of Egypt also was in their hands, the Mediterranean remained for centuries practically a Greek sea. There came a time when Phoenicians and Carthaginians divided the trade with them, but that was much later. The emigration from Asia Minor into Europe was almost continuous, and it is not easy to divide it into distinct waves. If we take these ancient Greeks as our first sub-division, we may perhaps count the Albanians as the second, and the Italian race as the third, both of these latter occupying about the same countries as those in which we know them now.

Then after an interval came a fourth wave of astonishing vitality—that to which your modern ethnologists restrict the name "Keltic". This slowly became the predominant race over the north of Italy, the whole of France and Belgium and the British Isles, the western part of Switzerland and Germany west of the Rhine. The fifth wave practically lost itself in the north of Africa and you will find now only traces of its blood, much mingled with the Semitic (both Aryan and Atlantean) among the Berbers, the Moors, the Kabyles, and even the Guanches of the Canary Islands (in this last case mingled with the Tlavatli). It encountered the fourth wave and intermingled with it in the Spanish peninsula, and at a later stage in its existence (only about 2,000 years ago) it contributed the last of the many elements which go to make up the population of Ireland; for to it belong the Milesian invaders who poured into that island from Spain, and bound it under curious forms of magic. But a far more splendid element of the Irish population had come into it before that from the sixth wave, which left Asia Minor in a totally different direction, pushing north-west until they reached Scandinavia, where they intermingled to some extent with the fifth or Teutonic sub-race, of which we shall speak later. They thus descended upon Ireland from the north, and are celebrated in its history as the Tuatha-de-Danaan, who are spoken of more as Gods than men. The slight mixture with the Teutonic sub-race gave this last wave some characteristics, both of disposition and of personal appearance in which they differed from the majority of their sub-race.

On the whole we may describe the men of this fourth or Keltic sub-race as having brown or black hair and eyes and round heads. They were as a rule not tall in stature, and their character showed clearly the result of the Manu's efforts thousands of years before. They were

imaginative, eloquent, poetical, musical; capable of enthusiastic devotion to a leader, and splendidly brave in following him, though liable to quick depression in case of failure. They seemed to lack what we call business qualities, and they had but scant regard for truth.

Having thus followed in outline the course of the fourth or Keltic sub-race, let us now turn back to the period of 20,000 B.C. and do the same for the fifth or Teutonic. This had been prepared simultaneously with the fourth, although in a different place and a different way. For it the Manu had set apart a valley far from His capital, away on the northern side of the Gobi Sea, and into it He had sparingly introduced factors which had not appeared in the fourth. He brought back to it a few of the best specimens of His third sub-race from Persia, where it was by that time thoroughly specialized, and He called also for a few Semites from Arabia. He chose for it especially men who were tall and fair, and when He himself was born in it He always used a body showing markedly those characteristics. It must be remembered that the Manu starts each sub-race just as He does the root-race—by incarnating in it Himself; and the form which He chooses to take largely determines what the appearance of that sub-race shall be. By the time that the fourth and fifth sub-races were ready to start on their migration, the difference between them was clearly marked; and though they left Central Asia together, and passed together through Persia, their eventual destinies were quite different. The fifth sub-race, smaller in number, was directed to move further along the shores of the Caspian Sea, and they settled themselves in the Territory of Daghestan.

There they slowly grew for thousands of years, gradually extending themselves along the northern slopes of the Caucasian Range, and occupying the Terek and Kuban districts. There they remained until after the great cataclysm

of 9564 B.C.; indeed, it was nearly a thousand years after that before they began their great march to world-dominion. They had not been idle during this long time of waiting, for they had already differentiated themselves into several distinct types. Then, as with one accord, now that the swamps of the great Central European plain were becoming habitable, they moved north-westward in one mighty army as far as what is now Cracow in Poland. There they rested for some centuries, for the marshes were not yet dry enough, and disease fell upon them and thinned their ranks.

It was chiefly from this secondary centre that the final radiations took place. The first of them was the Slavonic, and it branched off into two main directions. One party turned east and north, and from them come largely the modern Russians; the other took a more southerly direction, and is now represented by the Croatians, Serbians and Bosnians. The second wave was the Lettish, though its members did not travel far; it gives us the Letts, the Lithuanians and the Prussians. The third wave was the Germanic, and part at least of that went further afield, for if those called especially the Teutons spread themselves over Southern Germany, the other branches called the Goths and Scandinavians swept to the northernmost point of Europe. The later descent of the Scandinavians upon Normandy, and of the Goths upon Southern Europe, the spreading of this fifth sub-race over Australia, North America and South Africa—all these belong to your modern history. This sub-race is on the whole tall and long-headed, with fair hair and blue eyes; its characteristics are plain speech, straightforwardness, common-sense and truth.

We have followed in rough outline the various sub-races; let us see now what became of the root-race after their departure. Remember that for centuries previous to those departures the Manu and His immediate group had been incarnating

in the special districts set apart for the preparation of those sub-races. The empire as a whole had long passed its prime, and was wearing away as do all human institutions; and the process of disintegration had already gone far. The Mongolian and Turanian races over whom it had so long ruled had asserted their independence, and the kingdom centring round the City of the Bridge was now but a small one. The people built no more—they lived in the ruins of the great work of their forefathers. The egos showing genius and straining after high education were incarnating in the great daughter civilizations, so in the mother state the level of learning steadily sank. Trade had fallen almost to zero, and the people were becoming agricultural and pastoral only. The central kingdom still held together, but outlying districts had broken off and became independent.

When the Manu had managed all His migrations and seen His sub-races definitely established, He turned His attention once more to the root-race, because He wished to get it away by degrees from its ancestral home so that (1) Shamballa should be left in the required solitude; (2) India should be Aryanized; (3) the race should be out of the way before the coming cataclysm, as the Central Asian region would be much altered. He had not incarnated in the root-race since He led away the fourth and fifth sub-races—that is, for about 1200 years—so He was becoming rather a myth, and there were differences of opinion as to whether His rules as to intermarriage still held good.

So, as you have already discovered, my brother Morya found himself in charge of a semi-unorthodox tribe, and was told by the Manu to inaugurate the long series of processions into India. You know how he was received by the present Bodhisattva, how he settled in the south of India, and Aryanized the aristocracy there.[1] But you

[1] See *Lives of Alcyone*, Life XXIV.

have not yet followed the wide influence which spread out from that religious kingdom. The Manu used it as a subsidiary centre of radiation; from it, by way of Ceylon, He sent out the expedition which Aryanized the mighty empire of Egypt, and through it introduced Aryan blood into several East African tribes. From this South Indian centre also He sent colonists to Java, to Australia and to the islands of Polynesia, which accounts for the Aryan strain to be observed even to-day in what are called the brown Polynesians, in contradistinction to the Melanesians. While these arrangements were being carried out in the South of India, the Manu still worked at the gradual transportation of His race from Central Asia into the northern parts of India. You have already come across in your investigation some of the principal migrations, and you know therefore how they were managed, how they were received in India, and what manner of people the Aryan invaders had by this time become. Many of them, as you have seen, were quite ready to intermarry with the higher classes of the Atlanteans, and it was even desirable that they should do so to some extent. But there was danger that the Aryan blood should become a mere trace amidst so enormous a majority of Atlanteans and Atlanto-Lemurians; and for this reason the Manu introduced the caste idea about 8,000 B.C., in order that no further admixture might be made, and that those already made might be perpetuated. He founded at first only three castes—Brahman, Rajan and Vis. The first were pure Aryans, the second Aryan and Toltec, the third Aryan and Mongolian. Later, those who were not Aryan at all were included under the general appellation of Sudras, but even here in many cases a certain small amount of Aryan blood may appear. Many of the hill tribes are partly Aryan—some few are wholly so, like the Siaposh people and the Gipsy tribes.

It remains to us only to chronicle the curious adventure of a tribe which, during the time of the migrations into India,

had sought safety in a different direction from the others. It contrived to establish itself in a valley in the Susamir district, and there, forgotten by the rest of the world, it enjoyed its primitive pastoral life for many centuries. About 2,200 B.C. there arose a great military leader amongst the Mongol tribes, and they devastated all of Asia that they could reach, utterly destroying, among others, the remnants of the Persian Empire. The Tartar leader was finally overthrown, and his hordes scattered, but he had left utter desolation behind him. Somehow, in a hundred years or so, news of a fertile but unoccupied land reached our Aryans in their valley; they sent out spies to report, and when the story was confirmed they migrated bodily into Persia. These were the speakers of Zend, and their late arrival accounts for the curiously unsettled state of the country even in the time of the last Zoroaster. Such remnants of the third sub-race as had been only driven from their homes and had escaped the general massacre came back and made common cause with our tribe, and from these beginnings gradually developed the latest Persian Empire.

THE EVENING MEDITATION

LET never sleep thy drowsy eyelids greet
Till thou hast pondered each act of the day:
"Where in have I transgressed? What have I done?
What duty shunned?"—beginning from the first
Unto the last. Then grieve and fear for what
Was basely done; but in the good rejoice.

The Golden Verses of Pythagoras.

TWO GLIMPSES OF H. P. B.

I

1877

CONCERNING GODS AND INTERVIEWS

TO THE EDITOR OF *The World*:

SIR,

In my benighted country such a thing as an "interview" is unknown. Had I been aware of its dangers I would have tried to use magic enough to impress my words upon the intelligent young gentleman who called upon me yesterday in your behalf. As it is, I find in his "report" a little error that is calculated to give my very esteemed antagonists, the theologians, a poor opinion of my biblical scholarship. He makes me put into the mouth of Jehovah the injunction, "Fear the gods." What I did say was that in Exodus, XXII. 28, Jehovah commands, "Thou shalt not revile the gods"; and that, attempting to break its force, some commentators interpret the word to mean the "rulers".

As I have had the opportunity of knowing many rulers, in many different countries, and never knew one to be "a god", I made so bold as to express my wonder at such an elastic interpretation.

The theologians do not imitate the moderation of the "Lord God", but "revile the gods" of other people without stint, especially the "gods" (spirits) of the Spiritualists. As none of their writers have thought of availing themselves of

this weapon of defence, I thought it no more than fair to introduce it in my "Veil of Isis"[1], for their benefit as well as that of the "heathen" to whom you are so kindly sending missionaries to convert them. Hoping that I am not trespassing upon the hospitality of your columns in asking the insertion of these few lines, I am, Sir,

Your obedient servant,

H. P. BLAVATSKY

A benighted Buddhist, and the Corresponding Secretary of the Theosophical Society.

New York, Jan. 23d.

II

1888

POST CARD FROM H. P. B. TO W. STAINTON MOSES

London, Feb. 27/88

Whether "the common or garden lie" it is sure to be regarded by every one as a "plant". I do not remember details—it is so long ago. Something of the sort took place and unfortunately often enough to make me more *notorious* than *famous*. I lived in Ithaca, and had many friends at Cornell University.

May the celestial Umbrella of the Lord Buddha overshadow you for ever and save you from rheumatism and lumbago.

Yours—in all that

H. P. B.

Shall I send back the "plant"?

[1] This was the original title of *Isis Unveiled*, changed to this latter after Vol. I had been printed off, upon the discovery that a book entitled *The Veil of Isis* existed already.—C.J.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Continued from p. 595*)

V.

Adyar, 31-12-'84

DEAR ST. THERESA, (Sec'y),

Convention a splendid success in every respect. Twice as many delegates as last year; perfect harmony and enthusiasm; great amount of work done easily and systematically; H. P. B.'s case investigated by a Committee of judges and lawyers, who pronounced her innocent; report unanimously ratified by the Convention, with cheers; Rs. 4,000 subscribed upon the spot to build a "Temple of Religions" in the grounds, to hold the Masters' portraits and those of the Founders of the world's religions; 1,500 persons present at a public reception at Headquarters (tho' we are six miles from town); and last night Pacheappa's Hall crowded with sympathizers to assist in the public celebration of our IXth Anniversary. All the European Delegates spoke on each occasion, and spoke well. Were enthusiastically applauded. Mrs. Oakley has made the greatest hit among them all, and is vastly popular already.

H. P. B. prostrated from reaction after the fearful strain upon her mind; will get around again after a few days' rest.

To-day Delegates will mostly depart and we shall have quiet. I shall go to Burma first; then cross to Calcutta and

Bengal generally; then go to Upper India; then visit the Malabar Coast.

The most influential delegates have signed a warning to H. P. B. (and myself!) not to admit anybody to Headquarters residence except after referring the matter to at least 7 Members of Council.

A Central Committee formed (with the two Oakleys on it) to receive and digest further Esoteric Teachings, and transmit it to the Inner Group of Branches. The Masters have consented to detail a Committee of their regular (under) Chelas to give materials to this Committee through Subba Row and Damodar. The Committee to watch the Theosophist, write for it, and keep out flapdoodle!!

Love to all

H. S. O.

VI.

Adyar, 7 January '85

Now here I am again, best of Grandmothers; and I wish you a century more of life—if you care for such a wretched humbug, wherein you have to put up with smoky chimneys and colds in the head! Now what a cunning lot of sharpers you all are, to be sure! You take advantage of my being too far away to raise a row, and send me fancy bags and things, for presents, as tho' I were a marriageable young curate, or a Salvationist "Captain"! Whenever I wanted to show you my gratitude by getting you some cheap article you needed for the house there was a precious row, and I was made to feel like a criminal: yet, no sooner is my back turned, than you and that bullet-headed St. Theresa of yours concoct a scheme to inveigle a lot of people into buying me an elegant bag (for which I had no more need than a toad has for two tails!) and making me feel like a Rajah. Now, Grandmother,

if I forgive you all this time, beware my ire if you repeat it! I am fairly loaded down with luxuries, and the poor T.S. is "passing around the hat" and begging "cold wittals"!

How you would have enjoyed being at the Convention. It was a grand sight to see those 98 men from all parts of the world, almost, gathered together at large expense, to consult how they could do some good to their fellow-men[1]. The assemblage was so grave, so able intellectually, so moved by unselfish motives as to impress everybody. And there was a sustained enthusiasm for our Cause, and a devotion to Madame, that was really touching. When the special Committee to whom I had referred her case reported her innocent, the whole Convention broke into cheers.

Your O. G.[2] will soon be receiving more teachings through a Central Committee which is to take them from a Committee of Chelas communicating through Subba Row and Damodar. This is an excellent plan, I think.

Everything here is comfortable and quiet now, but who can say what may break loose when I get away to Burma? Which I may do this month.

Affectionately and gratefully yours
(with love to Theresa, Mohini, Georgie and the cat)
H. S. OLCOTT

VII.

Adyar, 11/1/85

MY DEAR THERESA,

Leadbeater and I sail for Rangoon on Wednesday next, in a steamer commanded by his oldest school friend Sydney

[1] I wonder if either of the two Founders could have visualised in 1884 that in 1925 the number of Delegates present at Headquarters at the Jubilee Convention would swell to 3,000!—C. J.

[2] Occult Group.

Davidson; whom—by chance—H. P. B. and I already knew from having made a voyage with him [1].

There is nothing very new this week. Hodgson's inquest is proceeding and I anticipate that his report to the S. P. R. will be favourable rather than the opposite—at least so far as the reality of occult phenomena is concerned: he has amassed a lot of evidence of a confirmatory character. He stopped at Headquarters until he had seen our witnesses, and then removed to the hotel where he put up before coming to Adyar. He has seen the Coulombs and the Missionaries, and while of course we know nothing whatever of the contents of his notebook, yet from the unchanged cordiality of his manner I infer that our case is not looking so very, very badly. H. is certainly a most admirable man to have sent, for his sense of justice seems very clear [2].

I rejoice that things go on so well in the L.L. [3], and that Mohini does his duty well and faithfully. As to his stopping long with you, I cannot answer this mail: I am waiting a final decision from his Father and Brother, who strongly urged my bringing him back, as they needed pecuniary help

[1] The very first news that I ever heard of our great Founder, Madame Blavatsky, was curious and characteristic, and the hearing of it was a most important event in my life, though I did not know it then. A staunch friend of my school-days took up the sea-life as his profession, and about the year 1879 he was second officer on board one of the coasting vessels of the British India Steam Navigation Co. On her voyage from Bombay to Colombo Madame Blavatsky happened to travel by that steamer, and thus my friend was brought into contact with that marvellous personality.

He told me two very curious stories about her. It seems that one evening he was on the bridge trying vainly to light a pipe in a high wind. Being on duty he could not leave the bridge, so he struck match after match only to see the flame instantly extinguished by the gale. Finally, with an expression of impatience, he abandoned the attempt. As he straightened himself he saw just below him a dark form closely wrapped in a cloak, and Madame Blavatsky's clear voice called to him:

"Cannot you light it, then?"

"No," he replied, "I do not believe that anyone could keep a match alight in such a wind as this."

"Try once more," said Madame Blavatsky.

He laughed, but he struck another match, and he assures me that, in the midst of that gale and quite unprotected from it, that match burnt with a steady flame clear down to the fingers that held it. He was so astounded that he quite forgot to light his pipe after all, but H. P. B. only laughed and turned away.—C. W. Leadbeater, *How Theosophy Came to Me*, pp. 14-15.

[2] I should like to protest strongly!—C. W. L.

[3] London Lodge.

from him to support the united family. It seems the Father has no pension and M.'s younger brother's salary is all they depend upon, now that M. is away and earning nothing. I represented the state of affairs to the Father and told him I should not take the responsibility of deciding and he must assume it himself. I now await his answer and upon it shall either write Mohini to come back or to stop and then let the time of his departure for New York depend upon the exigency at London. Now that Mrs. H.[1] has cut up so badly of course M. cannot live with her: but he may accept the offer of Arthur Gebhard—long since made me—to share his rooms with him. Before going there, however, he should wait until you or somebody of the L.L. has written Arthur to ask what chance there is for Mohini's family to derive anything from his writings or lectures. Coues should be also asked, and Mrs. Cables of Rochester, and Page of St. Louis. I shall leave instructions with D. K. M. to do this and ask the parties to write to you. I shall not be away in Burma longer than a couple of months, so I shall be within reach of Headquarters when the final decision is required. Meanwhile if dear Finch can get Mohini any chance to earn something by magazine writing to send to his family I should be glad. On last year's balance of accounts there is a deficit of Rs. 9,900, made good by taking all our cash out of our pockets and the *Theosophist* strong-box; so that the Old Snapping-turtle[2] and I are not able to do for Mohini as we certainly would otherwise. And as he writes admirably he might very well earn enough to prevent his Father being incommoded by his absence. Now, my old Theresa, I tell you all this because it is just the truth and I feel it is right to tell it you. As for your repeating it to anyone else or speaking to Mohini about it—that I leave to you: I am not fit to deal with such a colossal humbug as Western

[1] Mrs. Laura C. Holloway.
[2] Presumably H. P. B.—C. J.

civilization (poor things; alas! how it must feel hurt at my strictures !), such a quivering mass of skinned nerves that my rough American brutality seems to hurt so. It's only soft fleecy lambs of gentleness and downy tact—like H. P. B.—who know how to get on with it. (See what the old humbug writes on the back of a scrap just exchanged between us about some business of the morning!) Yes! I *must* be a brute: shall I jump off a precipice somewhere? And if so, why did you send me a Rajah's bag—please?

Love to my blessed old Grandmother. If the Burmese don't swallow me alive, I'll try to write her from that country. Love to all.

H. S. O.

VIII.

Adyar, 9. 2. '85

DEAR TERESA SANCTISSIMA,

Yours of 16 January.

Again has our Master snatched H. P. B. from the jaws of death. A few days ago she was dying and I was recalled from Burma by telegraph, with little or no prospect of seeing her again. But, when three physicians were expecting her to sink into coma and so pass senseless out of life, *He* came, laid his hand upon her, and the whole aspect of the case changed. It is now possible she may live a year or two more—though not certain. Damodar goes to Tibet for development, and if she should die before his return I am to be the temporary link between the Masters and the T. S. These are His orders but I shall be a sorry substitute. However, let us hope I may not be called upon for that, but that they will keep her alive until her successor can be sent.

Something strange happened yesterday morning. The day before yesterday things looked so bad that Subba Row

and Damodar lost heart and got quite panicky and said the T.S. would go to the dogs. Well, that was one of those pinches when my Puritan blood shows all its mulishness. I clenched my fist, put down my foot, and swore in vigorous English that the T.S. should *not* collapse if they two, and every other Hindu, and every European member now on the rolls should resign. I was in for it for life or death, and until cut up into mincemeat I should keep on working and succeeding just as I had been. Now, just such another thing happened at Chittenden (U.S.A.) when I was at the Eddy Homestead. On a certain day, the artist of the *Graphic* (who was there with me to illustrate my letters to that journal—afterwards made into my book) said we might as well leave, as the Eddys and their spirits had become so unbearable that I could not get on any longer. My reply was as forcible and decisive as that I made to the two boys here day before yesterday, and I ended up by saying that "if the Spirits could not realize the importance of the work I was doing for their cause, they might all go to the d—l together!" *The very next day* H.P.B. came there and everything was changed for the better. (See p. 293 of my book.) Well, yesterday came here a certain Indian Yogi, dressed in the usual saffron robes, and accompanied by a female ascetic—his supposed disciple. I was called, came and sat down, and we stared at each other in silence. Then he closed his eyes, concentrated himself, and—gave me psychically his message. He had been sent by the Mahatma at Tirivellum (the one who dictated to H. P. B. the "Replies to an English F. T. S.") to assure me that I should *not* be left alone. He recalled to me my conversation of the 7th with D. K. M. and T. S. R. and *also the Chittenden incident* and H. P. B.'s advent. And he asked me (mentally) if I could for a moment have believed that he, who had always been so true to me, would leave me to go on without help. Then he and his Maya of a she-chela

went up to H. P. B.'s sick-chamber, and she—contrary to every Hindu usage for females of the sort—went straight at the O. L. and made passes over her, and at the Guru's command began to recite mantrams. Then the Guru took from beneath his robe a ball, the size of an orange, of the *Nirukti*, or sacred ashes used in Hindu temples for external application after the bath, and told the disciple to put it in a small cupboard that hangs over the head of H. P. B.'s bed. He told the latter that when she needed him she should simply think of him *in his present visible form* and mentally repeat his name thrice. Then there was some conversation all around, and they went away. So, wonderfully do things happen here!

And now, Teresa the Sainted, with my love to my dear old Grandmother, who never forgets me but always sends me some kind remembrances, and to Mohini (I want him to write to me about his book and its prospects), and to Georgie, and the bird, and the cat, and the little old monk in his wooden watch-box, and to Mary and Louise, and to everybody and everything, I am the same old two-and-sixpence.

H. S. O.

IX.

Adyar 10. 2. 85

DEAREST OLD GRANDMOTHER,

This morning a telegram came from Leadbeater (Rangoon) that thirty have joined the T. S., one hundred more are ready, but that if I return immediately the number will be doubled. So, as Madame seems now well enough, I shall post off by tomorrow morning's steamer—thus making me traverse the Bay of Bengal for the third time within the past *27* days. How queer all this about the Number Seven: and I was recalled after being there at Rangoon just 7 days!

We are all with our heads together just now about a plan to organize the Executive Department of the T. S. upon some sort of "Constitutional" basis like the British Cabinet and Premier, so that our affairs may be more systematically conducted henceforth, and part of the burden removed from my shoulders. It is a difficult matter—the more so in view of the heterogeneous mixture of races, castes, creeds, etc. in the T. S. If sound and reliable helpers were plenty it would be easier, but my trouble has ever been to get persons about me who are neither fools nor fanatics! The T. S. could never exist upon the basis of Cockney supremacy over everybody and everything inside and outside the Kosmos. Our Asiatics would quit us *en masse*. Ah! dear old friend, I have a hard task—have'nt I?

With best love and duty
Ever your affec.
H. S. OLCOTT

The Lady Mary Arundale.[1]

(*To be continued*)

[1] Colonel Olcott's playfully affectionate way of calling Miss Arundale's old mother Mrs. Mary Anne Arundale.—C. J.

THE COMING OF ALCYONE TO ADYAR

By Rt. Rev. C. W. LEADBEATER

(*Continued from p. 373*)

XIV

December 22nd, 1909

I WAS very glad to have yours of the 18th, and to hear of your enthusiastic reception at Benares. If the Viceroy's visit is to be in January I suppose it will be fairly convenient for you, as your tour in the north will occupy you during the whole of that month; but we shall rejoice greatly to have you back here again.

I think Master's Indian children have known that they were much in your thoughts, for they have spoken constantly of you, and they often feel you near them. At night in your room they seem always to sense you very strongly, and Krishna . . .[1] sees you in the Shrine-room in the early morning. Everything goes excellently well with them, and I think it will not be long before the acceptance comes[2]. They have just been to Madras with . . . and . . . to see about cycles, and have returned . . . K. is already a good and fearless rider, after only three days' practice, and I think it will be of benefit to him. This morning I heard from Clarke that the work on the boys' room

[1] In this letter, the gaps which appear are where the letter has been eaten through by certain insects which are the pests of the tropics.

[2] Both Alcyone and Mizar had been put upon Probation by the Master K. H. on August 1, 1909.

was stopped for want of money, and would not be resumed till after the New Year. I at once suggested telegraphing to you for further supplies, as neither Schwarz [1] nor Aria [2] was here; but on this —— . . . said he could advance money from some source if I would agree to it. I did not see that my permission was necessary, but I readily gave it, and I believe Rs. 70 was accordingly provided. It seems to have been needed in order to release some iron girders for the roof. I should like to push on that work as rapidly as possible, so that they may have the new room ready to occupy before your return and may never have to enter the other ill-omened house again. They have not yet ceased to wonder at the peacefulness of your room, and the undisturbed sleep which they have there, and they have certainly looked far better and less fatigued in the mornings than they used to do, since they have been there. I have delivered your kind message to them, and they seem much touched by it, and by your remembrance of them. Naraniah's ill-conditioned [relative] reappeared this morning, and began to annoy his wife again, pestering her to come with him, which she emphatically refused to do. I told him as kindly as I could that as she did not wish to go he must let her alone, as I could not have this compound disturbed by brawls. He left, promising not to return, but I have no faith in him.

[*P. S.*]

I send you much love.

Krishna.

XV

December 24th, 1909

I am directed to see that the boys do not again enter their old house, and I fear I may have difficulty with that father, since his mind moves so very slowly. Can you

[1] A. Schwarz, the Treasurer.

[2] Jal R. Aria, the Recording Secretary.

impress it upon him? It is simple enough really; their new room will be ready before your return, and until then they sleep in yours. Until the whole new house is ready (not only their room) let them continue to take food in the Dharmasala as they are doing now. But *this* detail also needs to be impressed upon him for he is very dull of understanding about such things. I wonder whether the Master anticipates trouble with him about that ceremony, for He again referred to it last night saying: "Remember that they must not be absent more than the hour which I allowed". So it would seem that there is some special reason, something more than has yet occurred to me. Also they are not to follow a paid priest, but to say for themselves anything that may be considered necessary. The Master plainly intimated that this was the last time they would be permitted to take part in anything of this sort, and this only as a concession to the "weaker brethren". I think it would be a blessing if the father could be kept away over the date of this ceremony—Jan. 7th I think. Could you not send him to inspect a branch in Kashmere or some other distant province? If I am rather nervous about the function, I *must* do what I am told, and I know the procrastinating ways so well that I feel sure there will be trouble.

Everything goes gloriously well with them, and cycling has proved a fine idea, developing concentration and decision. Krishna has already ridden thirty-one miles, and Nitya is rapidly learning. Could you not bring your Elswick[1] down from Benares?

XVI

December 27th, 1909

Many thanks for yours of the 22nd. I had already said that no one should enter your rooms but Mrs. Russak: and the

[1] Her bicycle.

pronouncement seems to have been accepted without any grumbling, so the boys are left at peace. I feel exactly what you say—that all these small outer things should be made as easy as possible, so that our strength may be left for the real work. I hope you can arrange that they shall eat in the Dharmasala (as they are now doing) until their new house is ready, indeed, it might be better that they should ever continue to do so. The father of course may also do so if he likes, but that does not matter to us. I hope he can be kept away over the time of that ceremony, for I fear that complications may arise if he is present. I think a month's tour in the North would be very good for him—and for us. The arrangement of putting them in your room is most admirable, and is highly commended. They enjoy themselves much with their cycles. Krishna has now ridden 82 miles, and adds about 20 a day to his record—all of which is very good for him. The place is quiet now and our little family is almost alone . . .

XVII

December 30th, 1909

Very many thanks for yours of Christmas day. I hope that Naraniah will understand that a Master means exactly what He says and that what He says must be done. Let him understand that this is the last ceremony He will allow, and that He allows this only for the sake of " weaker brethren " like ——. It might be well to impress upon him also that the boys' room *must* be finished quickly, so that it may be all dry for them to enter when you return, because his tendency is to neglect that and push forward his part of the building. If we could only get it finished during his absence we could make a much better job of it. I have agreed to the substitution of a brick staircase for the wooden one, because I found by experiment that the latter was awkward and unsafe. I am trying

to have the room made nice for them and I do not grudge a few rupees for that purpose. Naraniah's theory, on the contrary, is that anything will do for the boys.

Krishna's cyclometer stands now at 143 miles and he is a rapid and fearless rider, deciding promptly and with judgment in a crisis . . .

XVIII

December 31st, 1909

The Master K. H. has just now signified His intention of admitting Krishna to the grade of accepted pupil to-night. I am telegraphing to you to try to be present, for though of course I shall tell you astrally I want to avoid the slightest chance of misunderstanding, for it would not seem the same thing to the boy if you were not with him. I think we may congratulate ourselves, for this is the shortest probation of which I have heard—only five months. Of course the boy is delighted, though rather overawed.

Sutcliffe[1] has announced in THE THEOSOPHIST a very unusual collocation of stars on the 11th, and thinks it presages the birth of the Christ on that day. If it were but a little later, might it not be the *second* birth of the body which the Christ will take? But I suppose it is too soon to hope for that just yet. Still, things are moving with such marvellous rapidity that nothing seems too good to be true.

All continues to go very well.

[*P. S.*]

It seems almost as though it could not be true, but He is so good.

Please be there, dear Mother. I send very much love to you.

Krishna.

[1] G. E. Sutcliffe.

XIX

January 3rd, 1910

I think you are quite right to move Mrs. L——for she is not at all a suitable person to have so near the Shrine. I hope this may be the prelude to a move to a still greater distance. Thank you much for the order that the boys should be put in her room[1] on your return, if their own new room is not ready. I trust however that it may be finished, for we are pushing it on as fast as possible. The main thing is that they should not re-enter the old house, neither for food nor sleeping.

Krishna has written you his idea of the ceremony which began the new year for us, but he does not mention (for he probably did not see) that the Lord Maitreya Himself looked in and the STAR once more gleamed over us at the critical moment. More and more I see the importance of every step in this affair, and my sense of the responsibility grows day by day. Of this last development I have told Mrs. Russak, Mrs. Van Hook, Ruspoli and Clarke—the people whom Krishna himself chose. I do not know whether it is well that the whole Sunday morning meeting should know, but if so I think it will be better for you to tell them on your return.

The room is advancing, but the money seems to be exhausted, so I am advancing what I can myself that the work may not be delayed. The boys are very well and are working capitally. The cycles have done much to develop courage and decision, and I think we shall soon be quite free from fear and superstition. I am glad that there is a prospect that the father may be detained over the 7th. We certainly get on more comfortably without him.

[1] This room is the eastern half of H. P. B.'s first room, which was later divided into two rooms by a wall.

XX

January 6th, 1910

Many thanks for yours of the first. The grouping which you describe accurately represents one stage of the proceedings and it is true that the Lord Maitreya solemnly gave him into our charge on behalf of the Brotherhood. Krishna was deeply impressed and has been different ever since.

Naraniah has returned and seems very friendly. He tells me that the Master spoke directly to him in the train on the night of the 3rd, and that his views on the whole matter have been clarified and completely changed thereby. I have seen him only for a moment and have not heard particulars, but it is evident that something striking and beautiful happened. When I hear details I will tell you . . .

XXI

Telegram

8th January, 1910

BESANT, *Benares.*

Initiation ordered for eleventh. Surya[1] in person will officiate. Ordered afterwards visit Shamballa. Involves thirty-six hours seclusion.

LEADBEATER

Telegram

8th January, 1910

LEADBEATER,

Care President, Theosophical Society, Madras, Adyar.

Close Shrine and my verandah locking stairs door for time required. Use my rooms my Secretary's and L——'s as needed. You hold my authority for everything.

BESANT

(*To be continued*)

[1] The name given in the "Lives" for the Bodhisattva, the Lord Maitreya.

THE VEHICLE OF THE WORLD TEACHER

By Rt. Rev. C. W. LEADBEATER

[This question and its answer took place in 1922. They were published in *The Star in the East*, Australia.]

Question. *The possibility has been suggested that when the Lord comes He may conceivably utilize more than one disciple's body. Would not this be likely to cause considerable confusion in the minds of the orthodox, and be calculated to breed distrust as to the genuineness of His appearance?*

Answer. I do not think it would be well for us to take that for granted. To begin with I do not know where you get that idea; but I think it probably arises from something which I have heard, and that is, that although He wishes to have one body which will be, as it were His own, entirely at His disposal, in which He can travel about, in which He can work directly, He also desires to have someone in each country whom He can inspire with any ideas which He wishes to spread abroad. Although I do not gather (I have never heard anything to indicate it) that He would dwell in more than one vehicle, I have heard it suggested that He would have someone in each country through whom He would send messages, whom He could inspire with ideas in order to get the work done more quickly. That would mean the utilizing of more than one body, but it would not involve inhabiting that body; it would only mean that there may be several people whom He may inspire.

With regard to the second question as to whether this would not be likely to cause considerable confusion in the

minds of the orthodox, and be calculated to breed distrust as to the genuineness of His appearance, I can only say that after all that is His business. That which He will do will certainly be inspired by wisdom very far greater than ours. I do not suppose that we can teach the World Teacher anything as to His particular business. He has manifested on earth twice before. He has before Him the history of other World Teachers who have manifested many times. I think we may very safely leave it to Him to do what, on the whole and from the highest point of view, seems best. We can easily understand that what would appear clearly the best and most necessary to us might, from His much higher and entirely unworldly point of view, seem of far less importance than we think.

I think there is a certain danger that before the Lord comes we shall have built up in our minds a definite thought form of what we expect Him to do and to be, and that some of us may feel hurt and a little doubtful if He does not conform to our idea of Him. That is quite a possibility. We call ourselves democratic and radical in this part of the world, but there is a strong streak of conservatism in everyone of us, and if things do not turn out exactly as they did before, and as we expect that they ought to turn out this time, we are liable to become a little suspicious. I think we had better keep our minds fluidic before He comes; we had better keep our ideas and thought forms elastic, because when the Lord comes He will do what seems good to Him, not what seems good to us; and His ideas of conducting a campaign may not be just ours. I should think it is almost certain that they would be quite different from ours because, if He comes, He comes because They are not satisfied with things as they are now. He comes because there is something better and new to be done. I am afraid that the natural conservatism in many of us will probably leap up and object. Well, let us take it that He knows His

own business and we had better wait and see. We would not allow ourselves to be hurried into doing anything of which we really disapproved—and that no Master would ever wish us to do for one moment—but if we find ourselves disagreeing with the policy of the Christ, I should recommend waiting and saying nothing about it until we see what He does mean, and what it is He is doing. Because I think He knows and has His own reasons for what He does. I do not think we need trouble ourselves about causing confusion in the minds of the orthodox, because I am sure the orthodox will have nothing to do with us or with Him. How could they? It would shipwreck their whole scheme.

* * * *

It appears that I gave the above answer to a question ten years ago. Much has happened since then, but I see no reason to change it in any way. Truth shines through many facets, and that through which one man can most readily absorb its light may not prove equally attractive to his neighbour. A certain line of self-development and useful activity has been very clearly indicated to us during the last fifty years, and many have made most satisfactory progress along that line. There are others who do not instinctively respond to its call; another and slightly different opportunity is therefore offered to them. Surely it would be ill-natured and unbrotherly of us to grudge it to them or to blame them for taking it. Nor, I think, should they despise us if we continue to follow the line which we have found most suitable for our own progress.

Let each take the path which he finds best, leaving his brother to do the same. There are many types of men, and therefore there are many paths; but all alike are His, for all lead to Him. Waste no time in arguing, squabbling, criticizing; get on with the world's work. There is plenty for all to do, and every true man must take his share.

SCIENTIFIC CORROBORATIONS OF H. P. B.'S TEACHINGS

By E. L. GARDNER

DURING the forty-two years which have elapsed since the publication of *The Secret Doctrine*, several books and pamphlets have been written setting forth the support and confirmation of its teachings which later scientific investigation has afforded. I am not, therefore, attempting to cover the whole ground of scientific confirmation of occult knowledge, but propose to touch only on some of the more recent work in the scientific field and to show how well-founded certain of Madame Blavatsky's teachings now prove to be.

The content of *The Secret Doctrine*, which was written in 1888, is as living and amazingly vital to-day as then. No one can really study the book without contacting the powerful thought of Those who inspired it. The book throbs with life. There is little need to recommend it to any who have once opened its pages and touched its understanding. Its appeal both to intellect and to insight is so deep that it will certainly remain the basic text-book of our Society for some generations. First let me mention very briefly one or two points mentioned by Madame Blavatsky which may perhaps be regarded as of minor importance that have been corroborated recently, and then deal at some length with other statements of truly immense significance.

The Planet Pluto. The discovery recently of the extra-Neptunian planet, now named Pluto, is one of two further additions which Madame Blavatsky stated belonged to our system. The second is even now suspected by astronomers. Both, according to her writings, were to be found beyond the orbit of Neptune.[1]

The Gobi Desert. Recent discoveries in that part of the Gobi Desert, known as the Valley of the Tarim, also in a measure, confirm her teachings in regard to the early civilizations in that region and certainly indicate the existence there of an inland sea. Much is actually in process of investigation in this region.[2]

Wheat. Another statement of hers, concerning the origin of wheat, is well worth a reference because of the very considerable research work recently attempted in this connection.

> Wheat has defied the efforts of botanists to trace it to its origin . . . It was brought to this earth by the Lords of Wisdom from other spheres.[3]

When first I read this (nearly 30 years ago now) I remember referring at once to the *Encyclopædia Britannica* of those days to see what, if anything, was said of wheat. I found it stated that alone amongst the cereals the origin of wheat had never been traced. Since then research has been intensive and probably exhaustive: hence the significance of a reference in an article by Mr. H. G. Peake, entitled "The Beginnings of Agriculture":[4]

> The origin of the bread wheats is unknown. No species of this group has ever been found wild.

[1] The existence of the first was suspected by astronomers before *The Secret Doctrine* was written.—C.J.

[2] *Across the Gobi Desert*, p. 376, by Sven Hedin. *The Secret Doctrine*, Vol. II, 231, 338.

[3] *The Secret Doctrine*, Vol. II, p. 390.

[4] *Early Man*, p. 102, publ. 1932.

In view of the painstaking research along these lines since 1888, during which the origins and capacities of all the grains have been assiduously studied, it is significant that the statement in *The Secret Doctrine* still remains unchallenged.

The Nature of Light. A subject treated of at considerable length by H. P. B. concerned the nature of *light.* And let us note the views held by the foremost scientific minds of her time, remembering too that in 1888 the unit of matter was "a minute hard ball" (Greek, *a-tome*—not to be divided). In Vol. I on page 561 Mme. Blavatsky quotes from Leslie's *Fluid Theory of Light and Heat* to remind her readers that the science of that day asserted that light and heat "can never be regarded as Matter in any conceivable state." It should also be remembered that at the date of her writing the undulatory theory of light had completely superseded the corpuscular theory of Pythagoras and Newton.

> To know what light is, whether a substance or an undulation, science has first to learn what Matter and Force are . . . Light is the ghost of matter in motion . . . The mineral, which is light itself, crystallized and immetallized . . .[1]

These and many other passages might be quoted, relating to atoms as centres of force and the like, all very pertinent to our subject of to-day—and they are truly amazing to find in a book published in 1888. We can also quote from a letter written by the Master K. H. dated 1882:

> We know of no phenomenon in Nature entirely unconnected with magnetism or electricity.[2]

Nearly fifty years later, in 1930, Sir James Jeans writes:

> All the sciences which deal with the properties and structure of matter have become ramifications of the single science of electricity . . . It is now established that every atom is built up of negatively charged electrons . . . Light waves and electrons have the same characteristics in certain circumstances . . .[3]

[1] *The Secret Doctrine*, Vol. I, pp. 523, 561, and Vol. II, p. 179.
[2] *The Mahatma Letters*, p. 160.
[3] *The Mysterious Universe*, p. 52.

These then are the conceptions of matter and light which hold the field now. Electrons, of which the so-called material atoms are composed, are negatively charged units of electricity. Electrons and light waves have in certain circumstances the same characteristics, hence light and matter are apparently of the same nature and origin! Material has appropriately been described as "trapped light", for the corpuscular theory is reinstated though the undulatory theory cannot be discarded. Light is now believed to act as a wave *or* as a particle, and no one can foretell which way it will behave in certain instances. Hence the coining of the word "wavicle".

Wavicle! Do we touch here, I wonder, the perplexing question of personal reactions? May we not ourselves be said to react in terms of waves or particles indeterminate? For example, a catastrophic happening in China, in which a hundred thousand people lose their homes and many their lives, is reported in our daily paper. One reader registers this as an item of news affecting the population question of a far Eastern race and worthy of filing for reference; it will be useful in his next article on the birth-control controversy. Another reader of a different build pictures the vast scene of human desolation and thrills to an emotion of heart-felt sympathy. The difference may be constitutional and temperamental or due to the mood of the moment. Who shall say whether the reaction shall be of the particle nature or the wave? If the very recent scientific theory of indeterminacy be established, we at long last seem to have support actually for the doctrine of the freedom of the Will; and the answer to the question of personal reactions would be that within the personal sphere the Self alone is free.

The Origin of Man. Another and considerable department of scientific research has been concerned with the

origin of man on this planet. It will be remembered that Mme. Blavatsky says:

> In this Round the mammalians were a later work of evolution than man.[1]

A mightily bold statement to make in the midst of the post-Darwinian pronouncements!

A lengthy description follows which includes the statement that the red-blooded animals are descended from man, adopting humanity's cast-off clothes, as H.P.B. picturesquely puts it. According to this passage in *The Secret Doctrine*, there were on our earth at this early period representatives of all the younger kingdoms of nature including the animals. This was about the middle of the third root-race in the fourth Round and "man was, so far, only an animal intellectually" (p. 171.) Flooding into the world, now ready for specific development, the "Sons of Wisdom came down", and incarnated in bodies very different from those we now use. Such bodies as were then available—"vile forms" is the description—appear to have been anything but attractive!

Rapidly these bodies for man's future use were developed into the upright model required and gradually approximated to those we now wear. As the intermediate forms were built, and left behind, the grouped animal life wave took over and specialized them, each in its own sub-typical and differentiated way. These are the intermediate rungs in the ladder of human development, and hence our many genera and species of mammalia to-day, all asserted by Mme. Blavatsky to be descended from man. Though no school of anatomical science can be quoted which asserts this view, it is extremely significant that leading anatomists of our day are pointing out that the physical human body is essentially simple in construction. With the exception of the hand and the brain we appear never to have troubled to specialize as the animals have done.

[1] *The Secret Doctrine*, Vol. II, p. 190.

In many respects the human body is inferior, indeed very inferior, to that of many animals. The human body would seem to be a precipitation of the archetype *from* which all mammalian forms are derived, each ultimate species manifesting a specialised fragment of the archetype. The human brain, guided by mind, and assisted by a tool-grasping hand, has invented and devised tools and machinery which overwhelmingly supply the deficiencies of bodily developments.

Professor Wood Jones[1] pointed out that the vestigial organs in the human body, thought to have been atrophied by non-use, might more reasonably be held to be embryonic organs which have never been developed! The "end-on" theory of evolution, with man at the top of the column, can no longer be held. This is curiously and significantly in keeping with many another reversal of view which takes place, as we shall see later, when sufficient facts are available, and when the higher or synthetic mind becomes active.

A large body of scientific opinion, which probably represents what may be called the modern view of the origin of man, is based on the derivation of the anthropoid ape and *homo sapiens* from a common stock some millions of years ago. Sir Arthur Keith writes:

> All are agreed that anthropoid and man have a common ancestry, it is merely the degree of relationship that is in dispute.[2]

Some anatomists, particularly in Germany, go much further and seem to be exploring evidence which not only supports the view advanced by Wood Jones that the ape is degenerate man but also that man preceded many of the mammalia. This evidence, however, has not been submitted in any convincing form.

Though no claim can be made as yet that Mme. Blavatsky's teaching under this head is widely supported by

[1] *The Problem of Man's Ancestry*, 1918.

[2] *Nature*, Oct., 1931.

science, the tendency and direction of research certainly seem to be leading nearer than hitherto toward her conclusions. For the moment, one feels so confident these corroborations will be forthcoming, that I have ventured to include and emphasize this very important teaching of H. P. B., and it may well be that anatomical science alone during the next ten years will provide the necessary proofs.

The Age of the Earth. A subject treated with some obscurity in *The Secret Doctrine* concerns the cycles of manifestation and their duration. This may seem to be purely an academic question. Does it really matter how long our "small wheel", our chain of worlds, has been running, or even how old our own earth really is? Personally, I think the enquiry is well worth while, if the information is available, however obscure. Were one asked whether it be worth while to examine a map of an unknown country before visiting it, or worth while learning the time before setting out to catch a train, the answer would of course be in the affirmative. On the larger scale of a Manvantara I propose therefore we take the hint of *Stanza VI*: "Make thy calculations, O Lanoo, if thou would'st learn the age of thy small wheel", for a hint of this kind is usually given with intent.

Some of us were prompted to explore the scattered teaching in *The Secret Doctrine* concerning the Earth's age by noting an inference that emerges which is irresistible when considering the cycles of Chains and Rounds, thus:

(*a*) The first, second and third root-races were rapid recapitulations of the first, second and third Rounds and constituted a preparatory period for the great fourth root-race.

(*b*) The fourth root-race is obviously the special and dominant work of our world-period as it corresponds with the current fourth Round.

(*c*) Hence the fifth, sixth and seventh root-races must be anticipatory of future Rounds and must be little more than rehearsals, a fourth rehearsal, in fact, of performances to be staged in a later cycle.[1]

[1] With this *fundamental* difference, that the "actors" who will stage the play are Archetypes which are still on the Mental Plane of the Logos.—C. J.

In other words, the first, second and third root-races epitomize and re-present in comparatively precise and concrete terms the previous and corresponding Rounds. The fourth root-race is the main work of this world period. The last three races, it may obviously be inferred, are brief and anticipatory outlines of the future Rounds.

Hence the injunction of *Stanza VI* had an appeal, particularly as it might be surmised that sufficient information existed and could be unravelled. To this end Miss E. W. Preston, a student well equipped for the task, devoted herself and recently published the result of the investigation.[1]

Coupled with the elucidation of the many references in *The Secret Doctrine* is the assembling of the scientific investigations made of recent years into the whole question of the earth's age. In *The Secret Doctrine*,[2] there is a table of *Time Periods*. It is there stated that one Day of Brahmā is 4,320,000,000 years. This Day of Brahmā may be taken as meaning the period of a Chain of globes[3]. Now the life of our Chain includes of course the whole life of our globe from birth to dissolution, covering the seven Rounds of the life stream, and consequently the seven active world-periods of our earth. The earth, being the fourth globe (D) of the Chain, begins its incarnation a little later than globes A, B, and C. According to *The Secret Doctrine* we are about half-way through the whole Chain period. Hence the present age of our earth was put at about 2,000 million years by Mme. Blavatsky when she was writing.

In 1888, it may be remembered, the controversy between astronomers and geologists as to time periods was acute, the astronomer being quite unable, in the light of astronomical

[1] *The Earth and Its Cycles.*

[2] Vol. II, p. 723.

[3] Could Mr. Gardner kindly give some data why a Day of Brahmā " may be taken " thus? Is there any statement that Yugas and Chains, etc., are not independent cycles?—C. J.

science at that time, to allow anything approaching the period for the sun's life which was demanded by the geologist for the earth. The discrepency then was enormous. In view of the new conception of the nature of matter substantial agreement on this point has now been reached, and extensive investigation has been made by nearly every branch of science into this time problem. Professor A. Holmes, one of our leading geologists, recently compiled the results of this research and his book *The Age of the Earth* is the result. In this book the conclusions of astronomers, physicists, geologists and chemists are arrayed and all very significantly yield approximately similar figures. Sir James Jeans sums up this evidence in these words:

> While these various figures do not admit of any exact estimate of the earth's age, they all indicate that this must be measured in thousands of millions of years. If we wish to fix our thoughts on a round number, probably 2,000 million years is the best to select.[1]

Confidence in H. P. B.'s statements is indeed engendered when such striking corroboration is forthcoming; particularly in view of the intense variations concerning this question current in scientific circles in her time. Professor Holmes refers at length also to the rhythmic changes that may be traced as having occurred on our earth. Professor Schuchert devotes a book[2] to the subject. Changes are now recognized as occurring relating to activity and passivity in the kingdoms of nature, acceleration and deceleration, changes of polar inclination, climatic variations, etc.—all exhibiting not haphazard successions but a rhythmic pulse. Compare the following:

> The great earth revolutions seem to come at regular intervals. What causes this colossal rhythm of occurrence is not our concern. What does concern us is the fact that new revolutions have the profoundest effect upon life's development.[3]

[1] *The Universe Around Us.*

[2] *The Earth and Its Rhythms.*

[3] *The Science of Life*, by H. G. Wells and Julian Huxley.

Professor Holmes says:

> For our purpose the recognition of periodically repeated cycles of earth history is of the utmost importance, for it points the way towards the construction of a more detailed time-scale than has hitherto been possible,[1]

Students of *The Secret Doctrine* will recall in this connection the Yugas, major and minor. Miss Preston [2] shows the correspondence of the rhythmic changes referred to above to the Yugas or Ages described by Mme. Blavatsky. The Yugas are more popularly known as the golden, silver, bronze and iron ages. If the whole period is taken to be equal to 10 units then, according to H.P.B., the gold age occupies 4, the silver 3, the bronze 2, and the iron 1 of such units. Expressed in an equation:

4 (gold) + 3 (silver) + 2 (bronze) + 1 (iron) = 10.

These proportions apply to both major Chain periods (Mahāyugas) and to our Earth's life, a minor span of time, as well, thus:

Golden				Silver			Bronze		Iron
1	2	3	4	5	6	7	8	9	10

The length in years of our present world-period may be calculated from information give in *The Secret Doctrine* and works out at 43,210,000 years, a one-hundredth part of the whole chain. (I am omitting the detailed calculations as anyone may follow them in Miss Preston's careful tabulations; the sub-yugas within the larger are also omitted). 43,210,000 is the number of years allotted then in *The Secret Doctrine* to our occupation of this earth on this the fourth visit and, at its expiration, humanity is due to pass to the next planet of the chain. The geological era, the Cenozoic, which is the name of the geologic period that corresponds to our present world occupation, is estimated by the scientist to have begun 40 to 50 million years ago, so we can accept these

[1] *The Age of the Earth*, p. 45.
[2] *The Earth and Its Cycles.*

figures as supported by modern investigations, though it only leaves our present earth tenancy a relatively short period to run.

In terms of ages the first, second and third root-races occupy the golden, silver and bronze ages approximately. A little before the end of the bronze age, the Atlantean was born, and the Aryan, the fifth root-race, began about one million years ago[1]. If, therefore, we accept the scientific calculation that the era corresponding to our world occupation began over 40 million years ago, and the occult statements relating to the root-races and the decreasing length of the Yugas, it would seem that only a few hundred thousand years remain! It is in this comparatively brief time that the sixth and seventh root-races in our cycle run their course.

The conclusions thus reached must be viewed perhaps with some diffidence for the implications are startling in the extreme. And yet the acceleration that the Western world has witnessed during the last two hundred years may well be taken as an earnest of a quickening up in anticipation of our shortening planetary tenure. After all, the whole known *historical* period is only about 10,000 years at most[2], and a single hundred thousand years more is ten times this! Acceleration, as a matter of fact, is claiming the attention of many. I quote the following:

> As we survey the entire past of man, the fact emerges clearly that his life shows a perpetually increasing tempo, the movement grows always faster, never slower. In a very general way . . . we may denote wave-lengths in the tempo of life in the 4 periods as 30,000 : 3,000 : 100 : 10.
>
> The phenomenon would appear to be a law of nature . . . If we accept roughly the 4 periods mentioned, a graph would show a very long, slow ascending line for the 1st period; an upward swing at the beginning of the historic period; a more rapidly ascending line for a shorter length . . . and for us to-day a sharp upward turn and a very short but almost vertically rising line.[3]

[1] See however the date given on p. 703.—C.J.

[2] Only if we omit the investigations recorded in *Man: Whence, How and Whither*.—C.J.

[3] Mr. J. L. Adams in Harper's Magazine, 1931.

Referring again to the ten parts into which the whole period is divided, a graphic conception of the time left to us on this earth as compared with the time already spent can be reached if the length of the whole be scaled at 24 inches; then 23¾ inches will represent the past and only one quarter of an inch will represent the future!

The student will, of course, be aware that isolated statements may be found in *The Secret Doctrine*, concerning this question of age and the future, which appear to be contradictory. One such, for instance, is in vol. I, p. 207: . . . "the Sixth Root Race, millions and millions of years hence . . ." One may wonder perhaps whether H. P. B. had herself worked out in detail the results and implications of her own tables of figures and Yugas. No infallibility is claimed for the interpretation given here, for other factors may modify and change certain cycles. The above reference may or may not only be rhetorical—but it should at any rate be noted.

Our fifth root-race was born in the Kali Yuga or Iron Age[1], and the sixth and seventh have still to appear, all within the same Yuga. But not for a moment need it be thought that an iron age is necessarily inferior to a golden, however much appearances may darken the present. Indeed if one was asked which metal of the two was the most useful and valuable to man very little thought would convince one of the immense superiority of iron. Without iron the world would be destitute indeed. In this round the task is said to be the mastery of the astral plane and the emotional nature. To this end we appear to have the emphasis now, finally, laid on iron. It is in this age that we *establish* ourselves at the uttermost outpost[2] of human consciousness, and the

[1] The only information which we have on the Yugas is from the Hindu Scriptures, and they state positively that the Kali Yuga began 5,033 years ago. The first 5,000 years of the Yuga were celebrated in India in 1899.—C. J.

[2] "uttermost", *i.e.*, outermost (as it is linguistically); not the loftiest.—C. J.

dominance of the characteristics symbolized by the metal iron seems to be essential.

To sum up: Mme. Blavatsky's statement in 1888 of the world's age is supported and verification can be found to-day in every branch of science bearing on the question.

Science agrees with *The Secret Doctrine* that about 40,000,000 years of this world period, the Cenozoic, have already passed, and, if we are now more than ever ready to have confidence in the accuracy of the occult figures, then we deduce from *The Secret Doctrine* that the root-races have already occupied approximately the round figure of 43 million years, and that there is little more than two hundred thousand years for humanity to remain upon this globe[1]. During this time the sixth and seventh root-races may be regarded as rehearsing the work of the later Rounds, having little more to do, comparatively speaking, than to "read their parts"[2].

(*To be concluded*)

[1] Within this period, are there not to arise two new continents from under the waves, one for the sixth root-race, and another for the seventh?—C. J.

[2] This omits to note that not only will there be new Archetypes, but that every atom of every plane will have evolved, releasing new capacities; each "spirilla" of each physical atom will call into activity new potencies, and so too each astral, mental and Buddhic atom. Students who desire to consult additional data on this subject should refer to *Theosophist*, August and September, 1911, where are recorded clairvoyant investigations into early Rounds of this Chain, with a glimpse of the future, by Dr. Besant and Bishop Leadbeater.—C. J.

THE HIGH PRIEST H. SUMANGALA TO H. S. OLCOTT

This document should have appeared in the Olcott Centenary Number, but it was discovered only after the magazine had been dispatched. It had been placed by Colonel Olcott in one of his Diaries. The High Priest Sumangala, who knew well how Buddhism in Ceylon was regarded both by the Buddhists and non-Buddhists before Colonel Olcott's arrival, states succinctly the great change brought about by the latter in the Island.—C. J.

To
Colonel H. S. Olcott,
President T.S.

Greeting,

Whereas I learn that the Annual Convention of the Theosophical Society for 1896 is to sit at Adyar this December, I have much pleasure in expressing, on behalf of the Buddhists of this Island, their gratitude to you in particular and to the T.S. in general, for inaugurating and encouraging the spread of education, secular and religious, among the Buddhist boys and girls in Ceylon, and for securing for the Buddhists that toleration and freedom from persecution which they did not enjoy before your first arrival in 1880.

H. Sumangala
Pradhāna Nāyaka Thera and
High Priest of Adam's Peak.

Dec. 1896.

OLCOTT CENTENARY CELEBRATION

ON the morning of August 2nd, the first event in the celebration was a procession at 7.30 by the children of the Olcott Free School, which Colonel Olcott established as the first of the five Schools for the uplift of the Depressed Classes. All the children went in procession through the Estate with his picture surrounded with many garlands, and singing as they went. At 8 o'clock the residents met in the Hall under the leadership of the Vice-President, Mr. A. P. Warrington. The two Statues of the Founders were decorated as on H. P. B'.s Centenary of last year. The members assembled began with a repetition of the prayers of the great religions: For Hinduism, Dr. G. Srinivasamurti; Zoroastrianism, K. R. Jussawalla; Jainism, C. V. Shah; Buddhism, C. Jinarājadāsa; Christianity, Bishop C. W. Leadbeater, and Muhammadanism, Mahdi Hussain Sahib. Then all repeated in unison Dr. Besant's invocation, "O Hidden Life". The Vice-President and Bishop Leadbeater then spoke briefly on the character of the President-Founder. At the end of these two speeches, the members filed past the Statues with the usual offering of flowers in token of gratitude.

The next function was at the Olcott Free School where the children met, and after some songs, were given each a present by which they might remember the Centenary. The present was a simple aluminium drinking cup. Each child was given a cup by one who has been associated with the Panchama Free Schools almost from their commencement. This is Miss Sarah Palmer, B. Sc., who in 1896 came from Wisconsin,

U. S. A. to help Colonel Olcott in the management of the Schools. For many years Miss Palmer was the Superintendent of all the Schools, till she went to work in the Benares Theosophical Girls' School and other institutions managed by Theosophists. After this ceremony at the Olcott Free School at Adyar, the party consisting of Mr. and Mrs. Warrington, Mr. and Mrs. Jinarājadāsa, Miss Palmer, Mr. A. Schwarz, the Treasurer of the Schools, and others, motored to the second school at Kodambākam, a village at the outskirts of Madras, but several miles from Adyar. The same ceremony took place, with the presentation of drinking cups to the children. At this School there was a striking terra cotta bust of Colonel Olcott and *pūja* was done before it with lit camphor with the usual ceremony as before sacred images.

At mid-day all the employees of the Society, with their families, were fed at Damodar Gardens. The servers were the members of the Society and Boy Scout Rovers and all arrangements for the feeding of some 550 were made by the Superintendent of the Bhojanasāla.

In the evening the members met in Headquarters Hall, to listen to a brief address from Mr. Jinarājadāsa, which consisted mostly of extracts from the August *Theosophist* and from the Archives dealing with various aspects of Colonel Olcott's life and work.

The following are the addresses of Mr. Warrington and Bishop Leadbeater :

I

COLONEL OLCOTT AS HERO

By A. P. Warrington

Just one hundred years ago, Colonel Henry Steel Olcott, the President-Founder of The Theosophical Society was born,

and in very many countries of the world members of the Society are to-day observing Centenary Celebrations of this event. When one comes to study the life of this remarkable man one would, I think, always be struck by the virile qualities of his character. These stand out so prominently that one reflects that, here is a man in whom the qualities of honesty, integrity, courage and an impeccable probity in all ways, strengthened by a boundless energy and enthusiasm, exist as his own very self—not characteristics acquired necessarily through the complex circumstances of heredity, environment, or careful training, valuable as these may have been, but coming with the man ready-made, so to say. In other words, he literally was those qualities which stood out and made him noticeable among his fellows.

His was by no means a humdrum life. On the contrary it was a life singularly rich in colourful variety and fine achievement. He very early showed the qualities that made him great. By the time he was twenty-three he had become noticed for his valuable activities in the field of scientific agriculture, then only just beginning to open itself up, and was offered a chair in an European University which he declined.

Soon after this he established a farm school which became the pioneer model for such schools in America. He also wrote then a book on agriculture which soon ran through seven editions and was adopted in some of the schools of America. Moreover, while still in what is ordinarily called the period of "callow youth," he was offered the directorship of the agriculture bureau at Washington and another important post both of which he also declined.

All this was a striking record for a young man scarcely more than twenty-three years of age. At twenty-six young Olcott pursued his agricultural activities in Europe and published a report which appeared in an American encyclopædia. About this time he also took up journalistic work

and became an associate editor of an American paper and a correspondent of a London journal.

When he was twenty-eight the Civil War broke out. Of course he volunteered among the first. Here indeed was an opportunity for the young man to express his virile virtues and put them to the highest test. And that is just what happened. So conspicuous was his noble standing, his courage, ability and unassailable uprightness that when a man was wanted who could withstand bribes and dangerous threats attendant upon an investigation of bribery in connection with the war, he was the man chosen to do the job. His success in this work was said to have been as important to the Government as winning a battle.

Then followed testimonial after testimonial from the highest officials certifying to Mr. Olcott's lofty character, courage and ability. In these we see such expressions as "he made few mistakes". . . "great zeal . . . in circumstances very trying to the integrity of an officer" . . "zeal, ability and uncompromising faithfulness to duty." The following sums up the opinion evidently held of Colonel Olcott—for by this time he was a Colonel—by those who knew him best and had utilized his services: "I wish to say that I have never met with a gentleman intrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved."

Thus have I laid down the foundation for my initial statement as to the sterling character and heroic qualities possessed by our Colonel. It has been my purpose by this to show that the President-Founder of our world-wide Society is worthy to be remembered century after century by the youth of the future, as heroes are remembered and so become ideals influencing wide numbers of people. And this I have shown in the life of our admirable Colonel while he was yet young and before his really memorable work was begun. The latter you all well know. It will become even better known as time goes on for it is a work that has helped to change history, to some extent apparent even now, but to become plainer as time goes on.

I make no apology for thus exalting heroic virtues at this time when it is the fashion of writers and reviewers to flout such things, for stories of noble character told to the young have ever brought results which have been shown in the world's best citizenship. To-day the stories we get are of bootleggers, racketeers and buccaneers generally. Are we to allow these to be the only stories offered to the imagination of our youth ?

II

COLONEL OLCOTT AS A COMPANION

By Bishop Leadbeater

As a young man I went on a 47 day trip with Colonel Olcott through the jungles of Ceylon in a bullock cart. Day and night in a bullock cart for 47 days is a severe test; many a good man would come out of it somewhat the worse—but the Colonel did not fail.

It was the Colonel's duty to act as a kind of buffer between Madame Blavatsky and the world in general. It was

not easy. We English are naturally rather conservative in many ways. We had a great regard for Colonel; and hearing how Madame Blavatsky sometimes talked to him and spoke roughly to him, we felt the dignity of the Society was being lowered in her tempestuous talks. Furthermore, it was not quite pleasant to hear one of the Founders of the Society in the presence of strangers berate the other, and all on account of nothing in particular. But the wonderful patience of Colonel with all that was something very fine indeed—his self-restraint and self-control were more than words can describe. I could give you anecdotes, but they would surprise and perhaps shock you. He was perfect in the way in which he dealt with her. She had a great love for him. He never thoroughly understood her, but then who could? A person so unusual, so different in many ways, and not always pleasant ones.

You know I was here at Adyar when it consisted only of 29 acres alone with Colonel and Cooper-Oakley for some months. I was a Theosophist, but I was also the ordinary lawn-tennis playing country curate of the Church of England, rather crude and trying. There was not much money here. The great characteristic of Colonel that showed itself then was his wonderful kindliness. You know of his work, his devotion to the Master, and his protective feeling towards the Theosophical Society. But you may not know of this side of his nature. That man was just like a father to us two young men. Cooper-Oakley was a disappointed man, a pessimist—it was his nature, and he had a very hard life. But Colonel was wonderfully patient and kind to us. He looked after us in all kinds of domestic details—more like a mother than a father. He was overwhelmed with responsibilities, but he never once failed in watchful kindliness to us two young men. Very few people had the same opportunity of seeing this side of his nature that we two had; so as opportunity arises I bear

testimony to that. A great and wonderful man in his public work, but also most careful, most loving, most kindly in every way in private life. All kinds of worries were perpetually turning up, but all through Colonel was a splendid character. He never failed. He must have had weaknesses like other people, but he did not show them to us. I should like you all to remember this kindly side as well as the magnificent side of this our President-Founder.

From Madame Blavatsky we had the teaching, but the founding and the administrative work of the Society came from him. They were curiously complementary, not always understanding each other, but both splendid. Our President has summed it up well by saying: "H. P. B. gave to the world Theosophy, H. S. Olcott gave to the world the Theosophical Society. Each was chosen by the Masters. Which brought the greater gift?"

COLONEL OLCOTT writes while at Antwerp in 1895:

Our friend Dr. Mary Weeks Burnett, attracted by my sister, for whom she had conceived a strong friendship, arrived from London, and during the next three days we made our outings together. Another day of heavy proof-reading followed, and as soon as I was free I took the ladies to see the Steen Museum, a very fine collection of historical and other antiquities. In the evening we all went to a clattering fair, where the usual distractions were offered, but where two of the soberest members of our Society, *viz.*, Dr. Burnett and I, had rides on a gorgeous merry-go-round, to the equal astonishment and amusement of my sober sister, who could never have thought of so compromising her personal dignity. To tell the truth we, others, would not have done it but for my prankish fancy to see such an embodiment of high respectability and sobriety of demeanor as Dr. Weeks Burnett, flying around on a hobby-horse. It was not so easy a matter for me to persuade her and she made it a condition that the P. T. S. should mount the horse next hers, which I, nothing loath, did, and away we went, to the sound of a screeching steam-trumpet and steam-propelled barrel-organ!

Old Diary Leaves, v

COLONEL H. S. OLCOTT

By C. JINARĀJADĀSA

(The following article was despatched from Adyar before August 2nd to all the principal newspapers and journals in India and Ceylon, as also to every Theosophical Lodge in India.)

On August 2nd falls the 100th anniversary of the birth of Colonel Henry S. Olcott, the first President of the Theosophical Society. He will always have a page in the history of India, if not for his many philanthropic and religious activities, then for the fact that he was the first to use certain phrases in connection with India's National life which are common to-day. He was the first to organize in 1879 a Swadeshi Exhibition of Indian manufactures, to show the public of Bombay what beautiful objects were being produced by Indian workmen, and were being slowly lost to India because Indians cared little for them. Five weeks after his arrival with Madame Blavatsky in India, in his first address describing the Theosophical Society, he used the following phrases: "Be Indian first," "Young India," and "the Motherland". In a magnificent peroration he described the picture of India's awakening after a sleep of ages and the revival of her past glories.

Colonel Olcott was born in the United States, and as a young man quickly became an expert in agriculture. He wrote in 1857 a work on *Sorghum*, which had then been introduced into the country. He was invited at the age of 25 to be the Agricultural Director of Greece. On the breaking

out of the Civil War in 1861, he at once volunteered. As a reporter for the *New York Tribune*, he was present in disguise at the hanging of John Brown, when he was discovered and about to be shot as a spy but was allowed to escape on giving certain secret signs as a Freemason. He fought for the North, and was wounded in one of the campaigns, and when he recovered and was about to return to the Army, the Government detailed him on special duty on behalf of the War Office to investigate bribery and corruption in the Department. This work required unusual integrity and courage as his life was threatened, but as the result of his investigations several malefactors were sent to gaol. At the conclusion of his work for the War Office, the Navy Department took him over for similar investigations. During this period he was closely associated with the newspapers of New York, and he was the agriculture correspondent for several of them, and on occasion a dramatic editor also. He became a lawyer and built up a lucrative practice in connection with customs and revenue cases. He was a member of the famous Lotus Club of New York, and Mark Twain and Edison were among his friends.

In 1874 he was deputed by the *New York Sun* and *Graphic* to investigate the spiritualistic phenomena which were taking place at the Eddy Farm. His methods of investigation and his reports made a deep impression on the American public, and his book called *People from the Other World* sold rapidly. It was dedicated to Darwin's colleague, Alfred Russell Wallace, and to William Crookes, both famous Fellows of the Royal Society, and both keen investigators into Spiritualism and firm believers in man's survival after death. Wallace wrote a highly complimentary letter praising Colonel Olcott for the ingenious tests against fraud which he had introduced in his investigations of the phenomena.

It was in connection with these investigations that he met Madame H. P. Blavatsky at the Eddy Farm. From

then began a close collaboration with her which lasted until her death in 1891. Colonel Olcott, with Madame Blavatsky and others, organized the Theosophical Society in September, 1875. After four years in New York, these two distinguished Theosophical leaders left for India and arrived in Bombay in February, 1879. From then the development of the Society's work is familiar to the Indian public. Colonel Olcott travelled not once but many times through all the principal cities of India, organizing the Society's work. He was not profoundly philosophical, but he had a deep realization of ethical principles, and so had the greatest interest in all the religions of India. He initiated in 1883 an organization for Indian lads called the "Aryan League of Honour" to develop in them the sense of truthfulness, courage and religion. He was one of the first to take up the question of the "Untouchables," and in 1895 he organized the first of five schools for them where elementary education was given free. The schools were maintained by donations which he gathered from his Theosophical friends, with a small grant from the Government.

Colonel Olcott became quickly the champion of the Buddhists of Ceylon. In a remarkable way all the High Priests of the Island gathered round him, and they gave him a commission under their signatures to admit candidates into Buddhism with the Pancha Sīla, the old Pāli formula of admission into Buddhism. Such an honour had never been given to any layman before, even among the Buddhists themselves. It was largely as the result of his work that the Buddhists obtained a public holiday on their principal festival, the birthday of the Buddha. This paved the way for Hindus and Muhammadans later to obtain a similar right for their festivals.

Colonel Olcott started a Buddhist educational movement in Ceylon and travelled from village to village in his own

bullock-cart, lecturing, collecting funds, and organizing a work which now has to its credit four large colleges and over 200 schools for boys and girls, all under the management of Buddhists. He travelled twice to Japan, on the first visit delivering over 70 lectures, and on the second getting the signatures of the leading Japanese sects of Buddhism to a statement of 14 fundamental principles of the religion which had been agreed upon by the Buddhists of the Southern Church of Ceylon and Burma. After a period of 2,000 years of separation he brought together these two divisions of Buddhism.

Colonel Olcott had unusual magnetic powers of healing, and was an expert in this department of occult study. He was not only able in nearly all cases to remove pain at once by magnetic passes, but on certain occasions he was able to bring about almost miraculous cures by the speed of his healing. He was successful in several cases of paralysis.

All who came into touch with him in India felt at once his intense sympathy to every Indian. He was absolutely without the slightest sense of "colour," and all Indians, whether Hindus, Parsis, Buddhists or Muhammadans, were as his own blood-brothers. Though he was most interested in Buddhism and Hinduism, yet he was also keen on the revival of Zoroastrianism, and one of his enthusiasms was to get the Parsi Panchayat of Bombay to equip archæological expeditions to go to Persia on the search for Zoroastrian remains, particularly lost scriptures. On a few occasions he lectured on Islam so successfully as to be acclaimed as a better Muhammadan than his audience.

One of the remarkable contributions to the revival of Indian learning was Colonel Olcott's organization in 1886 of the Adyar Library. His aim was to collect and preserve rare Sanskrit and other manuscripts in India, which were fast disappearing. Further, he intended to build up round the Library

a scholarly institution to revive the ancient learning in connection with the great religions of India. From a small beginning, the Adyar Library has grown to be one of the well-known Oriental institutes of the world, with its special publications. It has especially collected manuscripts, and the collection to-day contains 17,584 palm-leaf manuscripts. Three Pandits are permanently on the Library staff, and as funds permit manuscripts are bought to increase the collection. Copies of manuscripts in the Library are made and sent to other Oriental libraries.

A noble dream of Colonel Olcott's was to make a Hall of the great Religious Founders at the Headquarters of the Theosophical Society at Adyar, Madras. This dream he was able to realize, and in the Lecture Hall of the Society to-day there are the statues of Shri Krishna, Buddha, Zoroaster and Christ. Obviously there could be no statue of the Prophet Muhammad, as images of any sort are forbidden in Muhammadanism; so the place of a statue is taken by an Arabic inscription praising the Koran. The sign of Theosophy in the Hall is the seal of the Society, with its motto: "There is no Religion higher than Truth."

OLCOTT CENTENARY NUMBER

Corrections

1. Illustration, opposite p. 628, "Colonel Olcott in Japan, with Buddhist Priests", should bear the date 1889, not 1891.
2. p. 518. In the signature M ∴, in last line, the second ∴ is to be omitted.

Addition

In "Travels of Colonel Olcott", on p. 685, to add:

1883 Jan. 11. *The Theosophical Society purchases by deed the property at Adyar from P. Iyaloo Naidu, F.T.S., who purchased it on November 17, 1882, with a view to its transfer to the Society.*

ESSENTIALS OF POLITICAL SCIENCE

ACCORDING TO DR. ANNIE BESANT

BY D. JEFFREY WILLIAMS

NEXT to the Science of the Self, wrote Dr. Annie Besant on one occasion, the most difficult science is that of Government.

Such a statement from one of the world's greatest political students and workers must give rise to much humility of thought and attitude among those who aspire to political service in any direction. Happily, we have a great deal of Dr. Besant's clear thought on political theory in her useful but much neglected work called *Lectures on Political Science* that was published in 1919. In particular, the third chapter in this book deserves attention, dealing as it does with the evolution of the State. At the end of the chapter it is written:

> Although you may find this lecture of terms and definitions somewhat irksome, I would strongly advise you to study and master it, for it will mean to you, if mastered, greatly increased accuracy and clarity of thought and expression.

The State, according to Dr. Besant, bears relation to a Nation similar to that which a form or body does to a soul or superphysical consciousness that we call the Self.

> As in a man, the Spirit, the Unit of Consciousness, expresses its Self in three ways, by Will, by Wisdom, by Intellect, and these have their manifestation in the physical body as Action, Emotion and

Thought, so in the organic life of men as a State, the Spirit, the source of the Sovereignty of the State, is the People—more or less imperfectly vocal in fractions thereof—and that Sovereignty expresses its Self in the same three ways, Will, Wisdom, Intellect, and these have their manifestation in the body politic as the Executive, the Legislature, the Judiciary. All three may rightly be called the Government of the State, for all, as a matter of fact do govern, and each is a branch of Government, not the whole of it. The Executive carries out the laws made by the Legislature, the Judiciary decides, when dispute arises, the meaning of the laws. Each is a function of Government, an expression of the Sovereignty of the People.[1]

Therefore :

. . . Government is the Will of the State, and remember that Will is expressed in the outer world by Activity. Let us see, in the Legislature, the law-making wisdom of the State ; in the Judiciary, the calm and balanced Intellect of the State.[2]

A definition of a State is given by Dr. Besant in the following words :

A State is a multi-human organism embodying a Life, inhabiting a definite Territory, with a Government as its executive, specialising organs for its activities, and shaping its evolution to a common end.

The Nation is seen as a Life, an all-inclusive consciousness or principle. It should be noticed that the Nation is not seen here as an organism, nor as an expression or manifestation. The Nation is that which is beyond and above all and every expression, and yet is "expressed" in an organism that is called the State.

What is it then that makes a Nation? It is, as with other Individuals, a fragment of God Himself . . . a Living Self, with innate qualities which gradually appear and form its *Character*. Contrast the Indian and the Englishman, and you will see the difference in National Character . . . Climate, environment, social customs, all act on physical peculiarities, and through them on character also. A Nation is distinctly an individual with a Character, and that Character depends on the nature of the Spirit at its core, and its gradual unfolding to play its part in humanity as a whole . . . Nations have died in the past, as other Individuals have died, and die. If India still survive all who were her contemporaries five thousand years ago, it is because the same spirit lives in her National

[1] Pp. 138-9.
[2] P. 138.

body as lived in it then . . . From the pyre of temporary subjection she is arising, the same Nation, but purified, enriched, to a future greater than her past.[1]

A Bird's-Eye View. Taking Government as the supreme power in a State, and looking over the past and the future, we may discover by such a bird's-eye view that Humanity has passed through a period of childhood, in which, as in the family, the Elders governed as a matter of course; then through a period of youth, in which innumerable experiments were tried by States at various stages of their development; now, in early manhood, the most civilised States are reaching, or have reached, the conclusion that the interests of all are best served by power being vested in the hands of all, and are seeking methods by which that consummation may be reached in a self-disciplined and justly-ordered State.

Many will be the struggles and the failures and the renewed efforts to attain that condition, before Humanity reaches its Golden Age; but the main outline is clear: Individualism is passing, in the most advanced States, out of its combative self-assertion—a necessary condition for its development—and will pass into the associative stage, wherein the common good will be sought by mutual co-operation instead of by competition, and Democracy in its true, not in its Aristotelian sense, will be the form of Government, a Socialism of common agreement, not of compulsion and confiscation . . . but of wisely adapted and mutually beneficial and enjoyable adjustment of capacities and functions, willingly worked for and adopted by all, when the ideal of Proudhon shall be attained, and the rule shall be for every citizen: "From each according to his capacity; to each according to his needs."

This is obviously a return, at a more complicated social stage, to the principle of the family; therein are elders, equals, youngers, marking out stages of capacity; but this is reversed when we come to needs, for the needs of the younger are greater in proportion to their helplessness, their lack of capacity; the needs of the equals and elders diminish with increase of capacity. Hence the principle that the most unskilled work, the unpleasant drudgery, being devoid of honour and enjoyment, should be the shortest and best paid, while much of the remuneration of the equals should be in the interest, the enjoyment, in their work, and that of the elders in honour.[2]

That is the ideal for the future, towards which we shall slowly grope and struggle. Perhaps, if Dr. Besant were writing to-day and not immediately after the Great War, she might have been a little more sanguine in regard to many things in the world's international life. Her definition of the

[1] Pp. 67, 68, 69.

[2] Pp. 132-3.

State applies with equal truth to the Tribal State, the City State, the Nation State, the Commonwealth State and to the World State. We are far from the Commonwealth State and further still from the World State as yet. The State consciousness (within the Nation) is active in those who are public-spirited, that is, in those who feel a wrong inflicted on others as keenly as if inflicted upon themselves, who resent general injustice as if it were injustice inflicted upon themselves, who place the claims of the weak in any sense before their own or of those who are strong, who regard a public duty as more imperative than a private one.

Here and there in the world to-day is a faint recognition of a World-Consciousness as something that must influence Individual Nations much in the same way as the National or State-Consciousness, when alive and active, influences an individual within a Nation. World-circumstances, particularly the World Economic Depression, is gradually compelling a recognition that economic salvation in these days must follow upon inter-State co-operation, and in carrying out the behests of a World-Life that is slowly but surely shaping its organic manifestation in a World-Body or State.

A NATION is a spiritual entity that cannot be annihilated by physical means; it survives, a soul without a body, till it makes a body again.—*C. Jinarājadāsa.*

THEOSOPHISTS AND MODERN CHRISTIANITY

BY ETHEL M. WHYTE

TO many Theosophists, nurtured in the Christian tradition and having at some time lived amongst Christians whose lives showed the inspiration gained from their beliefs, it has often been a matter for regret—still more frequently perhaps for irritation !—to hear the wholesale condemnation of Christian beliefs and attitude to life so often voiced by Fellows of the Theosophical Society, who, to judge by their remarks, can never have come closely into contact with true Christian inspiration and influence upon life. One result of this attitude has been that the significance of the changes which have taken place in Christian thought during recent years have passed unnoticed by the great majority of our Fellows, though we do not forget that two or three of the most distinguished members of our Society have from time to time called attention to this side of things.

One of H. P. B.'s tasks undoubtedly was to break down the cast-iron prejudices of orthodox Christianity; and perhaps the most important work that earlier Theosophical writers had to tackle was to help the Western world, so proud in its fancied superiority over the benighted "heathen", to see that a far deeper philosophy than their own was enshrined in the despised Oriental religions, as well as the clue to many unsolved problems of Christian theology. Narrow ignorance and conceit had to give way before the illuminating teachings of Esoteric Philosophy, which it was the great task of the Theosophical Society to place before the Western world.

Once a breach had been made in the ramparts of orthodoxy, and men educated in the Christian tradition had begun to realize that their faith was but the latest flowering (Muhammadanism excepted) of a Tree of Life whose fruit had fed the peoples of the world from untold Ages, the more open-minded students began to take an interest in the transformations through which Religion has passed, and to trace in other faiths the same fundamental conceptions which they had learned from their own religion.

And so into the Theosophical Society in the West there flocked men and women who had been repelled by the narrow presentations of Christianity forced upon them in their youth, and who gladly threw off the trammels of orthodoxy and of church-going to replace these by a study of the fundamental truths of all religions. They felt they could no longer pretend to believe in statements which degraded man by denying his essential Divinity, or which set a bound to the knowledge and love of God. And so in most cases they threw over completely their old practices and beliefs, and in so doing lost touch with Christianity and the life of the Christian Churches.

Theosophists to-day are everywhere asking themselves: "Why is it that we are no longer in the van of spiritual thought? How can our Society again become vitalized, an inspiration to the thought of the day"? May not part of the answer to this question be found in the fact that as a body of students of religion we have failed to keep pace with the changes in religious thought and practice which have been taking place around us? In this connection I would call attention to a Christian movement which is very active in India to-day, one expression of which is the "Sat Tal Ashram," whose *Message* for 1931, just published as a collection of Addresses [1], has called forth this article. In an introduction

[1] *The Message of Sat Tal Ashram*, Calcutta, 1931.

to this volume Dr. E. Stanley Jones describes the aim and purpose of the "Ashram," which is a small property of some 300 acres of wooded land, including a beautiful lake, situated in the Himalayas, to which a group of Christian workers in India repair annually for a two months' "retreat" during which they try to create "an atmosphere that is Indian in the truest sense of the term". He thus defines the attitude in which the workers come together:

> We feel very definitely that unless Christianity becomes more truly Indian and more truly Christian, it will not make much headway into the soul of India . . . If we are to stand in the stream of India's thought and life and interpret our Gospel from that standpoint, it is necessary that the Spirit of the *Ashram* should be truly Indian. We therefore wear Indian clothes, eat Indian food, sit upon the floor for our meals, and eat out of the brass vessels usually found in the Indian home.

The daily life of the Group follows a certain discipline. Rising at five o'clock, they assemble for an hour's devotion "which is corporate and yet individual". Opening with a hymn and closing with the Lord's prayer in Hindi verse, the hour is spent chiefly in silent meditation. After a light repast each one works with his hands at some part of the manual labour required for the Community, and this is followed by a three hour session of united study and discussion, an outcome of which is the volume under review.

These papers include one on "The Crisis in Theology" by Brother Leonard, (a member of the "Christa Seva Sangha" of Poona), which passes in review the outstanding expressions of present day Christianity, the Liberal, Modernist, and Barthian movements. Following this is a paper comparing the teaching of the Immanence of God as found in Hinduism, with such references to it as may be found in Christ's teachings, or in Christianity. But far more striking than these theological discussions, interesting as they are in themselves, are the statements made in some of the later papers, regarding the aim and methods of Christian propaganda in India to-day.

Very frankly do these writers face the fact that such work has in the past had many blemishes:

> We need to be purged from many things. We need to clear away the suspicion that we are allied with the dominating influences of the West.

Three outstanding ways—says one writer—have been employed in the past in presenting the Christian message!

> The first was the message of iconoclasm where we tore up everything in order to have a place for Christ. It is unnecessary to say that we repudiate this way . . . We do not need to prove everything wrong with other ways and civilizations in order to have a place for Christ.

The second way of approach is described as that which shows Jesus as "the flower and crown of all that is fine in other ways and other faiths." As it is pointed out this implies that the other faiths lack something in order to fulfil themselves. The third way is what is described as:

> The direct presentation of Christ to the innate and social needs of man . . . If Christ is to be presented He must be presented out of experience. Our message must not be merely a message passed on from a book. We must be able to open the book of inner experience and read what Christ has written therein.

By some the distinction may be thought to be a "nice" one, and likely to disappear in the heat of controversy, but the fact that direct proselytism is condemned by Christian workers in "heathen lands" to-day shows how far we have travelled from the missionary activities of Victorian times!

One of the papers which would perhaps make most appeal to Theosophists is that on "Co-operation in Religious Seeking," by the Secretary of the National Council of the Y. M. C. A. of India, Burma and Ceylon, in which he discusses three prevalent attitudes held by Christian workers towards other faiths; first, the attitude of denunciation of all faiths except Christianity which "alone is the divinely revealed religion". This attitude, says Mr. Popley, "has been almost entirely discarded". The second attitude "finds in non-Christian faiths varying degrees of divine revelation . . . admixtures of truth and error, whilst Christianity, as revealed

in the Bible and the Creeds, is the only perfect religion". It is probable, he says, that this group contains the largest number of Christian missionaries and apologists to-day and some of its exponents have done much to break down Western ignorance as to non-Christian faiths.

There is however a third attitude with which Theosophists could have no quarrel. It is described as that "which believes that the revelation of God is to be found in all faiths, and that all these revelations have real religious value, both for their own adherents and for those of other faiths". This group regards "the values of non-Christian religions as either parallel or contributions to Christianity."

In a section on "What we may learn from other faiths" the same writer mentions:

> The Indian ideal of *Ahimsa* . . . which while . . . it is both implicit and explicit in the teachings of Christ . . . has certainly not been expressed in Western Christianity for many centuries; the Gītā ideal of *Nishkāmya Karma* as opposed to the Western idea of work for gain; [and] the idea of the Motherhood of God, which finds so big a place in Hindu thought, and which . . . brings with it conceptions of gentleness and creativeness.

What is the practical outcome of all this? Some would say that the sooner the British turn out of India taking with them their Western-flavoured religion and leaving India to develop her own cults, the better. But this surely is not in accord with the note of internationalism and interchange of thought which is sounding out everywhere to-day, and which suggests the method of the next step forward in world progress.

That Christianity has much to give no thinking person will deny. Perhaps no religion sounds out so clearly the call to service; and the new asceticism, which embraces, as the old did not, service to humanity, is being upheld in India to-day. As Dr. Jones says:

> The ideal of service is deeply gripping the soul of educated India. The old ascetic did not serve[1]. He was others-worldly. But

[1] Dr. Stanley Jones has here completely failed to grasp the essence of the Sannyāsi ideal. One silent, meditating Sādhu who has come to the Goal, or is nearing it, is as

Gandhi does serve . . . he is the meeting place of two great tendencies; asceticism and service.

If Christianity can foster and strengthen this new Spirit in India, and there is evidence that it is doing so, may it not play its part in the great revival of spirituality which *must* accompany the New India whose birth pangs are even now being experienced? The Christ of the Christian is not different from the Lord Maitreya of the Hindu, and part of the message which—as many think—He is again giving to India is well expressed in the closing words of this little volume:

> There has been one ruler in India—not the Moghul, or the Mahratta or the British—it has been Custom. Now the Renaissance has set in . . . a new freedom has come. Along with this new movement of the mind there must be a reformation, a new birth of the soul. There must be given a new infusion of moral and spiritual power, in order to handle this new freedom. Into this breach, made by modern thinking, we believe that Christ can step and speak with authority and regenerating power, amid modern currents and conditions. He regenerates men to-day wherever they give Him a chance . . .

It may be said that the Christian presentment of Truth has no place in India (apart from ministrations to the small Christian Community there), but such an argument can hardly be maintained in these days of international intercommunication, and the breaking down of barriers of all kinds.

Moreover the educational, medical, and social activities, set on foot and maintained by Christians, would be held by fair-minded Indians to justify their existence, provided that their work be kept entirely free from proselytism. If Christians can live in India *manifesting the Spirit of Christ*, there surely can arise nothing but good out of their incorporation into the body politic of the New India which is being born.

a mirror reflecting the light of the Sun to nooks and crannies where its direct rays cannot go. "They also serve who only *stand and wait*," said Milton. It is the accumulated thoughts of detachment, tenderness and pity of thousands of Sannyāsis who did not "serve", as the West understands service, that has made Indian atmosphere less befogging to the mind of the seeker than the air of other lands. The proof of it is that Dr. Jones and his band are nearer Christ in India than in Europe.—C. J.

AFFECTIONATE DETACHMENT

By SHRIMAN NARAYAN AGRAWALA

Those who would understand the life around them, who would see the goal and thereby establish the Beloved in their hearts, must develop great love and yet be detached from the bondage of that love.

J. KRISHNAMURTI

ORDINARILY, love is understood to mean attachment to an object of affection. It is in this sense that the parents love their children, a husband loves his wife, and friends love one another. Whenever a person whom we love passes away, or is in some serious difficulty, we experience a sense of sorrow and grief. The intense agony undergone by a mother at the death of her beloved child, or the sorrow at the demise of a dear friend, are facts of experience which cannot be denied.

A little reflection will reveal to us the fact that much of our sorrow and unhappiness is due to the fleeting and evanescent nature of things. If our loved ones could live for ever without being taken away from us by a sad event, commonly known as death, a great deal of our grief and despair would disappear. Does it follow from this, then, that we should cease loving any one, and remain absolutely detached? Unfortunately, this has been practised by many seekers after Truth and Liberation. In ancient Greece this led to the doctrine of Cynicism which later on found its culmination in Stoicism. The Stoics believed that feeling

as such was evil, and every effort should be made to eradicate it altogether from ourselves.

In India we have been taught to be free from love and hate alike, to be above all the *Gunas*. Sānkhya philosophy maintains that *Purusha*, the real Self, is pure consciousness uncontaminated by feeling and emotion. The teachings of Lord Krishna in the Gītā are based on the same principle. In modern times this doctrine of absolute detachment, or as it is commonly expressed, "Duty for duty's sake," has been expounded by Immanuel Kant, the well-known German philosopher. We are enjoined to help our relatives and friends, but without feeling any pity or love for them.[1] This philosophy of Asceticism is based on the dualistic conception of the human personality, and it is not difficult to see how impossible it is to segregate reason from feeling. Moreover, it is worth our while to consider whether feeling *as such* should be done away with altogether. Are we to regard all emotions as an evil part of our nature? Should we get rid of love and sympathy for our fellow-men? To my mind, this doctrine of complete detachment, instead of raising us above man is liable to cause a fall below man. Therefore, it has been contended that the real salvation of man lies in the perfection of reason and feeling alike. This point has been greatly emphasised by Krishnamurti who firmly maintains that the way to Truth and happiness is a "poise between reason and love".

But Krishnamurti also points out that the ultimate goal for the emotions should be "affectionate detachment. To be able to love and yet be not attached to anyone or anything is the absolute perfection of emotion". Is it possible, we may ask, to love some one and yet be detached? The phrase, "affectionate detachment" seems to be a contradiction

[1] This is not the usual understanding of Kant's "categorical imperative": *Act as if the maxim of thy action were to become by thy will a universal law of nature*.—C. J.

in terms. But Krishnaji tells us that pure emotion is detached because it is complete in itself and does not require anything outside it for its unfoldment and expression.

> Love is complete in itself, freed from all objects, though it may at the beginning be expressed and perceived through objects.

There are bound to be many doubts and misgivings with regard to the possibility of such an ideal, but, so far as my experience and understanding goes, I think such an ideal of love *is* possible; in fact, it is the only true kind of emotion worthy to be called by the name. Krishnaji tells us that love, in the ordinary sense of the term, is but empty emotion, and depends on another for its very existence. On the other hand, love which is complete in itself is free from all sorrow and limitation.

The same idea has been explained by Krishnaji in terms of "action" and "reaction". "Action" is due to our own self alone and does not depend on anything else outside of us. "Re-action," on the other hand, is caused by exterior influences. For example, when we love a person because he happens to be a close relative of ours, or because he possesses some qualities that we like, we give rise to what may be called "reaction," inasmuch as that person reacts on ourselves and then creates the emotion of love in us. But pure action proceeds from our own nature, independent of any outer influence. It is purely subjective. This may be clearly understood by means of a metaphor. A beautiful flower gives out its fragrance to everyone and at all times. It does not say, "Let a man come to me, and then I will give out my ecstatic odour." It sends forth its fragrance in all directions continuously irrespective of all exterior considerations. To do so is its nature, which it cannot help. Likewise, love which is complete in itself expresses its intrinsic nature through us without any dependence on some person or thing for its existence or continuance. Such an emotion can be

called pure "action," because it is not the result of a reaction of any outer object on ourselves. It is this kind of love which brings about, "affectionate detachment". When we reach this state, we begin to love all beings simply because it is our nature to love. Our affection is not tied down to any particular object, even as the fragrance of a lovely flower is not limited to any one individual.[1] It is like the sun that gives us light and heat automatically and not because we ask for them. It is like water that slakes the thirst of everyone simply because it is its nature to do so. At present our affection for others is incomplete; it has not become a part of our nature. Hence it seeks the support of outer objects for its expression and unfoldment. But once we have cultivated that love which is self-complete and independent, we shall attain to that level of perfection when we shall be able to say with certainty and confidence, "We love all, and yet are attached to none." It is really only then that we may expect to enjoy eternal and absolute happiness.

LIBERATION is the living of true values in every day life; and those values can only be found by your own effort and understanding.

KRISHNAMURTI

[1] All the same, affection, without being "tied down" or "limited to any one individual," can be directed towards one individual and through him to all. It is said that "we needs must love the best when we see it," and some individuals reflect that "best" more luminously than other s.—C. J.

THE IDEAL OF EMPIRE

By LEONARD BOSMAN

MANY people find the idea of Empire-building, as a means to the ultimate realization of world-unity, very difficult to accept, for they cannot as yet dissociate it from its attendant evils. More especially is this the case when they contemplate war and all the human errors and ill-doing summed up within that term. Yet war, *in the deepest sense*, is but an "accident" of the human mind, a passing thing in a cosmic process. It is, at most, but an incident, for in spite of it all things tend steadily towards what the noble philosopher Pythagoras called the Good, the True and the Beautiful.

It must be realized that unevolved men *will* fight to get what they want, and whether such fighting is called "war" or "commerce" [1] is all one. Certainly it would be useless for Divine Power to stop suddenly all fighting, for that would be to stint men of the free development of the human will, the free evolution of the growing mentality and the individualistic mind. God is neither the cause of wars, nor responsible for them, and certainly it cannot be said that wars are divinely ordained. The fighting instinct is merely a human-animal proclivity for which all—including, evidently, even God!—have to make allowances at present. God leads men steadily forward, but by encouragement, never by coercion; and when, during certain periods of imperfection, lasting perhaps thousands of years, they insist on fighting to settle their differences, only the few setting themselves against such

[1] Commerce is not always "war," surely? In the scheme of the Manu for India, the fighter belongs to one caste, the merchant to another.—C. J.

crude methods, He takes "the good with the bad" from the fighter, and encourages the non-fighter so that, eventually, his ranks are strengthened by the advent of others. The time must come when men will cease from such stupidity as war, but until they do so what there is of good behind them should be sought. Certainly there are many good qualities which war evolves and brings to maturity despite its glaring evils.

War is not a cause, it is an effect. It is not produced by the capitalist, nor, save in a secondary sense, is it the result of the attempt to seize oil-fields, nor even of commercial or religious ambitions. It is the result of man's growing mentality, with all its arrogance and desires, its love of power and possession; and such a cause cannot be so easily and rapidly obliterated as some thinkers imagine. The mind has to become perfectly focussed before balanced thought is possible, and until this is done men will always see things awry, always misunderstand and disagree. The law of analogy rules here also, for nations follow the same path as individuals and races, arguing, fighting, using diplomacy, or poison gas, to defeat each other, sending their spies into every country whilst hypocritically proclaiming that espionage is a crime.

Throughout the ages of man's long-continued struggle for mental growth, their evil thoughts and acts accumulated in the world, and ultimately became so overwhelming that, after all the causes and effects had been brought to a head, a great World War was precipitated in order that men might begin to realize the folly of fighting for personal ends. This was the crisis which came, and it remains to be seen whether the world has learnt from it the needful lesson. For the unevolved, perhaps, there may be a use in war, but for civilized nations with their wider grasp of great ideals there is and can be no use or profit in it whatever.

The pacifist, who is perfectly right in opposing war and working for its cessation, should however also recognize that,

among the many who now fight each other there are some who will continue to fight as long as the world lasts, who, when the need to fight *against* men has ceased, will employ their energy in fighting *for* men. Fighting is their speciality, just as teaching is the speciality of others, administration of others and art of others. The power, energy and will used in the early days of growth, by men of this type, will be used in later days for the helping of mankind, and it is during these early days of strife and selfishness, of false personal and national patriotism, that the qualities are engendered which enable such men to become later a force for the uplifting of humanity. For it is these very men who have again and again lost their lives in what they considered a just cause (although it may often have been nothing of the kind) who will spring forward to help when they see help is needed, and count life as nothing save in so far as it helps forward whatever they recognize as good.

From this standpoint it will be seen that war is not all bad. Men, whilst their minds are still imperfectly focussed, *will* fight, *will* attempt to dominate others, to acquire for self, and in doing so develop what will enable them to be of real use to humanity later, their activities being in the interim used by the Divine Power for the helping forward of world-unity. Thus, *e.g.*, aggressive pioneers are brought into touch with races who need the infusion of new blood or the stimulus of aggression to bring them back to the normal state of activity. True, the process is often accompanied by much cruelty in the earlier stages, but in the long run the result is generally much the same: the establishing of friendly relations with people formerly regarded as without the pale and their inclusion within the protective bonds of Empire.[1]

[1] Or wiping them out utterly if they refuse to accept the aggressor as an agent of a higher civilization, as of the Australians and Tasmanians by the British, and the Red Indians by the Americans.—C. J.

It was destined from the beginning that the nations of the world should be united, should realize their common brotherhood, but Nature, knowing that men would evolve only by slow degrees, had recourse to evolutionary rather than revolutionary methods. Certainly it was impossible during the earlier periods of world history for human beings to understand that different nations could ever fraternize, that black and white and yellow and brown had other destinies than that of fighting. Even to-day, there are many so-called civilized men, and Englishmen at that, who think of the splendid brown-skinned natives of India as "niggers" and imagine that the colour of the white man is an indication of wisdom, evidently labouring under the delusion, as Prof. Patrick Geddes humorously remarks, that "the bump of intelligence towers dome-like upon the Western skull alone".

The ideal of Empire has itself developed but slowly. As regards the British Empire, certainly the Empire-builders even of Elizabethan days seem to have worked largely in the dark, yet nevertheless the Empire they helped to build represents the best of the Western stock. From a strictly exoteric point of view it would appear that the ideal of Empire had been gradually evolved in the minds of rulers through the mere pressure of circumstances; actually, of course, the development was the result of the outworking of the Great Plan which ever pushes humanity onward to purer forms of self-expression and hence also of government.

It seemed at one time as if the British Empire would dominate the whole of the Western world.[1] Gradually extending its boundaries, it had drawn men of all races into it. But a phase set in when, in order to prevent the

[1] If the author means by "Western world" the Anglo-Saxon world, the statement can pass unchallenged. The French, Dutch, German, Scandinavian, Italian and Spanish peoples also are "the Western world," and there was never a likelihood of Britain dominating them.—C. J.

dominating power exerting itself too heavily and crushing the good work done, the colonies of Britain began to assert *their* individual independence. The brighest possession of Britain, the Central (now United) States of America, irked and annoyed beyond endurance at the unreasonable dictates of the handful of bureaucrats who ruled them from London, revolted and declared their independence, finally severing themselves from Britain altogether and becoming the greatest power in the West. But it is evident that it was not wholly a loss for Britain. It would seem that a balance of power was necessary and that the U. S. A. could play its part better as an independent power than as a dependent. Nevertheless, much was learned from this lesson, as history clearly shows, for when other colonies began to assert their independence every help was given them. Gradually there grew up a new idea of Empire, not an Empire ruled by a handful of men from Downing Street, but a group of free and independent sister-nations coming together in peace and harmony, owing allegiance to each other and each looking to the Motherland *as* a Mother and not as a hard task-mistress, to the spirit of kin-ship rather than to one country and one King above all others.

As the British Empire grew it became almost "an all-British concern," save only in its Eastern parts, where ancient nations, with their earlier culture, had become linked on to the newer but not always wiser Western peoples. But this mingling of races was not enough. The Empire of Britain had to pave the way to a greater idea—that of the Federation of Nations. It paved the way for this new phase by broadening its boundaries and letting in all comers[1]; having taken to her arms, not always with kindness, the races of the East, Britain had to commence association with her neighbours, the

[1] "Paved the way"—as if it is all accomplished? And with India angry and sullen as to-day?—C. J.

races of the West, and it was her ancient enemy, the Dutch, who were the first to be " welcomed " in this way.

But this only came about after years of feud. South Africa was the arena, and there Dutch and British met in deadly enmity, the one sublimely stubborn, the other intensely proud. Neither would give way to the other, and in the first stage the British won, the Dutch then trekking northward to found two new States, the Transvaal and the Orange Free State.

Then, gold was found in the new State to which the Boers had fled to escape the " mad Englander." Immediately all the world flocked to the Transvaal, and the British moved up from Cape Colony, hoping to share in the spoils and to exploit the coloured races who, they airily assumed, would work for them. The demon of greed was responsible this time for a very curious result. The bringing together of members of many different nationalities in one place led finally to that later development which resulted in the forming of a United South Africa wherein different races met and blended and learned gradually to understand each other, and where equal rights were given to all men, save the unfortunate " blacks "[1].

But this did not happen all at once. The Boers had no liking for enemy mercenaries and politicians, and wished with all their obstinate nature[2] to be left alone. This, however, was not to be, for the opposing forces stirred up a faction fight which, after the first war with the Boers had been settled, brought the infamous Jameson Raid, and resulted in a hypocritical sentence being passed upon him by the British. This ultimately led to the last South African war, when brother fought against brother, and cousin against cousin for the Dutch and British had already intermarried to a very considerable extent.

[1] Who form the vast majority.—C. J.

[2] Or stern patriotic nature ?—C. J.

Then came the extraordinary result which often happens in British affairs. Having conquered the Transvaal and the Orange Free State, the British gave freedom back to the whole, so that eventually, it became more independent than ever. The wonderful intuition which caused Britain to act so magnanimously brought its own reward. This time no error was made. A United State grew up in which peoples of many nations were blended and equal rights given to all white men.

This extension of the bounds of the British Empire, by the giving of freedom to a conquered nation, brought a splendid result in the Great War of 1914-1918. The freed colonies of Britain sent their help to the Mother Country, and South Africa, united in all its races, was with them, giving not only physical, but, what was more, moral assistance to Britain. It would have been impossible for South Africa to have done this had not Britain already shown herself to be on the side of freedom and justice[1].

Many will, of course, declare that the Great War was the result of political intrigue, of not only the German nation but the British and French also. This is undoubtedly true and cannot be denied by any who know how Edward the Seventh and his followers endeavoured to isolate Germany and restrict her growing might. But though Power did, certainly, work against Power in this way, it was a greater Power, the Universal LAW itself, which decided the outcome and used the whole upheaval for the working out of the Evolutionary Plan.

The Great War well illustrates the fact that war is the result of man's *thinking* war and *preparing for* war. It could not be prevented, for it was in accordance with the Law of Cause and Effect. As mankind had sown, so it had to reap! Yet so infinite is Divine Love and Wisdom, that man's

[1] *After* the South African war.—C J.

apparent evil was turned to lasting good. Up to the time of this war, little had been done to bring the nations closely together; a slight fusion had been effected in South Africa, and a greater one in America, but this hardly touched the Englishman, and he had, in his pride and insular contentment, held aloof even from his European neighbours.

But with the advent of a World-War there came a great change—the beginning, in fact, of a New Era. Previously the European nations had done little in the way of mutual approach; rather had they tended to form opposing camps, changing their friends and enemies alike from time to time. The English traveller who had visited the Continent had not made much headway, and visitors from the Continent had not been as well received by the British as they might have been. But when the Great War came, all this was changed. The British "Tommy" fraternised with the French "Poilu" and sidled up to the Belgian, and each discovered, to his mutual surprise, that there was little difference between them all. Even the "hated" German was not hated with anything approaching thoroughness in the common doom which for a time seemed to have fallen on all, and "Tommy" could find no worse word for the German fighter than the somewhat contemptuously affectionate title of "Fritz". While duty demanded it, each side did its best to fight the other, but when it did not demand it, how little difference they found! For the first time in the history of the world, all the different races came together and men knew each other to be—human being! And the sequel? That is another story which will be told at a later date if the Editor so wills.

A STUDY IN RACES AND HALF-CASTES

BY LOUIS B. BALL

IT is becoming more and more clear, the truth of Krishnaji's teaching, that the individual problem is the world problem. Thus, when a man is able to wear down and dissipate his I-am consciousness, which means becoming less and less selfish, less and less egotistical, less and less self-centred, he will find that, along with other problems, the problem of race and half-caste[1] gradually loses its importance until it totally disappears from his consciousness. To this man his fellowmen of whatever race or colour are neither his superiors nor inferiors.

In the final analysis, man's religion, his philosophy, his idealism, are no greater than himself. In other words man drags down and perverts his religion and philosophies to justify him in his narrowness, in his pride, in his selfishness and cruelties. For instance, the Christian has used fire and sword, the Inquisition and the Star Chamber in the name of Christ. The writer knows of people in the United States who have a book-knowledge of root-races and sub-races but in their hearts are unsympathetic and despise the Negro and justify it on the grounds that they are doing the work of the Lord Vaivasvata Manu in trying to keep the "splendid and noble Aryan race" pure.

[1] See article in THE THEOSOPHIST for May, p. 169.

In the article in the May THEOSOPHIST the author, citing the inferiority of the Fourth Race, tells us that the Japanese do not seem to be conscious of a foul smell and that the Toltecs of Atlantis "lived amidst the most appalling stenches". Now, we know by experience that insensitivity to foul smell is a matter, more or less, of environment. All men and women who have eliminated animal flesh as part of their diet, when visiting their friends at dinner who do use animal flesh, are conscious of foul smells and appalling stenches, though only a few years ago they were not so conscious. In fact they might have enjoyed the smell of chops and canned reptiles such as canned salmon and lobster.

It is known to Theosophical students that consciousness or the inner man governs the senses, breathing, etc. Thus the less separation there is in a man the less will he be conscious of the other man's limitation including foul smells. An experience by the writer may not be amiss. Driving on a summer day under a warm Southern California sun, I picked up an unemployed man who was trudging along the road. He was tired, freely perspiring, hungry and it was likely that being homeless his body did not come in contact with water for some time. At any rate, as he was sitting along side of me, his body and his clothes emitted what seemed at first an offensive odour. I felt that I must "warm up" to the man. The words of a Teacher who said "remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow" [1] came ringing in my ears. I found that the warmer I grew towards my friend the less offensive became the odour.

Why is the Half-caste "a being divided against himself"? It is not through innate limitations, it is thrust upon him by the unfriendliness, by the hostility shown him by both of the

[1] *Light on the Path*, pp. 6-7.

races from whom he springs. For, man in his selfishness, pride and narrowness dislikes and persecutes those of his fellows who are unlike himself in race, colour, religion, nationality, etc. The cultured Maori Half-caste quoted in the article as complaining, that on occasions "down goes culture and the white beneath a savagedom," does not understand that on very many occasions this is precisely what happens to the pure unadulterated one hundred per cent Nordic—down goes his Nordicism beneath a savagedom.

For, to what else are due our international fears and suspicions, the persistent development of huge machines of destruction dealing death on such vast scale never before known? Think of the recent disclosures of well-known financial organizations engaging in financial jugglery and swindle. The writer has known of a coal-mine superintendent who pleaded with the executives to install a certain safety device in the mine; as he termed it, when he saw the men entering the mine in the morning he knew they were going to their slaughter. He knew all his men and their wives and children. And the cultured Aryan gentleman said, "No." Shortly after an explosion did take place in the mine and two hundred and forty lives were snuffed out, bringing untold misery to many widows and orphans. This story of white savagery may be multiplied in many instances in all lines of industry. Look at the world-wide economic depression where millions upon millions are starving amidst plenty, with spirits utterly crushed, with hopelessness and despair in their eyes.

Think of the attitude of the official classes towards the people of India—a complete lack of sympathy, no human brotherly relationships. We say that all this is due to White selfishness and White savagery. Nevertheless, the co-mingling and true brotherhood of diverse races is not as hopeless as some seem to think. Not only in Brazil where, as

Mr. Jinarājadāsa says in his foot-note (page 172), the archetype of the seventh sub-race has already descended, hence the gradual blending into one type, but here in America signs are not wanting of many changes in the attitude of the White man towards his Negro brother.

Those familiar with the reports of the National Association for Advancement of Coloured People see a greater fraternization among White and Negro students in their inter-collegiate meets. White teachers are teaching Negro schools. At a recent General Conference of the Methodist Episcopal Church a resolution was passed to boycott any city whose first-class hotels refuse accommodations to Negro delegates to the Conference. There is every reason to hope that here in America too, when the time does come, when the Gods do arrive, then here too "all man-made laws and conventions will go hang".

One thing is certain that the individual problem is the world problem. Oh, Krishnamurti, how true is thy teaching!

NOTE BY THE EDITOR

A remarkable article with title "Crossing the Color Line" by Caleb Johnson, has appeared in U.S.A., in *Outlook and Independent* (August 26, 1931). The writer is from the Southern States, and is reported to have held high posts on newspapers and magazines. He draws attention to certain investigations in the West Indies by the Carnegie Institution of Washington. He summarizes these investigations as follows:

1. "The belief that the white-and-black hybrid is less fecund than either pure white or pure black is regarded as incorrect by the Carnegie investigators, who present evidence to indicate that the Negro race is not dying out from infertility but is bleaching out through admixture with the white. The white strain is dominant."

2. "There is a current opinion that a white-skinned descendant of a Negro, married to a pure-bred white, may have a black child. The dread of this tradition

hangs over many a marriage that might otherwise be happy. In our studies no clear case of this sort has been found and our fundamental hypothesis leads us not to expect it."

3. "A mulatto is the product of the first cross between pure white and pure black. The child of a mulatto and a white person is a quadroon. When the quadroon mates with white, the offspring is designated as octoroon. The majority of octoroons can pass for white; but when octoroon again mates with white, the offspring, known in the West Indies as a "mustifee" is always white. In fact, the legal ban against marriage between white and Negro vanishes, even in Florida, in the case of the mustifee. Where successive infusions of white blood have been chiefly from the blond Nordic stock, even the third generation from the pure black Negro is practically certain to be not only white but blond, often without that most persistent trace of Negro ancestry, curly hair."

4. "Not a single exception was found to the rule that all Negro characteristics disappear after the third generation from the original black-and-white mating, that most of the offspring of this third generation can pass for white, and that their offspring (mustifees) are "fixed white" and under no circumstances can breed any but white progeny. Provided, in all cases, there has been no new infusion of Negro blood."

A. NANJUNDAPPA

BRO. A. NANJUNDAPPA was one of the very old members of the Theosophical Society, having joined it in 1886. The Cuddapah Lodge, formed in 1886, of which he was the president, owes its continued existence and progress mainly to his influence and self-sacrificing spirit. He spent more than five thousand rupees on the Construction of the Lodge building and the motor sheds attached to it.

Bro. Nanjundappa was a great Theosophical propagandist. His work in that direction consisted chiefly in imparting spiritual knowledge to the masses. This he did by preaching orally and by freely distributing leaflets in Telugu written by him in simple and popular style and printed at his cost. He would preach in markets, choultries and at fairs and festivals, where he would have opportunities of meeting people belonging to various places. He frequently visited railway stations, where he would address people on platforms and in the railway carriages. He would not miss the opportunity of a casual meeting of a stranger to deliver his message. "Think of God while doing work, treat all as God, pray for the welfare of all." This, in brief, was the essence of his message, which he had, by experience, learnt to convey to the largest possible number in the shortest possible time. He used to make special arrangements to send his leaflets to large pilgrim-centres like Tirupati, Conjeeveram and Kalahasti, thus securing for his leaflets wide circulation, which would otherwise be impossible. Some of the leaflets were translated into Kanarese, Tamil, Mahrathi and Hindi and could thus be circulated outside the Telugu Country.

Bro. Nanjundappa regarded this propaganda work as the best service that he could render to the Masters, and he managed to find time to do it in the midst of his professional work. The great earnestness and sincerity displayed by him in his Theosophical work earned the admiration alike of Theosophists and non-Theosophists. He carried the orthodox Brahmanas with him, and could win the appreciation of pandits for the Theosophical presentation of truths. But he will be remembered especially for his work for the masses. His leaflets, over which he spent a large amount, have been distributed by thousands and tens of thousands and brought light to many. May perpetual light shine upon him.

G. SANKARA RAO

NINA DE GERNET

MISS NINA DE GERNET was well known in the Theosophical Society in Europe, as long before she began to work in Russia she had been engaged in pioneer work in the West. She was a pupil of Mrs. Cooper-Oakley and worked with her in Germany and Italy; she helped in the organisation of the Swiss Section and later went to Russia. She took with her Theosophical books, which became the first Theosophical library in Russia. Travelling from North to South she interested many in Theosophy, making links in Kief, Moscow, Petrograd, so that when the time came to build the Russian Section the first labour had been done and groups had been organized in various parts of Russia.

Nina de Gernet was educated at Geneva, she knew many languages and wrote articles for several magazines, trying to give some idea of the spiritual movements in Russia; she was a sincere patriot and believed in a great mission for Russia.

Even before the Revolution she lost all she had, and led a lonely life in the Caucasus in a small room of the house which once was her own. But her friends did not forget her and helped her in many ways. She could not grasp conditions in Russia and lost her balance. She passed away peacefully on the 25th April in a mental hospital.

May Light perpetual shine upon her!

A. KAMENSKY

NOTES AND COMMENTS

THE Secretary of the "Roerich Museum" has sent us a notice of the "Exhibition of Art Cities" to be held at Bruges, Belgium, during the month of July.

At the same time will take place the second Conference of the "Union Internationale pour le Pacte Roerich". The Roerich Pact stands for the "Protection of Cultural Treasures of Art and Science". It is hoped that the "Banner of Peace," designed by Professor Roerich, may become to treasures of art what the Red Cross flag is to hospitals in time of war.

* * * *

The International Peace Press Bureau with its secretariat at Ammerstol, Holland, writes the following:

To our regret we are obliged, through the present difficult circumstances, to stop for some time the publication of our international Peace Press Service.

As soon as we are able to take up this service again we have decided to reduce the subscription price to 15 florins (Dutch).

In the meantime we hope to send free at intervals to our principal international correspondents interesting articles, if possible, in two languages: English-French or English-German.

* * * *

We have been asked to publish the following Statement:

THE NEW POLITICAL FELLOWSHIP (Non-party) *states, advocates, and affirms* the following as an individual, local, national and international Policy for individual, local, national and international needs:

1. That we are prepared to volunteer to be organised, in order that by our own labour we may help directly to secure the vital needs of our neighbours. On this action depends the individual, local, national and international Health.

2. That the administrative machinery and man-power are there already; the things needful are there, or can be produced; what alone is needed is The Constitutional Authority which would co-ordinate those like ourselves in each local, national and international area.

3. That this organised voluntary man-power is the antidote to unemployment and war—the alternative to Communism and partisan policies with their imposition of outside authority. That constructive and co-operative citizenship, local, national and international, is the New Order of Things—The New Crusade.

4. That we aim at an international executive in conjunction with the International Labour Office (Geneva), whose business is the distribution of the things needed by each nation, and the exchange and regulation of the products of Nature and manufacture.

5. That a CENTRE GROUP in National and International Parliaments, avoiding the frustration of party politics, would give the Constitutional Authority needed.

6. That the above Policy needs:

(*a*) International Police (ex-Army).
(*b*) International Naval Police and Transport (ex-Navy).
(*c*) International Air Police and Transport (ex-R.A.F.).
(*d*) International Codes for Road, Sea and Air Travel.
(*e*) International Postage, Coinage, Weights, Measures, etc.
(*f*) International Language, *i.e.*, English, retaining National Culture and National Language, *vide* effect of Cinemas and Talkies.

(*g*) International, National and Local Emergency Corps in every department of Human and Family need—as we have Fire Brigades.

(*h*) International Education for Service and Leisure.

7. That this New Political Fellowship is not something in opposition to Parties, but a Fellowship that is free of Parties like a Court of Law, and is based on wise planning. We call to all Wise Patriots—such as will get *on* with the job.

The central bureau of The New Political Fellowship are at 36 Gordon Square, London, W.C. 1.

* * * *

We have received from Holland intimation of a Group of workers which has been formed to study and propagate the ideas contained in Edward Bellamy's *Looking Backward* and *Equality*. Believing that amongst those who study the teachings of Theosophy or of Mr. Krishnamurti there may be some who would like to take part in the "Bellamy Internationale Vereeniging" (Bellamy International Society), our correspondent asks us to make known the existence of the Group, further information about which may be obtained from Mrs. Heuff, 26 Hyacintweg, The Hague.

DENTAL EXPERIMENTS ON DOGS

I.

Le Soir, of Brussels, in its issue of March 16th last, contains information with regard to an investigation involving revolting and gross cruelty to dogs. The investigation, it is alleged (and the information comes from La Société Protectrice des Animaux de Nimes et du Gard), is organised by *La Fédération dentaire Internationale*, which has its headquarters at The Hague.

Each investigator who enters for the award which is offered in connection with the research must undertake experiments on at least two dogs, in which the teeth of the victims are to be drilled, the nerves removed and the canals infected with pus from human dental disease, after which the teeth are to be stopped. All the teeth are to be infected, but those in the upper jaw are to be left untreated. Those in the lower jaw will be subjected to treatment at the end of three months and, *after a period of eighteen months, i.e., one year and a half*, the dogs are to be killed and their teeth examined. Dr. Charmak of Berlin, a dentist, says that there is no doubt that countless animals will be subject to this torture owing to the widespread publicity which is being given to the research and for which the prize is 1,000 dollars and a gold medal.

Those who have suffered with disorders of the teeth can imagine to some extent the intolerable suffering which will be inflicted on these sensitive creatures in the removal of the nerves of the teeth, by the disorders provoked by the deliberate infection with human pus and by the so-called " treatment ". It is damnable.

We would suggest that every reader of this leaflet who has dealings with a dentist should bring this matter to his attention, and ask of him that he shall forward a strong protest to the *Fédération dentaire Internationale*, enclosing it in an envelope addressed to Amor est Justitia, I.I.O.T., Ant. Duyckstraat 10, The Hague, Holland.

II.

The following statement is issued by the Royal Society for the Prevention of Cruelty to Animals of London :

The Council of the Royal Society for the Prevention of Cruelty to Animals having drawn the attention of the British Dental Association to the fact that a proposal was down for discussion at the conference in August next of the executive body of the International Dental Federation at Zurich that a prize competition open to dental students all over the world should be instituted for research in root canal technique of teeth, the experiments to be conducted on dogs, the Council of the British Dental Association considered the matter and gave it as their unanimous opinion that it is undesirable that the sanction of the International Dental Federation should be given to such a competition.

This decision has been communicated to the British representatives on the International Dental Federation, who have been urged to use their influence to secure the abandonment of the proposed competition. It is much hoped that the National Dental Associations in other countries will follow the splendid example thus set by the British Dental Association, and so make certain that a scheme which would be utterly repugnant to all animal lovers will not be proceeded with.

III.

ZURICH, Aug. 8.

Despite many protests of dog-lovers all the world over, the International Dental Federation has decided to proceed with the proposal of holding a prize competition for scientific treatment of infected root canals, involving a long series of painful experiments on young dogs. The prize will be 1,000 dollars and a gold medal.

The dogs will have the nerves of their teeth extracted and the canals infected with a culture from septic human teeth.

CORRESPONDENCE

THE THEOSOPHICAL SOCIETY, POINT LOMA,

June 30, 1932

TO THE EDITOR,

DEAR SIR AND BROTHER,

In the June issue of THE THEOSOPHIST, pp. 222-223, under the heading "H. P B.'s Works," some remarks are published concerning the forthcoming Centennial Edition of H. P. B.'s Collected Writings. On page 223, the following unfortunate statement is made:

> Separate from the Point Loma Edition, an English Edition is announced by Messrs. Rider & Co., the publishers of the *Occult Review* . . .
>
> As Mr. A. Trevor Barker is the head in England of the Point Loma organization, we presume that he is in collaboration with the Editors of the Centennial Edition at Point Loma, and that his edition will textually be a replica of the other.

On behalf of the Centennial Committee, which has in charge the preparation of the MSS. of the Centennial Edition, may we ask you to correct the above-mentioned statement in your next issue. The Centennial Edition which is at present being compiled by a group of students belonging to various Theosophical Organizations, and which, when completed, will represent the result of international co-operation and inter-organizational comradeship within the Theosophical Movement, is being published by Messrs. Rider & Co., in England, and is under the general editorship of A. Trevor Barker, who has the business end of the Centennial Edition in hand.

There is but *one* Centennial Edition in preparation. This, we hope, makes the matter amply clear, by showing the two alleged Editions, to be, after all, but the two faces of the same double-faced Janus.

MARJORIE M. TYBERG

BORIS DE ZIRKOFF

Chairmen, H. P. B. Centennial Committee

(The following two letters refer to a note on "Torturing Babies" which was published in the May number of THE THEOSOPHIST. *It was sent from Australia.)*

THE JOHNS HOPKINS UNIVERSITY,

Baltimore, U.S.A.,

June 15, 1932

MRS. KATE P. GURLEY

Washington.

MY DEAR MADAM:

Just a year ago I received a letter somewhat similar to yours written me by Mrs. Olive Newberry from London and I am sending you a copy of the letter which I sent her at the time. I trust this last will be satisfactory to you.

Sincerely yours,

J. S. AMES

(Copy)

Your letter of the 18th has just reached me, and I am sorry to say that I can give you very few facts, inasmuch as I have been President of The Johns Hopkins University for only two years. Dr. Watson was for some time a professor of Psychology in this University, but his connection was severed in 1920. I have never seen his books, and I am not able to say whether the experiments which he describes, as noted in the newspaper clipping that you sent me, were peformed here or elsewhere. I am positive in asserting that no experiments of this kind were performed in The Johns Hopkins University, and equally certain in saying that no experiments or anything approaching cruelty would ever be permitted in connection with the Johns Hopkins Hospital. Of these two facts there can be no uncertainty whatever. I notice in one sentence of the newspaper article that a reference is made to a grant from the Rockefeller Foundation in 1923, which would seem to place the experiments, if true, at some place other than here. Dr. Watson has had one or two children of his own since leaving Johns Hopkins, and it may be that what he is describing is something he felt justified in trying on his own babies. On the other hand, I feel that before anything should be said in criticism of him, it would be necessary to read his book, and this I have not done.

May 28, 1931 JOSEPH S. AMES

TO THE EDITOR OF "THE THEOSOPHIST".

I entirely concur with Mr. Soper in his protest against the practice of using foot-notes in the Theosophist. I know of no magazine intended for thinkers where they are used to the same extent.

Editors correspond to chairmen at meetings, and no chairman would interfere with the argument of a lecturer to give his own opinions, he would if necessary express dissent after the address. It seems to me that the Watch-Tower, or a note at the end of the paper, is the proper place for an editor to add what he thinks necessary, but for myself I feel I am quite capable of making up my mind about the contents of an article and criticising it, and I resent having my attention withdrawn from the paper by remarks which dictate to me what I ought to think. We are not children who are incapable of deciding for ourselves.

I note that you have freely expressed your opinion about Bhagavan Das' paper. He has no right to protest, for he used the same reprehensible tactics when he edited *Theosophy in India*, but I do not see any reason why you should have used your office to point out self-evident facts, *e.g.*, that he had developed "Congress Mentality," we could see that at a glance.

Again, would it not have been better to have asked Mr. Bennett to give his authority for many of his statements, his article has no topical interest and could well have awaited his reply.[1]

I have felt strongly about this matter for a long time, but have put off my protest; now as you seemed to think that Mr. Soper was the only objector I thought it was time to show you that others agreed with him. Do not let us have "Authority" in the *Theosophist*!

Every good wish for the success of your strenuous work from

K. BROWNING

I wish to register my emphatic dissent from the views of Mr. L. C. Soper on p. 455 of the July THEOSOPHIST, regarding "the increasing use of footnotes" by the Editor. I have been a subscriber and reader of THE THEOSOPHIST for over 20 years and, without trying to patronise or flatter the present Editor, I should like to state it as my opinion that there have been few periods during which the magazine has been more readable and replete with interest than the past 18 months or so under the present editorship; and this result is not a little due to the very apt and suggestive footnotes of the Editor, often revealing a totally new aspect from the writer's, and shedding light on the subject dealt with from an altogether different angle of vision. Far from resenting such notes, many of us warmly welcome them and look forward to their still "increasing use". It is not fair to describe them as "adverse comments"; there is no sense in the Editor making any "comments" at all merely to say that he echoes the writer's views. It is only when there is difference of views—of a striking or outstanding character—that such notes are pertinent or really called for. After all, (I would point out to

[1] Mr. E. Bennett writes: "Few references are given with my articles as these swell their size unduly, and it is to be assumed that all are acquainted with standard works on Theosophy."—C. J.

Mr. Soper) Brotherhood and Tolerance imply a "readiness to give and accept" friendly advice (and marginal comment!) in a non-stand-offish spirit. Certainly, the "readers of THE THEOSOPHIST" are "capable of thinking for themselves". But, as a member of that very capable band, I should like to have any subject threshed out from several different stand-points before I exercise that valuable faculty! There seems really little need to fear that such free ventilation of views will lower the "prestige" of the magazine. Do the readers want a stodgy, respectable, soporific magazine, or a bright, readable one, full of vivacity and vigour, as THE THEOSOPHIST was in the old days of H. P. B. and T. Subba Rao? I feel quite sure that there can be only one answer to such a query. A foot-note or a marginal comment of one or two sentences is often much more informing than a dull, tedious, article or "reply" two pages long. I hope that the Editor will persevere along the good lines he has chalked out for himself, and will not be intimidated into silence by the frowns of contributors or the example of the "responsible magazines" which have been held up to him as models of journalistic good conduct.

D. SRINIVASA IYENGAR

To MR. C. JINARĀJADĀSA

I was not aware that you were the Acting-Editor of THE THEOSOPHIST, in which capacity you are naturally entitled to comment on articles which appear. Neither was I aware that THE THEOSOPHIST was still the private property of the President, in which case the Editor, or person acting as such, is entitled to comment on articles when or where they think fit. It seems a pity that there is no Theosophical magazine which *is* "a general and open Forum" for members to express their views entirely free from any comment whatever. Personally I believe that there would be much greater interest taken in such a magazine than there is in either THE THEOSOPHIST or "*World Theosophy*".

The difference between your point of view regarding the ethical neutrality of science and mine really seems to arise because you appear to be referring to "applied" science, whilst I had in mind "pure" science. I heartily concur in all your remarks as to the moral responsibility of those engaged in the former, *e.g.*, "the application of research to the improvement of gunnery, bombing and chemical warfare". I also believe it to be a fact that many of the best minds engaged in "pure" scientific research are the most condemnatory of the use of their discoveries in furthering "applied" scientific research along lines inimical to human welfare. The point I wished to make, and to which I still hold, is that the sins of the latter should not be visited upon the former.

LEONARD C. SOPER

THE FIFTY-SEVENTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Fifty-seventh Annual Convention of the Theosophical Society will be held at Adyar, from December 24th to 27th, 1932. The programme will be announced later.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Delegates unregistered before December 10th cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T.S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one Rupee.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soaps, drinking vessels and travelling lantern.

Payments for registration, accommodation, or special huts to be sent with the order to Mr. B. Ranga Reddy, T. S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. Ernest Wood, the Recording Secretary, Theosophical Soceity, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

The arrangements for both Indian and European Delegates will hold good from 17th December to January 7th.

Arrangements for Indian Delegates and Others desiring to live in Indian Style

Rooms in Bhojanasāla and Quadrangles.—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft. at Rs. 20 with mats.

STAR CAMP AT ADYAR

The Rishi Valley Trust announces that there is a likelihood that a Camp, where Krishnaji will speak, will be organized at Adyar. It will probably be after the Theosophical Convention is over. For further particulars, apply to Mrs. Malati Patwardhan, Adyar, Madras.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

Arrangements for Europeans and Others desiring to live in European Style

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras
17th August, 1932

Ernest Wood,
Recording Secretary.

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A large hut, 20 ft. by 12 ft. at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day without chota hazri, lunch, or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 7 for a chappāṭṭi meal.

Tickets for meals must be applied for at the Bhojanasāla between 6 and 8 a.m. for evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

Arrangements for Europeans and Others desiring to live in European Style

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras
17th August, 1932

Ernest Wood,
Recording Secretary.

REVIEWS

The "Brothers" of Madame Blavatsky, by Mary K. Neff. (Theosophical Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

In this booklet of 116 pages we have an account of the part played by some of the Supermen, called the Masters, in the early history of the Theosophical Society. The evidence adduced consists of verbatim quotations mostly taken from *The Mahatma Letters* and from *Letters of H. P. Blavatsky to A. P. Sinnett* (published by A. T. Barker), some from the *Letters of the Masters of the Wisdom* and some directly from the archives of the Theosophical Society at Adyar. The information given is not, therefore, entirely new, but it is arranged in a novel way. A suitable selection, from the vast material available, has been made, in order to give a consecutive outline of some of the facts in the history of the Theosophical Society which is often stranger than fiction, and which can be traced to the direct influence of the "Brothers of Mme. Blavatsky". Those unacquainted with the possibilities of occult methods may doubt the validity of the evidence, for it has been and may again be challenged; but no one who has known Madame Blavatsky, Colonel Olcott or Mr. Sinnett, the chief recipients of messages and directions from the Masters, can doubt their honesty and testimony in this connection.

A mass of information is collected within a small space, valuable from the historian's point of view, and of special interest to students of Theosophy, who will welcome this convenient arrangement of facts not otherwise so easily available.

A. S.

Adyar Pamphlets. (Theosophical Publishing House, Adyar.)

The two latest additions to this series are *The Moors in Spain*, by C. Jinarājadāsa, and *The Life and Teachings of Muhammad*, Two Lectures by Annie Besant. The name of the authors as well as the subjects discussed are sufficient guarantee that these two pamphlets, published at two and four annas respectively, are worth ordering.

Beauties of Islam, by Annie Besant, is another attractive little booklet on the same subject; price three annas.

E. M. W.

Krishnamurti, by Carlo Suarès. (Les Éditions Adyar, Paris.)

The literature on Krishnamurti and his message has been enriched by this excellent publication which serves both as an

introduction to his teachings for the enquirer and as a useful summary for the older student. A book of this kind had become a necessity and the author has succeeded admirably in giving a clear and concise exposition of Krishnamurti's message, without falling into the mistake of trying to "explain" it. Numerous quotations give the teachings in Krishnamurti's own words, a careful selection and arrangement showing their gradual unfoldment, especially since the year 1927, while the author's explicit comments which link them together bring out the main points all the more clearly. The difficulties which beset the student, the apparent contradictions, the vagueness left even by the clearest definition—since no words can adequately express a state of consciousness which must be experienced in order to be known—all such questions are dealt with so fully and frankly that one gets a comprehensive survey of Krishnamurti's movement, of his message of "liberation" and of his attitude to Life and to the World Problem.

At present the book is available only in its original edition in French, but it is to be hoped that an English translation will be brought out, for it deserves to be widely read and to be made accessible to a larger public.

A. S.

Satyakama or True Desires, by S. E. Stokes. pp. 407. (S. Ganesan, Madras.)

Mr. Stokes is a friend of Gandhiji and a lover of India. He has married an Indian lady, and made India his home for over 28 years. In 1921-22, he was imprisoned in connection with the N. C. O. movement. During the six months of enforced retirement in the Lahore jail this book was written, not for publication but that the author might find out what Life had come to mean for him and to share his experience with his beloved wife. Later on, the author's friends, Messrs. Andrews and Gregg, feeling the book might be helpful to others induced the author to publish it without however eliminating the personal element involved in it. That in short is the genesis of the book.

With his Quaker heredity, it is no wonder that the author finds jail an ideal place for meditation on the eternal verities of Life. The book embodies the reaction of a speculative Western mind to the spiritual outlook and atmosphere of the East, especially as embodied in the *Upanishads* and the *Bhagavad-Gita*. I shall give the author's philosophy in his own words as far as possible.

Being has timelessly subsisted under three modes—Paramatman, Purusha and Prakriti. Brahman is Paramatman, plus the timelessly essential implications of his

nature, the two relative and subsidiary categories of Being, Purusha and Prakriti. Thus Brahman is the sum total of existence—the all that is—subsisting timelessly as a triad. Brahman is not the most ultimate reality. Paramatman is the innermost reality of Brahman. Paramatman is Parabrahman or God.

Purusha has potential consciousness and evolves into conscious personality with evolving Prakriti as instrument and clothing of its evergrowing experience. Prakriti by association with Purusha evolves slowly through the ages, building up more and more efficient vehicles of experience. Purusha and Prakriti are connected by way of inseparable association.

Evolution is the story of action and reaction in which the timelessly inherent potentialities of Purusha and Prakriti called into manifestation by the impelling desire arising from Paramatman need find their realisation.

Creation is conceived as the reaction of the Unmanifested, unevolved Purusha (in association with Prakriti) to the dynamic willing, Sankalpa of Paramatman, at some specific point in the eternally progressive divine experience.

Purusha, when awareness first dawns is as it were, Spirit Protoplasm—undifferentiated but having inherent the capacity for evolution from its primitive simplicity to limitless complexity and modification.

I am unable to accept the individual souls, the I's of Purusha, as beginningless. As to their essential being as Purusha I hold them beginningless, as to their conscious individuality I do not.

In the higher stages of the evolution of the Purusha when the content of a personal expression of the Purushas is coterminous with the whole multi-personality experienced life of Purusha, Purusha becomes Purushottama. Such an I calling "Come unto me" is Purushottama calling us into the multi-personal fulness of our life. "No man cometh unto the Father but by me" would be Purushottama saying to us—Perfect Communion with the Paramatma is only to be achieved by the attainment of oneness with the loving multipersonal life of Purusha.

Mr. Stokes is a Christian Visishṭha-Advaitin, for all the Sanskrit philosophical terms he uses, sometimes with strange meanings indeed. For instance the term Brahman is used not in the sense of the fundamental Reality of the *Upanishads*, but as almost a mechanical mixture of three ingredients, Paramātman, Purusha and Prakriti, with mysterious reactions going on among themselves, without however interfering with their separate chemical identity. Dvaita, Visishṭādvaita, Advaita, each system has its own metaphysical difficulties to face. One is tempted to cut the Gordian knot as Hanuman did of old. In answer to a question to which school of philosophy he belonged, Hanuman answered to all these three systems: "When I think of myself *as my body*, I am a Dvaitin; when I think of myself *as Jīvatmā*, I am a Visishṭādvaitin; and when I think of myself *as Paramātman*, I am myself an absolute 'Advaitin." In spite of metaphysical difficulties inherent in all man-made systems, this book is a moving document of a soul's bold adventure into the ocean of Life and of the discoveries it has made for itself on the way. This chart of self discovery must be of considerable help to mariners similarly situated. The most illuminating part of the book to us is the part that deals with the evolution of each separate Purusha or personal "I," reaching unto the multi-personal consciousness of the Purushottama—

Rântideva,[1] the God who finds His joy in uttermost sacrifice for every thing that lives, from the atom to the archangel.

Mr. Stokes stands satisfied at present with his vision, where Purushottama faces Paramâtman in perfect communion. He wants to avoid the shallow shoals of the Dvaita and Sânkhya on the one hand and on the other the peril of Shankara's daring depths of absolute Advaita, uncompromising unqualified Monism, where all individuality is lost. He would fain stay with Râmânuja's vision of Visishṭhâdvaita—qualified Monism—which he naturally identifies with the vision of his gentle Master Jesus. To those who know, Râmânuja and Jesus are not different. May Mr. Stokes soon soar to still higher peaks of vision, to that peak from which Prophet Isaiah addressed the Israelites: "Hearken unto me, O Jacob and Israel, my beloved, I am He. I am the first, and I am the last."

The author writes feelingly as follows:

> One often hears laughter, at the presumptuousness of tiny man—member of one of the animal species upon an insignificant planet of a third rate sun—because he dares to dream of an immortal destiny and of communion with God. It is not the descendant of the sea-worm, but Purusha that in the terms of human experience seeks to express its yearning and finds its goal and we shall find it, dearest, despite all scoffers in each other and God.

We fervently echo the author's ardent wish.

M. R.

The Alternative to Communism, The New Political Fellowship, by A. G. Pape. (Cecil Palmer, London.)

On another page will be found a statement concerning "The New Political Fellowship" started by Captain Pape. Hundreds of men and women to-day are looking forward for something to replace the old political methods now proving themselves impotent in face of an economic crisis such as the world has never known before. The author suggests the formation of a Political Fellowship, based upon a voluntary association of men and women who desire to serve their fellows. In the symposium which follows Captain Pape's Introduction writers of various schools support his plea, each urging his own special point of view but all agreeing on the fundamental principle that voluntary labour—of head, heart and hand—should be organized to secure the vital needs of every member of the community. The articles from the pen of such widely different thinkers as George Lansbury, the Marquis of Tavistock, C. Jinarâjadâsa, Max Wardall, H. S. L. Polak—to mention only a few—are well worthy of careful consideration. All proclaim the truth that only by national and

[1] Rântideva—the famous King of the Bhâgavata story who attained to the Oneness of all life by uttermost Self-sacrifice.

international co-operation can catastrophe be averted and civilization be saved from the ruin with which it is threatened.

E. M. W.

The Cradle of Reality, by John Hilsyde. (Elkin Mathews Marrot, London).

In this book the author deals with the eternal problem of the nature of the Universe and of man's place in it. He considers Life—Duration-Space—as the One Primary Reality; that Life manifests in Space-Duration as Organization; and that evolution becomes the evolution of Organizations:

> The possibility of re-incarnation may be unpleasant to many,—it is far more feasible than the assumption of the creation of a brand new entity possessing eternity in the direction of the future, but definitely limited in the direction of the past—and also than the idea of the organised life which becomes nothing.

The terminology of the text is simple but the reasoning is close and demands concentration for its understanding. A suggestive book.

I. M. P.

Culmination, by John Furnill. (Elkin Mathews Marrot, London.)

This book is a sensational novel in form only, for its substance consists of much valuable knowledge which the world of to-day would do well to consider. It describes very graphically the gradual destruction of Western civilization which the author believes to be the inevitable result of the materialistic thought and false ideals upon which that civilization is based. The only way of escape is shown to be by a change in appreciation of values. Man must be recognised as a spiritual being, and re-incarnation is shown as offering a solution of the problem of the inequality of capacities and opportunities so evident in the human race. The story may be enjoyed as interesting and even exciting fiction, but it provides much solid food for thought for those who are seeking for a solution for the world's problems of to-day. In an "Author's Note" the writer says:

> Special attention is directed to the second Appendix, if the reader requires substantiation of the basic conceptions of this book. For the substance of this, as well as for some of the ideas expressed elsewhere, the Author is indebted to the author of *The Cradle of Reality*. [Reviewed above.]

I. M. P.

Through the Gates of Death, by Dion Fortune. (The Inner Light Publishing Society, London).

To those who have lost by death the ones they have loved, and to those to whom the thought of death is accompanied by fear, this book will bring consolation and courage, for it gives a rational explanation of the processes of death and shows it in its right relation to life in the evolutionary scheme. Those who are desirous of helping the dead

will find advice and guidance in the chapter devoted to that subject, while those who are interested in the origin of traditional customs will find much information in the chapter entitled, "Traditional Custom and Psychic Fact."

I. M. P.

The Garden of the East, by N. V. Thadani. (Bharat Publishing House, Karachi.)

In the preface to this volume of poems, the author states that they are the outcome of the joy he felt in reading the great Persian poets. The poems are not translations of the Persians, but are "intended to re-create the spirit and idea of each master in a new form". Although derivative in origin the poems are forceful in quality and the volume should prove attractive to lovers of Eastern romance. By the use of the Persian imagery—of the cypress and its shadow, the nightingale and the rose, the flame and the moth, the cup-bearer and goblet of ruby wine and the musk-scented breeze—the author has preserved the atmosphere and glamour of the East, though the form of some of the poems suggests the influence of English poets. A few errors in spelling should be corrected.

I. M. P.

The Technique of Psycho-Analysis, by Dr. Hans von Hattingberg. Translated by Arnold Eiloart, B.Sc., Ph.D. (The C. W. Daniel Company, London.)

This is a very useful book for those who, convinced of the therapeutic power of psycho-analysis, are desirous of understanding the technique by which the end is achieved. In it, that technique is very clearly and adequately described. The arrangement of the subject matter is admirable. Its division into sections and sub-sections is extremely useful, as it enables the reader to attain a clear and definite conception of each step in every stage of the analysis and the relation which should exist between analyst and patient at the end of each stage. The importance of thoroughness at every stage in the analysis is emphasised. The last section which treats of the analysis and training of the analyst is particularly interesting. The list of "Literature" given at the end of the book is a valuable addition for students of psycho-analysis, its history and development.

I. M. P.

India's Mission in the World, by Anilbaran Ray. (Gita Prachar Karyalaya, Calcutta.)

It was Dr. Cousins who published a book on the Renaissance in India. Sri Aurobindo Ghose, after acknowledging appreciation of the

book, wrote on the same subject a book with the same title. The present booklet of 70 pages is something on the same lines, as the author has drawn largely from the views of Sri Aurobindo Ghose. He alludes to the past spiritual character of the ancient civilization of India which showed tremendous vitality, and discusses the view that too much religion ruined India, but points out that in a reorganization of its life now, she need not follow the Western nations. The present Western civilization with its practical reason and science, its efficiency and economic production does not constitute a complete ideal, as the spiritual factor which is the backbone in all civilizations seems to be lacking in it. In India on the other hand, spirituality is embedded in the race, and there is a great opportunity for her by reconstructing herself now according to her innate nature to show to the world how it can be brought down, organized and turned upon life, and thus fulfil her mission in the world for which she seems to be eminently fitted. If she neglects this opportunity, some other country may take it up and lead humanity to the spiritual goal to which it is destined. The author concludes that "it is our ambition that the Truth will be brought down by us and we shall be the starting point of a divine humanity on earth". No doubt the book affords some hard thinking for leaders and others interested in the future welfare of India, before they start movements of any character.

V. N. A.

The Ṛgvedānukramaṇī of Mādhavabhaṭṭa, edited by C. Kunhan Raja, M.A., D. Phil. (Oxon). (University of Madras.)

The editor gives much information in his preface to the work; he mentions the manuscripts and transcripts used, their relation to each other, the extent of the MSS. and their date. The question of its being a separate work is discussed and information given regarding the author. Dr. Kunhan Raja says that he is responsible for the title given to this present work. Many more details are given which will be of interest to scholars. The editing of a work like this must have involved much labour and great care and patience. Students of Sanskrit will appreciate this edition.

O.

Star Fires, by V. N. Bhushan. (The Ananda Academy, Masulipatam, India.)

This is a collection of poems in free verse. The imagery is by turns original and á la Omar Khayyam. Poetry is an intermediary between man and God; a means of reaching God; or something

common betwixt man and God. "The poet is God on earth and God is poet in Heaven." This seems Mr. Bhushan's philosophy, for his poems show an attempt to live this philosophy.

D.

How to Prevent Cancer, by Dr. H. Valentine Knaggs and *Cancer and its Cure*, by Freda Rouveroy. (The C. W. Daniel Company, London.)

Books and booklets containing advice how to prevent and cure the terrible disease of cancer are so numerous that one may well ask whether thus far any of these publications have helped to diminish the number of victims of cancer. No doubt that the writers of the books under consideration are full of hope that the advice given with regard to rational food and rational living will make some impression; those who come in daily contact with suffering must for ever have the urge to do what they can to prevent such suffering. Both books give advice as regards rational living and a rational diet. Dr. Valentine Knaggs concludes his treatise as follows:

> Study dietetics, stop vivisectional research, treat causes, not symptoms, and solve the cancer problem.

Freda Rouveroy says:

> Regeneration is the only means to cure cancer; regeneration through a well-studied and selected diet, spiritual uplifting, and various natural means.

J.

The Book of Fate and Fortune, An Encyclopædia of the Occult Sciences. (Grant Richards, London.)

The author of this book has desired to remain anonymous. An introduction has been written by M. C. Poinsot to explain the aim of the book:

> A vade-mecum which the scholar, the woman of the world, the man in the street, the priest and the little maid-servant will have on their table, like a dictionary, or a cookery book—"a perfect secretary" in fact.

The author asks Mr. Poinsot to explain:

> What the occult sciences are, to state their connection with one another, to relate briefly their general history, to try to explain them shortly, and finally, to shew their usefulness.

Mr. Poinsot concludes his preface with the words:

> This book . . . belongs to those which will teach you to know yourself and to know others, to keep a proper balance, to have, as they say, temperament, to lead your fate, therefore, to succeed—and to be happy.

Surely this is claiming a great deal! The reader may gain a good deal of information about things he did not know before, but whether it will lead to happiness is another question.

J.

A CORRECTION

Mr. Leonard Bosman asks us to state that he did not assert in his book *The Meaning and Philosophy of Numbers*, that Sanskrit characters were used to express numbers as in Hebrew, as stated by the reviewer, and animadverted upon in a footnote by Mr. Jinarājadāsa. The reviewer states that in his Introduction Mr. Bosman quotes H. P. B. that: "Sanskrit characters have all that the Hermetic, Chaldæan, and Hebrew alphabets have . . . The powers and potency of numbers and characters . . . are still unknown to Hindu students (with some exceptions), if not to their occultists." The reviewer therefore took for granted that Mr. Bosman desired to fortify his thesis with H. P. B.'s statement. The substance of Mr. Jinarājadāsa's statement still holds, that in classical Sanskrit there is no such tradition, which indeed is what H. P. B. asserts.

OLCOTT CELEBRATION

Cuddalore

THE local Lodge of the T. S., small as it is, celebrated in a quiet but impressive fashion the Centenary of Colonel H. S. Olcott. After prayer, the leader of the Lodge (Bro. A. Singaravelu Mudaliar) spoke on the significance and value of commemorating the anniversaries of great men and women. The Secretary then read the sketch of the Colonel's life and work by Bro. C. Jinarājadāsa, and a stirring appeal to the Indian Nation made by Colonel Olcott in 1879. With the chanting of the famous Peace prayer and Brotherhood invocation composed by Dr. Besant, and the distribution of flowers and sweets, the function came to a close.

S. RAJA RAO

Madura

The Centenary was celebrated in the Hall of Theosophy, Madura on 2nd August at 5.15 p.m. under the presidency of Mr. R. S. Sankara Aiyar, District and Sessions Judge of Ramnad. There was a good gathering. Speeches were made on the life and work of Colonel Olcott by Messrs. M. Narayanaswami Aiyar, K. S. Srikantan, S. R. Varadarajulu Naidu, Rao Bahadur Narasimham Pantulu, the District Collector of Ramnad and Mr. R. Narasimha Aiyar. The Chairman in the course of his concluding remarks said that Colonel Olcott was a great disciplinarian and one who placed orderliness above every thing.

Mylapore, Madras

The Centenary was celebrated by the Mylapore Theosophical Lodge at Ranade Hall at 6 p.m. on Tuesday the 2nd August.

Mr. A. P. Warrington, the Vice-President of the Theosophical Society, addressed the public on " Colonel Olcott as a hero ".

The function began with the singing of Tukaram's songs in Marathi by Mr. Srinivasa S. Punthambekar, the noted actor of the Mahratta Association. Mr. Warrington observed that he was greatly interested in young people and their activities, as he was a young man himself! (*Mr. Warrington's remarks were the same as at the celebration at Adyar, and appear elsewhere.*)

Mr. Warrington concluded :

His message to the World, ere he passed into the invisible is worth remembering by one and all. It was to the effect that "young men should carry on proclaiming and living the ideal of Brotherhood and that there was no Religion Higher than Truth ".

A. GOPALAN

Telegrams to Dr. Besant

Benares: Section celebrated in meeting Colonel's Centenary. Sentiments expressed joyous loyalty to his memory appreciative seed laid by him of India's future social and political development.—General Secretary, Chairman.

Calicut: Olcott Centenary celebrated in public meeting in Annie Hall. Convey loyal greetings to Mother, Olcott's successor.—Ramaier.

MAGAZINES RECEIVED :

Messenger	July.
Theosophy in Ireland	April,-June.
The Canadian Theosophist	June, July.
News and Notes	June.
Theosophy in Bihar	April-June.
Theosophy in S. Africa	
Koemandang Theosofie	May-June, July, Aug.
Theosofische Beweging	July-August.
Toronto Theosophical News	June, July.
The Theosophical Messenger	June.
Teosofisk Tidskrift	June-July.
Gnosi	March-April.
Pionier	July, August.
Theosofie in Nederlandsch-Indië	July.
Revue Théosophique	June, July.
Persatoean-Hidoep	July, August.
Virya	Feb.-March, April-May.
Boletin S. T. Española	July.
Elevacion	April.
Service	Vol. XV, 2.

The Theosophical Path	July.
The Occult Review	July, August.
The American Co-Mason	May-June.
The Beacon	June.
The Christian Theosophist	June-September.
World Theosophy	June, July.
Advance Australian News Service	June-July.
Boletin Estrella	Feb.-March, April-May.
The Temple Artisan	March-May.
The Buddhist	July, August.
The Young Builder	July, August.
The Indian Review	July, August.
The Modern Review	July, August.
The Calcutta Review	June, July.
Review of Reviews	June, July.
The Bharata Dharma	June, August.
Stri Dharma	July, August.
Bulletin of the Museum of Fine Arts	June.
Roerich Museum Bulletin	May-June.
The Liberal Catholic	July, August.
The Vedic Magazine	April-May.
Calcutta Review	July, August.
The Cultural World	June.
Vaccination Inquirer	July.
The Maha-Bodhi	August.
Star Bulletin	July-Aug.

PAMPHLETS AND BOOKS:

Report of the Rama Krishna Mission.

The Bookmark, J. M. Dent & Sons, London.

The Message of Sat Tal Ashram, Association Press, Calcutta.

The Eloquence of Astrology, by Kutbudin Sultan, Vellore, India.

The Alternative to Communism, by A. G. Pape, Palmer. London.

ADYAR PAMPHLETS:

The Moors in Spain, by C. Jinarājadāsa.

The Life and Teachings of Muhammad, by Annie Besant.

Beauties of Islam, by Annie Besant (Reprint).

Star Fires, by V. N. Bhusham, Masulipatam, India.

Drafting and Office Manual, by R. Chand Jain, Sri Amar Jain Book Depot, Lahore.

The Ṛgvedānukramaṇi of Mādhavabhaṭṭa, edited by C. Kunhan Raja, M.A., D. Phil. (Oxon.), University of Madras.

The Buddhist Annual of Ceylon.

The Wesak Annual, Colombo.

Hiranand, the Soul of Sindh, by Dayaram Gidumal, (Revised Edition), Hyderabad, Sindh.

Cancer and Its Cure, by Freda Rouveroy, C. W. Daniel Company, London.

The Book of Fate and Fortune, An Encyclopædia of the Occult Sciences, publ. Grant Richards, London.

The Kathopanishad and the Gita, by D. S. Sarma, M. R. Sehan, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 10th December, 1931 to 10th March, 1932, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Ceylon, 10% dues per 1931	20	0	0
Mr. J. Arnold, Shanghai, dues per 1932, £1 ...	13	4	0
Miroku Lodge, Tokyo, dues of 9 members per 1932 ...	28	8	0
Shanghai Lodge, Diploma Fees and dues of 2 new members	13	3	1
Miroku Lodge, Tokyo, dues of a new member ...	8	6	0
T.S. in England, 10% dues per November, 1931, £11-7-2	149	6	0
„ „ Greece „ „ „ 1931, £1-17-0 ...	24	4	8
Hongkong Lodge, dues of 22 members	73	0	4
Mr. Parkinson, Entrance Fees, through the Hongkong Lodge, 5s.	3	5	0
Mrs. M. E. Hughes, Kelantan, dues per 1932, £1 ...	13	4	0
T.S. in Austria, Balance 10% dues per 1931, £1-15-0 ...	19	8	0
„ „ England, 10% dues per December, 1931, £7-4-6 ...	94	13	7
Shanghai Lodge, dues per 1931 and 1932 of Mr. and Mrs. J. D. Mooney, £1	13	3	1
Mrs. S. Townsend Deacon, Toronto, dues per 1932, £1	13	2	0
Mr. W. H. Barzey, Free Town, dues per 1932, £1 ...	13	2	0
Mr. J. Irving Davis, Philadelphia, dues per 1931 and 1932, £1-14-0	22	5	0
T.S. in Norway, 10% dues per 1931	37	3	2
Federation of T.S. Lodges in Egypt, dues per 1931, £2-11-5	33	11	8
To be carried ...	593	9	7

DONATIONS

	Rs.	A.	P.
Carried forward ...	593	9	7
Group of T.S. Workers in Ojai, through Mr. A. F. Knudsen, $ 8·45	30	5	6
Mr. R. M. Alpaiwalla, Bombay	50	0	0
H. G. Lakhia, Kalyan, for "Adyar Day"	5	0	0
Poona T.S. Lodges, "Adyar Day" Collections ...	16	9	0
	695	8	1

Adyar
10th March, 1932

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 10th December, 1931 to 10th March 1932, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Miss E. Knudsen, Adyar, for Food Fund ...	20	0	0
Beauséant Lodge, London, £1-16-7	24	0	8
New T. S. member, through Mr. C. Jinarājadāsa ...	5	0	0
Mr. C. N. Subramania Aiyer, for wages of a weaving instructor for six months	42	0	0
Mr. Frank L. J. Leslie, Harrogate, £1-1-0	13	13	3
G. N. Mullick, Karachi	15	0	0
Mrs. E. M. Whyte, Adyar	5	0	0
Pielty Bureau, Karachi, through Mr. D. P. Kotwall, Adyar Day Gift	4	0	0
	128	13	11

Adyar
10th March, 1932

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manila, Philippine Islands.	... Lotus Lodge, T.S.	30-8-1931
Saint Quentin (Aisne).	... Hermes Lodge, T.S.	10-12-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Atlantic City	... Atlantic City Lodge, T.S.	August, 1931
Brentwood	... Brentwood	,, ,, ,, ,,
Canton	... Canton	,, ,, ,, ,,
Davenport	... Davenport	,, ,, ,, ,,
Finlandia	... Finlandia	,, ,, ,, ,,
Galveston	... Galveston	,, ,, ,, ,,
Pacific Grove	... Pacific Grove	,, ,, ,, ,,
Peyton	... Peyton	,, ,, ,, ,,
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Adyar
10th March, 1932

ERNEST WOOD,
Recording Secretary, T.S.

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	Rs.	A.	P.
T.S. in England, 10% dues per January and February, £56-4-8 ...	740	12	3
" " " " " " March, 1932, £15-12-6...	207	15	4
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" " Roumania " " " 1931, Lei 1,000 ...	21	3	0
" " Sweden " " " " £27-5-9 ...	359	5	3
" " Poland, part of " " " $11	36	14	5
" " Finland, 10% dues per 1931, £7-5-1	95	12	1
" " Central America, dues per 1931-32, £8-15-0 ...	116	10	8
Canadian Federation, dues per 1931-32, $16·10 ...	56	5	7
Nairobi Lodge, dues for 13 members per 1931, £3-5-0 ...	43	1	0
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	1,873	11	6

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Location	Name of Lodge	Date of Issue of Charter
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CHANGE OF NAME

"Alba Luz" Lodge of Bucaramanga, Republic of Colombia, belonging to the Central American Section, has changed its name to "ESTRELLA DEL HUILA" Lodge, T.S., in April, 1932.

Adyar
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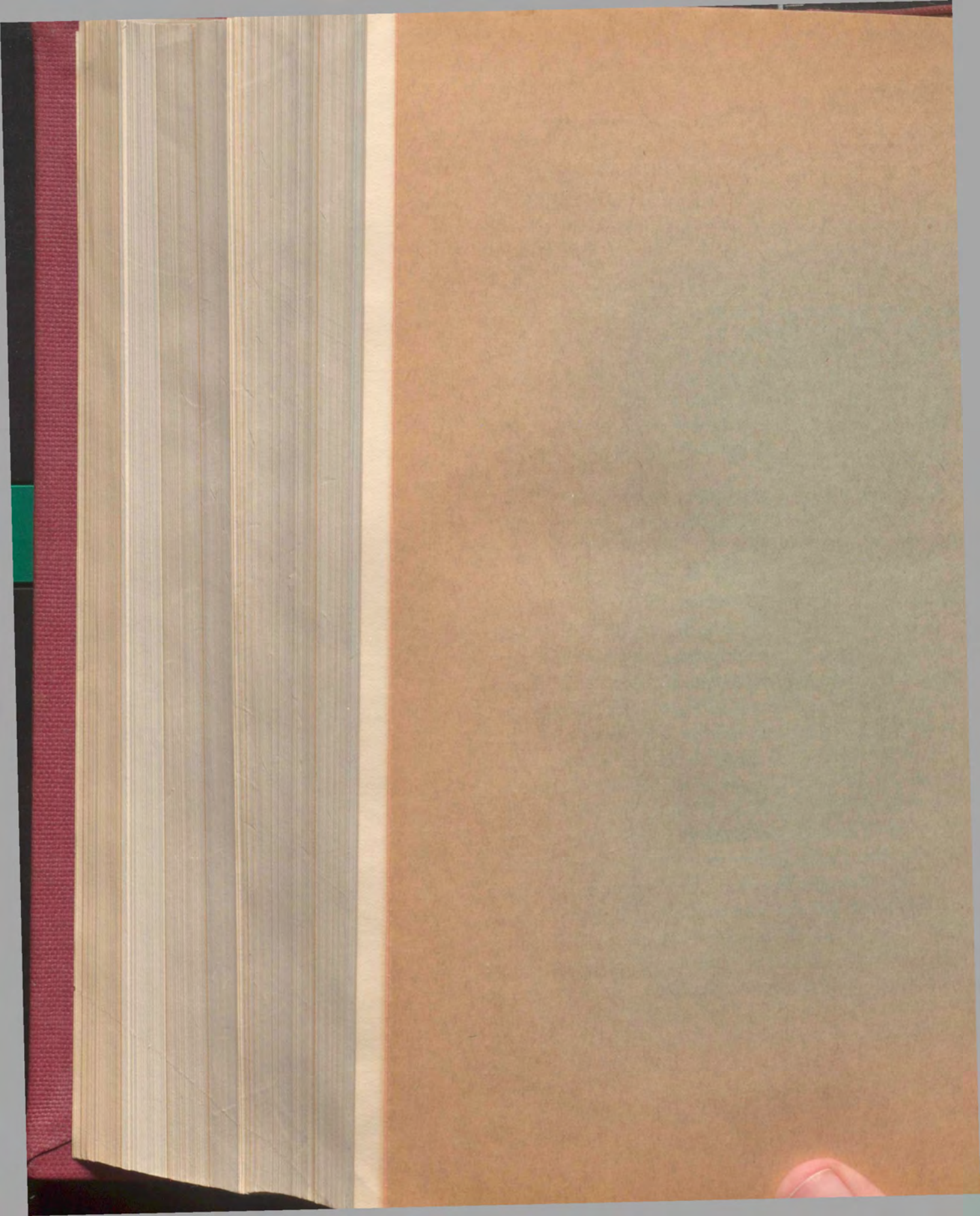
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